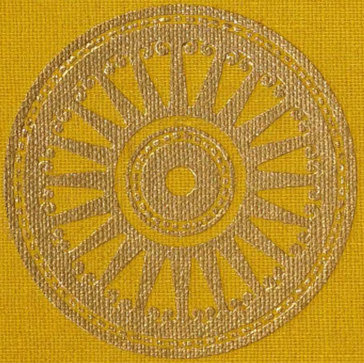
CEYLON · BURMA
INDOCHINA



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MARTIN HÜRLIMANN

BURMA, CEYLON, INDO-CHINA

SIAM, CAMBODIA, ANNAM, TONGKING, YUNNAN

LANDSCAPE, ARCHITECTURE, INHABITANTS

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CEYLON AND INDO-CHINA

The title of this volume of the "Orbis Terrarum" Collection might well have been entitled *Buddha's Empire.* It does not, it is true, include all the countries where Buddhism is established, but it does include those in which this world religion exists in its purest form.

Among the many religious phenomena of India the gigantic figure of Buddha the Enlightened stands forth supreme. We are no more able to discover a rational explanation why just Siddartha Gautama of the noble family of the Sakhya should have taken Asia by storm rather than any of the other numerous Brahminic ascetics and founders of sects, than we are able to explain other miraculous occurences. There is nothing in his life and teachings that distinguishes him from the other religious leaders of that country which is still the most truly religious in the world. And yet we sense the intangible charm of his personality. But somehow it is only his personality that we sense: a mild serene being who showed the way out of the misery of this world.

Gautama was born in 600 B.C. at the foot of the Himalayas. It was in Gaya at the age of thirty-six that this ascetic received enlightment about suffering, righteousness and redemption. He became a Buddha, an Enlightened One; freed from the chains of rebirth by supreme understanding. He wanted to devote himself in solitude to the enlightment that had come to him, but being full of pity for blinded humanity he decided to preach, and proclaimed for the first time in the Deer Park of Benares the doctrine of Love. Thus till he attained to extreme old age he wandered about the country gathering disciples around him as he went. His commandments are: Thou shalt not kill, but entertain every living being with love; thou shalt not steal, but give joyfully; thou shalt not live unchastely, if thou cannot do so thou shalt on no account commit adultery with thy neighbour's wife; thou shalt not lie, but only speak well of thy neighbours; thou shalt not befuddle thy brain with strong drinks, but tread the straight path soberly. Thus Buddha, the Enlightened, set the wheel of his doctrine in motion. Buddha, the Doctrine, the Community—in this Trinity a part of mankind has sought refuge for over two thousand years.

In the course of time two doctrines developed from the philosophical beginnings of Buddhism: the *Mahayana*, the "Great Vehicle", which, like popular Hinduism, created a new Heaven and developed into a highly diversified popular religion that often had little in common with early Buddhism. This northern school of Buddhism is expressed in the peculiarly fantastic forms assumed by Lamaism in the Himalayan countries and in Mongolia, and is met with in another form in China, Korea and Japan, as well as in Annam. The distinction between *Hinayana*, the "Little Vehicle", or southern school of Buddhism, and *Mahayana* is marked by the fact that the former its retains Buddhism in a surprisingly pure form.

The teachings of Gautama which predominated for a time in Nearer India, where they indeed originated, were opposed by the evergrowing and powerful counterblasts of Hinduism to which they also finally succumbed. It seemed as though Buddhism was to meet a similar fate in the colonial territories of Indian culture, in Further India and in the Indian Islands, which were at the height of their prosperity when the two religions were vying with each other, though Hinduism was gaining ground. It was only later that a powerful movement emanating from Ceylon, which was in favour of the southern school of Buddhism, was able to impose itself on Burma and Siam. Thus these two countries adopted the Mahayana school in a purer form.

It is particularly in Burma, in the remote villages where the character and culture of the country is more pronounced than in the cities, that the real successors of the Enlightened may be met. Pungi, the Great Glory is the name given to the monk who has chosen the Right Path. Every righteous Burmese, Siamese or Cambodian enters a monastery in his youth. He takes leave of secular life by a solemn ceremony and arrays himself in the yellow garment of a monk. Most of these youths only stay for a brief spell to fulfil the requirements of custom, some stay for years, others for life. There is nothing to prevent them from returning to every-day life and their families. But he who is able to follow the glorious path to the very end is greatly venerated.

The sacredness of poverty among Buddhists is visible in a moving symbol. Early in the morning the occupants of the monasteries from the venerable abbot down to the youngest novice go forth from house to house with a bowl to beg for their daily rice as did once the Great Master himself, neither asking, demanding nor thanking, and imbued with a serene equanimity.

He who has taken the vow of poverty is worthy of rich reward. All that is pomp, luxury, the most magnificent, the most beautiful belongs to the monastery and the pagoda. The Burmese, whose own wants are so few, is not parsimonious with contributions towards erecting monasteries with rich carvings, houses of rest for pilgrims and travellers where the stranger is also made welcome, and pagodas of all sizes such as the mighty Schwedagon Pagoda in Rangoon of which the whole surface is covered with gold and its crown ornamented with little golden bells and bright jewels. Each village has at least one monastery be it ever so humble. The monks also care for the elementary education of youths; teach them reading and writing, of which the majority of the inhabitants of Nearer India are still ignorant.

Siam is a Buddhistic state; an independent kingdom than which it would be difficult to find a more absolute with a sovereign whose word alone is constitution and law, but who feels himself profoundly imbued with that which he learnt during the period he spent in a monastery. When compared with the tense Indian world so full of contrasts the empire of Buddha, in spite of the bizarre magnificence of that Asiatic ornamentation which now belongs to Buddhism, is tranquil, great and simple by reason of its warm humane atmosphere. ❧

Although *Ceylon* may well be connected with Further India by reason of a common religion, yet, geographically it belongs to Nearer India. The monsoon climate with its periodical heavy rains is, it is true, common to the other countries depicted in this volume. Its structure and surface shows that it is a part of the Indian peninsula. The archæan mountains of southern India extend into Ceylon, and raise in the interior of the island to a height of 8,296 feet. The wealth of the country and its cultural life are still concentrated in the rainy western section which is also nearest to world traffic by reason of the harbour of Colombo. Formerly things were just the contrary when the great areas in the east—in the centre of which lie Anuradhapura and Polonnaruwa—were extensively irrigated by the gigantic works erected by the Sinhalese kings, and thus a great nation was able to develop and attain to a high level of culture. Today the forests and bush grow rank on the thin layer of humus covering those areas. Small settlements spring up in clearings only to be deserted again after a few years for others, as the soil is soon exhausted. The great ruined cities of Ceylon with their monuments commemorating ancient victories, and their majestic statues of Buddha remind one that the present irrigation works with all their modern improvements are far behind those possessed by the Sinhalese two thousand years ago.

The people of Ceylon do not give one the impression of being possessed of such a mature or uniform culture as were those of Further India. Buddhism in Ceylon has only just recovered from a state of decline. Its revival was partly due to European ideas. The Christian missions and economic colonization have exercised considerable influence on Ceylon for some centuries. The Tamil immigration from southern India, which both in ancient times and in the middle ages finally led to invasions and wars, is more pronounced than ever today, but it is now a pacific penetration of the country by cheap labour.

The traveller who first sets foot on the tropical shores of Ceylon is so struck by nature herself that everything else is thrown into the shade: the beautiful and graceful palms, the glittering sea-shore with the silhouettes of the fishermen and their long boats, the long-drawn sigh of parched nature refreshed by a sudden down-pour of rain, the last glimpses of the sun as its colours dye the edge of the dark clouds on the horizon before sinking to rest—such impressions make one forget such things as cultural problems and the worries of life in the green island of Ceylon.

There is a great difference between the surface structure of Nearer India with its great triangle, its river basins and the mighty wall of the Himalayas, and that of *Further India.* The latter is infinitely more irregular and diversified owing to the meridional trend of its mountains. There is no natural barrier between the northern borderlands and Asia. East Asiatic tribes are continually on the move up and down the great streams and mountain slopes to the peninsula of Further India. The resulting intermixture of races and tribes that has resulted propounds problems to the ethnologist and philologist that can probably never be satisfactorily solved.

The southward trend of the mountain ranges formed separate areas, especially the basins of the Irrawaddy, Menam and Mekong, along whose central portion lie the most important cultural centres. The northern part of the peninsula abutting upon China consists of densely wooded mountains. In *Burma* the borderlands consist in the west and north of the thinly populated Kachin mountains, in the east of the Shan plateau which shelves downwards to the Salween river. Between the mountains there are many fertile plains.

The Irrawaddy is the chief water-highway of Burma, and, like its great tributary the Chindwin, it is navigable a long way up from the sea. The old capitals and cultural centres: the ruins of Pagan and flourishing and declining cities such as Mandalay, Amarapura, Ava and Sagaing are situated near the forks of the two streams. Modern developments favour the flat delta-land, owing to the high value of their products and the presence of the harbour of Rangoon.

The Siamese Shan and Laos States are situated in the northern mountain regions of *Siam*. The most important economic and political part of the kingdom is situated in the fertile alluvial plains of the middle and lower Menam and of the great rivers running into the inner Gulf of Siam. Eastern Siam, or the Korat plateau, once played a greater rôle than it does now by virtue of the great irrigation works and a denser population. Southern Siam, the fourth of the great districts of Siam, belongs to the Malay Peninsula, and its culture to that of the Malays.

The Mekong, the third great stream of Further India, flows from the Chinese mountains through French Laos, and a considerable section of its course constitutes the Siamese frontier. *Lower Laos* and *Cambodia* are both traversed by this river, and its tributary the Tonlé-Sap with the great lake of the same name, which is celebrated for its enormous number of fish, also belong to this district. As is the case with the Irrawaddy, the Mekong delta-lands are the most fertile, though the latest in their development. Irrigation works and drainage canals are now making Cochin-China so fertile that her future is very promising.

The eastern part of Further India includes the mountain regions and the fertile coastal strip of *Annam*. In many places this strip is extremely narrow. The mountains are mainly inhabited by very primitive people, the Moi. But in the lowlands washed by the southern Sea of China the Chams were once the representatives of Indian religious culture, whereas later on the Annamese spread Chinese arts and philosophy.

Tongking, the country of the Song-Koi or Red River and its tributaires such as the Black River, may be regarded as a separate country. The delta-lands of Lower Tongking are particularly fertile. The mountains of Upper Tongking are joined to the high plateau of *Yunnan* (China) and populated by the same mountain tribes. But as the country has been colonized by China for centuries the character of its larger settlements and such as the medieval lively town of Yunnanfu is distinctly Chinese.

The peoples of Further India are not a national unity, however much certain tribes dominate in the various countries. The many races are all mixed, and scattered about this highly diversified geographical area. Mongoloid physical traits are the most conspicious, especially in the north. The Malay type is more pronounced in the south of Siam and French Indio-China. Among the primitive mountain tribes, such as the Moi, one finds types that remind us of the original inhabitants of Ceylon. The most inportant razial groups of Indo-China are in the first place the *Mon-Khmers* to whom the Talaings, Mon or Peguans, Khmers or Cambodians belong; the Annamese may also be regarded as belonging to this group of peoples. They are members of the Austro-Asiatic linguistic stock. But the other two great groups, the *Thais* and the *Tibeto-Burmese* belong to the Indo-Chinese (Tibeto-Chinese) linguistic stock. The Siamese, Shan, Laos and smaller tribes, such as the Lolos, belong to the Thais whose language is more akin to Chinese than to Burmese. Burmese Kachins and smaller tribes belong to the Tibeto-Burmese.

The peninsula of Further India is a typical colonial country. The two great cultures of the East, Indian and Chinese, clashed and spread among the immigrating peoples. Indian culture is imbued with great religious force due to its spiritual dynamics and sheer inexhaustible art traditions; Chinese culture is permeated with a somewhat unimaginative force and worldly superiority which, however, found room for Indian inspiration with the serenity of her doctrines. The peoples of Hinayana-Buddhism, the Burmese, Siamese and Cambodians may be said to be the inheritors of Hinduistic traditions which were developed to a great and creative independent art. Tradition still lives in the monumental edifices of Bangkok which began to flourish in the 19th century. It is less vivid in the somewhat effeminate Siamese arts and crafts than in the beautiful court dances and sumptuous state ceremonies.

Some of the primitive peoples still believe exclusively in a rude natural religion (Animism). But the old belief in spirits also still exercises considerable influence among the majority of Buddhists and exists together with the official creed. Beyond this, *ancestor worship* is almost universal in Further India. This form of religion is characteristic of the Far East, but not of India.

China is in the eyes of Hinduistic-Buddhistic countries a recognized power. Superficially this has found expression since ancient times in the fact that the various surrounding kingsdoms were continually forced to send emissaries with tributes to the Son of Heaven in the Celestial Empire thus showing that they recognized China's superior position. Whereas Burma, Siam, Cambodia and Champa were able to develop a powerful cultural individualism under the invisible influence of India, the Annamese were and are completely under the influence of the Chinese, and have not produced anything novel that has contributed to the creative work of Asia. But Annam and its province Tongking are particularly interesting in connection with Chinese culture by virtue of the important discoveries made in tombs, and by the imperial tradition which is now dead in Peking, but still alive at the court of Hué with its ceremoners in honour of Heaven and Earth.

China and Indo-China are threatened by events the influence of which they can hardly escape. Two of the greatest groups of peoples embracing half the cultural world, namely the Chinese and the Indians, have been aroused from their isolation. They are overstepping their all-too narrow frontiers in search of land and work. Masses of humanity are crowding into the peaceful world of the Sinhalese, disturbing the tranquility of the Burmese villages and pushing along the coasts and streams of Siam and Indo-China. The Indians, who are increasing at a terrific rate, are pouring into Ceylon and Burma where they work for the scantiest of wages, drag their gods with them and introduce their all-sufficing low standard of living—merely to exist. The Chinese are pushing in from the other side. Their requirements are somewhat higher. They are received as friends by the natives who do not, as a rule, like the

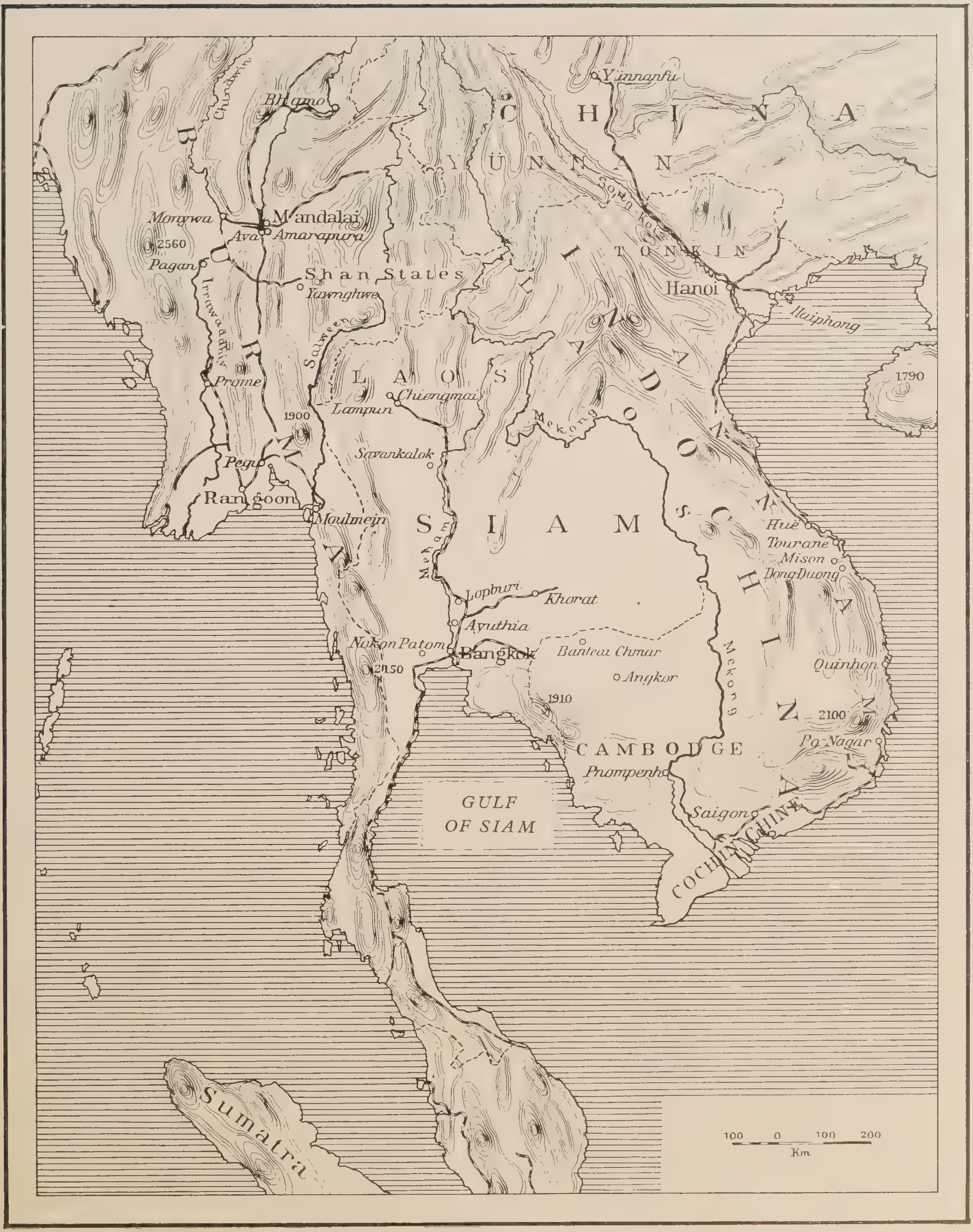
Indians. Owing to their indomitable diligence the Chinese seize upon and monopolize trade and commerce. But those who build the cities, construct roads and railways, sail the ships and standardize life by their discipline and sense of order are still the most powerful.

The barriers are falling; centralization appears to move apace. Will this suffice the Eastern World? When it appeared that Buddhism was doomed in the world of India; when it had turned from the true doctrine by accepting the florid conceptions of the Mahayana, and had finally completely succumbed to the egoistic gods, suddenly it revived and stood forth in its old purity, imbued the forceful simple belief of many peoples. Is the present going to destroy Buddhism? Will it arise anew, truer than ever? Mankind never halts; nor does it stop in progress, but the doctrine of Suffering and Love is eternal. "The peoples perish that God may live".

My photographs were chiefly taken with a Sinclair camera, Zeiss lens, and Kodak films.

I should have to draw up a very long list if I were to thank individually all those who facilitated my work, and without whose aid it would have been in many cases impossible for me to complete it; thus above all, the British and French authorities, the Swiss merchants in Ceylon and Further India, and the members of so many races and nations. I am indebted to H. R. H. Prince Damrong that I was able to take photographs of such exceptional persons as the royal dancers in Siam. The assistance of my dear and venerated friend Professor Hans J. Wehrli of Zurich in connection with my itinerary and the Preface, as was the case with my volume "India", was quite indispensable.

MARTIN HÜRLIMANN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Rangoon
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XIII

CEYLON

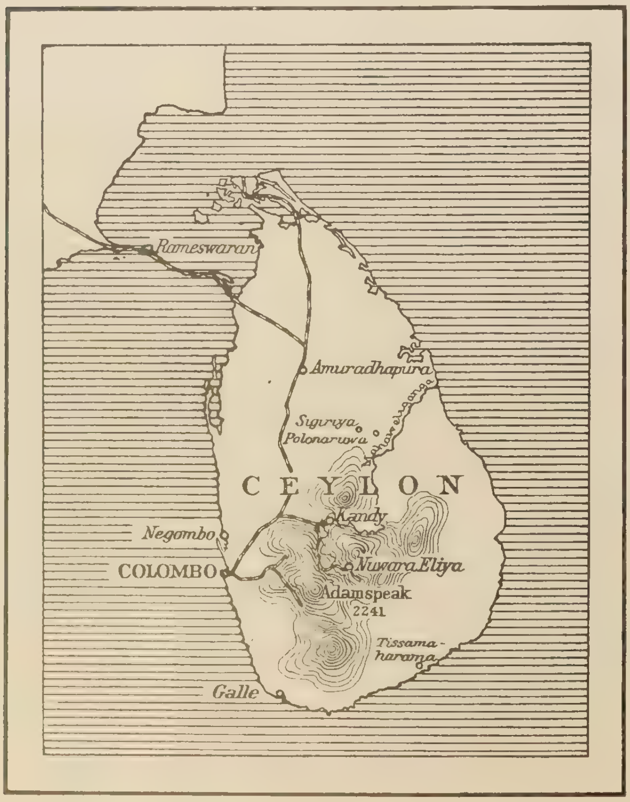
The island of Ceylon is connected with the mainland of India by a succession of bold rocks known as Adam's Bridge. Vessels plying from Europe to the Far East, and stopping half way at Ceylon's great harbour of Colombo, pass, on leaving, round the south part of the island.

Colombo, the only great city, has 250,000 inhabitants. A great part of Colombo is more or less a creation of the European colonial period, and hence is distinctly European in character.

Area of the island: 25,481 sq. m. It lies between 5° 55′ and 9° 51′ N. and between 79° 41′ and 81° 54′ E.

Population: 5.3 millions (1927). According to the census of 1921 there were 3 million Sinhalese (chiefly Buddhists) who are physically akin to the Dravidian race, but they also possess Indo-Afghanistan physical characteristics. The language is Aryan.

1.2 million Tamils, Dravids who immigrated from southern India. Part of them have been in the country for a long time; some arrived within recent times as seasonal workers (Hindus).



4510 Veddahs, aborigines who mostly run wild in the southern and south-eastern woods.

300,000 Moors (a mixed race of Arabs and Tamils) and Malays; Mohammedans (mostly traders).

30,000 Eurasians, among whom the "Burghers", the descendants of the Dutch, play a prominent rôle.

8,937 Europeans, mostly English.

History:

The source of the earliest history of Ceylon is the *Mahavamsa* Chronicle dating from the 5th century, and written in Pali.

It is said that about 500 B.C. the

Indian prince Vijaya settled in Ceylon or Lanka. Mahinda introduced Buddhism under King Devanampiya. A flourishing culture developed in the north-east of the island owing to a magnificent system of irrigation. Repeated raids of Tamils, Cholas and Pandyans from southern India. They overthrew the native rulers on various occasions, for instance about 200 B.C., 104 B.C., 900 A.D. and 1001 A.D.

In 1065 Vijaya Bahu I. regained possession of his capital Polonnaruva from the Tamils.

1164—97 (or 1153—86) Parakrama Bahu I. (the Great). Under his reign the Sinhalese Empire attained to its last great epoch of prosperity. From the 16th century the Portuguese and other Europeans gained a foothold on the west and south coast.

1592—1815: Sinhalese kingdom in Kandy.

1656: the Portuguese expelled by the Dutch.

1796: the English took possession of the island, and in 1815 by a convention with the independent Kandyan chiefs in the interior, the entire sovereignty of the island passed into the hands of the British.

About three-fourths of the population are engaged in agriculture. The extensive cultivation of rice, half of which is on irrigated land, does not quite suffice to feed the population of the island. As far as the area of cultivated land is concerned, that devoted to growing coconut-palms is greater than that upon which rice is grown. In modern times the culture of indiarubber has grown considerably. Tea is grown and exported in large quantities. The once famous Ceylon coffee is now only produced in small quantities. Till 1840 cinnamon and spices were the only products exported. There are important plumbago deposits in the south of the island, and many gem pits and quarries.

The railways (742 miles) are chiefly confined to the west. The line from Colombo via Anuradhapura to southern India (Madura) is still interrupted at the island of Ramesvaram, where connection is made by ferry. There are excellent metalled roads along which considerable motor traffic has developed in recent times.

The government of Ceylon, which is independent of that of the British-Indian Empire, is administered as a crown colony by a Governor—residing at Colombo—and an Executive Council. Within the last few years more powers have been granted to the native population.

1—3. West coast of Ceylon; has dense growth of coconut-palms. Many inhabitants are occupied in fishing.

4—5. Buddhistic monastery near Colombo. The edifice shows the influence of European Baroque, first introduced by the Dutch and Portuguese in their mission churches. In the monastery court the whitewashed dagoba (stupa: originally a grave mound, Buddhistic reliquary, monument).

6. Sinhalese women offering flowers and praying in a hall adjoining a monastery. On the right a monk in a yellow garment.

7. Sinhalese woman and child.

8—9. Preparations for the devil dance, and devil dancer with mask in a village near Galle. In order to expel the evil spirits dwelling in the patient, the devil dancer entices them by his antics into a little bamboo hut which serves as a trap. The dance lasts all night. In spite of the predominance of Buddhism such primitive rites, which are by no means connected with Buddhism, still obtain to a great extent among the population.

10—11. Canals near Negombo and Colombo. They connect the lagoons and rivers and are navigable for small boats.

12—13. The shore near Negombo, a fishing village and popular excursion centre north of Colombo.

14. West coast. Paddy-fields, divided into squares and submerged; on the right a coconut-palm plantation.

15. Road near Colombo with two-wheeled carts drawn by zebus.

16. Unfinished stupa in TISSAMAHARAMA, one of the oldest of the former capitals of Ceylon. The ruins were excavated in modern times.

17. Ruins of Tissamaharama. A gigantic old dagoba, was restored by the Buddhists and is now a much frequented shrine.

18. Columns of a former palace or monastery. Similar columns are also found at Anuradhapura. There is considerable doubt as to their original purpose.

19. Coconut-palm plantation and terraced paddy-fields between Colombo and Kandy.

20—21. Palm avenue and pond with lotus and bamboo bushes in the Peradeniya Gardens near Kandy. It is one of the most famous botanical gardens in the world.

22. The Temple of the Sacred Tusk (Dalada Maligava) in Kandy. Kandy; capital of the last great Sinhalese empire, situated 505 metres above sea-level. The temple is one of the most frequented centres of pilgrimage in the Buddhist world.

23. Kandy Lake, an artificial lake created at the beginning of the 19th century by the last king of Kandy.

24. Landscape near Hatton with view of Adam's Peak. This mountain is considered sacred by Buddhists, Hindus and Mohammedans. On its summit is the impress of a foot which is revered as Buddha's, Shiva's, Vishnu's or Adam's according to the creed of the believer. In the foreground tea plantations which are much benefited by the damp climate arising from the neighbouring mountains.

25. Tea plantation. The small green leaves (which are afterwards dried) are picked by Tamil girls from southern India.

26. The Diyaluma waterfall in the southern mountains.
27. The rock fortress of Sigiri near the village of Sigiriya. The works at the foot and summit of the rock date from the struggles for the throne in the 5th century A. D.
28. Mountain top near Sigiriya, situated in a district covered with jungles. In the middle ages this part of the country was densely populated as it was well irrigated.
29. Landscape in central Ceylon.
30. Minneri tank near Polonnaruva. The weir that caused this sheet of water to collect was built about 300 A.D. by a Sinhalese king. Several of these tanks, which mostly dried up during the period of political decline, provided irrigation for central Ceylon and were the cause of the high state of culture in the districts which are now only thinly populated.
31—37. POLONNARUVA, capital of the Sinhalese kingdom from 8th to middle of 13th century; during its last great period of prosperity. The most important edifices were erected under the government of Parakrama Bahu (2nd half of 12th century).
31. Thuparama. Temple, brick edifice dating from 12th century.
32. Vata Dagoba, or "round reliquary house", on a raised platform.
33. Buddha statue in the Vata Dagoba.
34. Yetavanarama; temple buildings. The main building: Buddha-simaprasada with a monumental statue of Buddha. Hindu ornamentation at entrance.
35. Statue hewn in the rocks; said to be that of Parakrama Bahu I.; 3.5 metres high; probably portrait of an Indian saint.
36—37. Gal Vihara, the Black Rock Temple. Granite statue of Ananda; Buddha's favourite pupil; 7 metres high; next to a reclining Buddha. On the left (Plate 37) a sitting Buddha, 5 metres high.
38—47. ANURADHAPURA, the greatest of the earlier capitals of Ceylon, the ruins of which cover a much greater area than the present place. Founded 437 B.C.; capital after 4th century B.C.; most flourishing period about time of the Birth of Christ; suffered during the wars of the Sinhalese kings against the Tamils who invaded Ceylon from southern India. In the 9th century it ceased to be the capital, and as such was replaced by Polonnaruva.
38. Sitting Buddha in attitude of meditation; about 2 metres high; 5th—6th century.
39—41. Rock temple of Issurumuniya, founded in the times of King Devanampiya Tissa (ca. 300 B.C.) with a modern small temple and dagoba. On right of the small temple relief of a man sitting, 12th century (Pl. 40). On lower part of the terrace relief of a couple, 5th—8th century (Pl. 41).
42. Columns of a temple near the Thuparama Dagoba.
43. "Moonstone" threshold; a semicircular stone slab at the lower end of steps to Maha Senas Vihar.

44. Thuparama Dagoba; one of the oldest Buddhist monuments; first erected by King Devampiya Tissa in 3rd century B.C.; restored in the middle of 19th century by Buddhist priests. The dagoba is 19 metres high and surrounded by three rows of columns.

45. Maha Vihar, the region of the sacred Bo-Tree (Ficus religiosa). A shoot of the tree under which Buddha received enlightment was taken by Mahinda to King Tissa (about 245 B.C.). The tree, which is still growing, is said to trace its origin to this shoot and is greatly revered.

46. Jetavanarama Dagoba (about 300 A.D.).

47. Kuttam Pokuma, two adjacent tanks, probably belonging to a temple.

48. Ascent to the MIHINTALE rock, on which is the hermitage and tomb of Mahinda (267 B.C.), both of which are much venerated. Mahinda, the son—or, according to the probable Indian version, the younger brother—of the Indian "Apostle" Emperor Aschoka, introduced Buddhism to Ceylon as part of his great missionary activity.

BURMA

Politically Burma is a part of British India (there is a movement towards separation); geographically Burma belongs to Further India. The chief port and seat of government is *Rangoon* (350,000 inhabitants) situated on the delta of the Irrawaddy.

Area: 238,738 sq. m. *Population* (according to 1921 census): about 13 millions. They are divided into the following races:—

Burmese	9,513,000
Karens	1,250,000
Shans	500,000
Mons or Talaings (Peguans)	189,000
Indians	900,000
Chinese	150,000
Europeans and Eurasians	25,000

The rest consist of the many frontier tribes. Nine-and-a-half million inhabitants cultivate the land, 2½ million carry on trade and industry. Rice, wood (teak) and oil are the chief items of export. Jade is exported to China where it is carved and polished. There are also ruby mines in Burma. Fishing is well developed.

Of every 100 inhabitants 85 are Buddhists, 7½ Hindus and Mohammedans (from India), 5 adherents of primitive religions, 2 Christians.

History:

Burma is probably the Chryse Regio of Ptolemy.

The royal history of Burma traces the origin of the lineage of the kings to India, as well as the whole culture, especially religion.

There are no reliable data as to the ancient history of the country. There were princes in Pegu, Thaton and Prome.

In 639 A. D. Thenya Yaza founded the Pagan monarchy and a Burmese era. In the first half of the 11th century King Anavrata carried on successful campaigns and built Pagan as a Buddhistic town.

In 1284 there was a Chino-Mongolian invasion and Pagan was destroyed. There were quarrels among the various dynasties who resided chiefly in Pagan and Ava.

1752—60: Alompra founded the last Burmese dynasty and created a powerful Burmese empire. It was at this period that the Burmese came into touch with Europeans.

1783: Amarapura replaced Ava as the capital. Conquest of the coastal regions of Arakan and Assam in the valley of the Brahmaputra, India.

1824—26: First Anglo-Burmese war: Assam, Arkan and Tenesserim were ceded to England.
1852: Second Anglo-Burmese war. England occupied the lower portion of the Irrawaddy Valley.
1885 Third war: Taking of Mandalay, King Thibaw taken prisoner.

1887—88: War of the English against the Shan tribes who were eventually subdued. The Shan States, which differ considerably in size and importance, are in various phases of dependence on the Anglo-Burmese government.

49—52. The SHWEDAGON PAGODA in RANGOON is greatly venerated by the Buddhists. In the interior of the gilded pagoda (112 metres high) it is said that there are not only reliquiæ of Gautama Buddha, but also of the three Buddhas who preceded him. There are numerous prayer halls, pagodas and shrines around the chief monument on the heights of the Theinguttara hill. They, as well as the pagoda in its present shape, chiefly date from the 19th century.
While praying the Burmese hold flowers which are placed afterwards on the altar before the statue of Buddha (Pl. 52).

53—54. PROME, capital of a mythical kingdom of the pre-Christian era; now a town of 37,000 inhabitants. The SHWESANDAW (Shwesando) Pagoda stands on a hill. On the outer side of the path that passes round the gilded monument there is a pavilion with rich carvings and a number of beautiful bells. Opposite the pagoda hill there is a monumental statue of Buddha which was only completed a few years ago.

55. Sculptor carving marble Buddha statues. Buddha statues of all sizes are carved in Prome and Mandalay. They are much in demand as gifts and for monasteries, etc.

56—57. Bogobi (Bawlawgyi) and Payagyi pagodas near Prome, the two chief edifices of ancient Prome. Ancient Prome or Srikshetra is the oldest town in Burma as far as archæological discoveries are concerned. Further excavations may perhaps throw more light on its history. The style of the pagodas is *sui generis*. They are considerably older than any other pagodas preserved in Burma.

58—66. MANDALY, town of 150,000 inhabitants; founded in 1857 by King Mindon Min who transferred his capital to that city from Amarapura. It was occupied by English troops in 1885, since when the importance of the city and the number of inhabitants have decreased. But it is still the centre of Burmese life, and has the most important monasteries.

58. View from Mandalay Hill of the Kuthodaw Pagoda, called "730 Pagodas" (built by King Mindon). The 729 small pagodas are ornamented with marble slabs about six feet high on which the text of the sacred writings of Burmese Buddhism is inscribed.

59. One of the entrances to the former royal city, surrounded by a moat. Bridge, and gate-pavilion.

60. Tower of the main hall, ROYAL PALACE.

61. Wooden watch-tower of the royal palace.

62. Lily Throne-Room; formerly the chief audience-hall of the king.

63. The Duck Throne (gilded carvings).

64. An old monastery in Mandalay.

65—66. The QUEEN'S GOLDEN MONASTERY. Founded by Supayalat, the Queen of the last king of Burma. Rich carvings and gilded walls and columns.

67. AMARAPURA. The former capital, founded 1783, near Mandalay. Only a few ruins and numerous pagodas now remain. Monastery ruins.

68. Pagoda in the court of a monastery near Ava; numerous niches containing Buddha statues.

69. Two pungis (monks; pungi = glorious) with a palm-leaf book.

70. Ava. Pagoda in the shape of a dragon (Nagayon paya).

71. Ava. Buddha statue in a modern temple.

72. MONYWA (Monyua), ox-carts near a pagoda.

73. Market in SAGAING.

74. Village near Monywa; corn-mill worked by an ox.

75. Monywa, building in a monastery courtyard.

76. Monywa, wood carvings on façade of a monastery with representations from the Jatakas (stories about the early life of Gautama).

77. Bell in a pagoda tower near Sagaing.

78. Children praying in front of a pagoda.

79. An old pungi.

80. Headman of a small and poor village in Upper Burma.

81. Burmese townsman from Upper Burma.

82. Boat on the IRRAWADDY, the great vital artery of Burma.

83. Landing place on the Irrawaddy near Pagan.

84. In the little village of PAGAN. Typical Burmese houses on piles with woven bamboo walls. There are only three small villages (Pagan, Myinpagan and Nyaungan) left on the site of the medieval capital Pagan, beyond the numerous ruins of sacred buildings. The inhabitants are occupied in making lacquer work which finds its way all over Burma.

85. Women making small baskets out of bamboo strips. These baskets are covered with a native resin, and thus become lacquer bowls.

86. Man incising ornament on a lacquer box.

87. Bazaar-stall with Burmese lacquer ware; namely betel boxes to hold betel leaves and smoking utensils. The Burmese are adicted to both betel chewing and smoking.

88. Bazaar stalls in Pagan, erected annually in connection with the festival of the Ananda Pagoda. The Mahabodhi Temple is seen in the background. It is a copy of the temple of Buddha Gaya dating from 1215 (see Pl. 146 in the volume "India").

89. Toy-stall in the Pagan bazaar.

90. Burmese orchestra as employed at festivals, in theatres and at puppet shows. Beyond the wind instruments and gongs of various sizes, some of which are suspended, some lying, the saing-waing is the most important instrument. Two specimens may be seen on this plate. They consist of a richly ornamented circular frame, on the inner side of which a row of variously tuned drums are attached. They are struck by the hands of the player sitting in the middle of the instrument.

91. Ballet danced at a pagoda festival by a Burmese theatre troupe from Mandalay.

92—103. THE RUINS OF PAGAN cover an area of about 25 kilometres in length and 3 in width. At its most flourishing period Pagan is said to have had 13,000 pagodas. The remains of about 5,000 pagodas of various sizes can still be traced. They are nearly all built of brick. The majority were erected between 1057 and 1284. The shape of these buildings, which are mostly Buddhistic, betray the influence of various Indian schools, and vary from the bell-shaped massive stupa to the temple with corridors, steps and a tower reminding one of the northern Indian shikaras.

92. Small pagoda, brick with ornamental carved stucco.

93. Frescos in the small temple of Upalithein or "Hall of Ordination"; 13th century, restored in 17th century.

95. Mingalazedi Pagoda; stupa erected on a terraced base rising like a pyramid and ornamented with beautiful terracotta tiles.

96. View of the Irrawaddy from the Thatbyinnyu Pagoda; in the background the Gawdawpalin Pagoda.

97. Bitagat Taik or "Library", built 1058, restored 1783. Brick; reminiscent of wood architecture.

98. View of the Gawdapalin (Godopalin) Pagoda from the Mi-malaung Gyaung Temple. The former was built about 1200 as a temple in which prayers were offered to the ancestors.

99. Thatbyinnyu Pagoda, built 1144; five-storey brick edifice, 61 metres high, a combination of monastery and stupa.

100. Thatbyinnyu Pagoda, roof of the stairway.

101. Gawdawpalin Pagoda, corridor with Buddha statues.

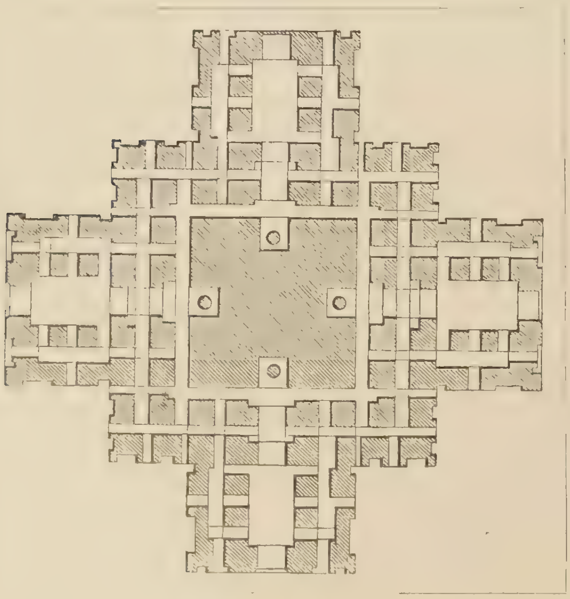
102—103. ANANDA TEMPLE; built 1091 by King Kyanzittha; the largest temple in Pagan; still kept in good state of preservation and whitewashed; the great pagoda festivals are held here. The Ananda is on the plan of a Greek cross, whereas the others are aligned to the east. There are entrances from all four sides; in the richly gilded interior: four mighty Buddha statues and numerous small pieces of sculpture.

104. Monk on a hill in Kalaw (southern Shan States).

105. Ananda Monastery, Pagan.

106—107. Monks leaving the monastery in the early morning to collect alms. They go from house to house with a lacquer bowl and receive their daily ration of rice.

108. Pagoda in Namtok (southern Shan States).



109. In the hall of prayer of the Namtok monastery; the monk on the throne is reciting from the sacred books, the faithful are kneeling in front of him.

110. Cloister of a Shan monastery (Yawnghwe) with the characteristic suggestions of Romanesque forms which are typical of monastery architecture in the southern Shan States.

111. Market in Yawnghwe.

112. Burmese strolling players at a pagoda fête in Pekong. They play uninterruptedly for three days and nights.

113. Monastery on piles on the Bailu river.

114. Members of a Shan family in Pekong. The leading tribes in the Shan States usually dress in the Burmese manner.

115. Village headman in the Shan States (Pekong).

116. Karenni (red Karen) girl with red lacquer cords round her knees (in the market of Namtok).

117. Karen woman in Namtok.

118—119. Padaung women at the market of Pekong. Their villages are scattered at some considerable distance round Pekong. Each tribe is distinguished by the peculiar ornaments of the women. The Padaungs wear heavy brass rings round their arms, legs and particularly round their necks. By continually adding new rings from youth on, their necks are stretched to an unnatural length.

120. A Padaung. The men's garments do not differ from those worn by the other Shan tribes.

121. Leg-rowers on the Nam-Hpilu or Bailu river. The rowers, who row their dug-outs with their hands and one leg while balancing on the other, belong to the Intha tribe which is closely related to the Burmese.

122. Market boats on the Bailu.

123. Boats on Lake Inle near Yawnghwe.

124. Pinlaung village, residence of one of the southern Shan princes.

125. High road in the southern Shan States.

126. Taungthu girl.

127. Girls; probably of the Taungthu tribe.

128. Rock and Pagoda of Konzi near Pinlaung. Numerous dark rocks stud the hilly country. There is a small pagoda on one of the rocks with a broad top.

SIAM

An independent kingdom, area 220,000 sq. m. of which 20,000 are situated in the Malay Peninsula. The *Population* was 10 millions in 1927. More than 4 millions are *Siamese* who inhabit the fertile lowlands of the Menam and its tributaries, as well as the coastal areas of the Gulf of Siam. The number of *Laos* and Shan is nearly as great; they are also as highly cultured as the Siamese. They live in the mountainous district of Upper Siam between the Burmese Shan States and French Laos. To these should be added a great number of small mountain tribes. There are numerous *Karen* in the frontier districts between Siam and Lower Burma. The *Peguans*, Mon or Talaing were formerly the chief nation of Lower Burma; but now they number less than 100,000. About 400,000 *Malays* live in the Siamese part of the Malay Peninsula. A great number of the 300,000 *Chinese* live in Bangkok and surroundings. They play a leading part in trade and commerce, and often intermarry with Siamese. About 100,000 Khmers or Cambodians live in the east. The 1,800 whites consist of various nations, and are at liberty to compete freely in trade and commerce as Siam is perfectly independent. Many of the whites of various nationalities are engaged by the government as advisers.

The *state religion* is Buddhism which is widely spread. But there are also various primitive religions among the mountain tribes. The number of Christians, Mohammedans and Hindus is comparatively small.

Siam is an agricultural country. The majority of the population grow rice, which is also the chief item of export. Teak is the second item as there are great teak forests in Siamese Laos. There are many truck gardeners. Other agricultural products are leguminous plants, sesame (furnishing oil), fruit trees (bananas, papaws, agaves, durians, mangostans, mangoes, etc.), palms (coconut, palmyra, areca), pepper and other spices. The culture of silk is important.

The state *railways* are well developed, and are being extended. There are now about 2,000 miles with main lines:—

Bangkok—Chienmai (Laos).
Bangkok—Korat—Ubon (partly under construction).
Bangkok—Aranya—Prathet (frontier of French Indo-China; later on the line is to be continued to Saigo—Hué—Hanoi).
Bangkok—Padang Besar (frontier of the British Malay States)—Penang—Singapore.

There are several aerodromes. Lower Siam has an extensive system of waterways.

History:

Before the Siamese appeared on the scene there were several kingdoms in present-day Siam whose people belonged to the Mon-Khmer family. Towards the middle of the 13th century the Thai of Sukhotai (the Siam of the inscriptions; the Sien of the Chinese) freed themselves from the suzerainty of the Khmer (Cambodian) kings and founded their own dynasty which attained to great power by the end of the century. The Thai, in contradistinction to the Mon-Khmer, belong to the same group of peoples as do the Shan and Siamese.

In 1349 the Prince of Uthong founded the town of Ayuthia and reigned as Ramathibodi I. till 1369. Sukhotai came under the sway of Ayuthia.

In the 16th century wars with the western neighbours, the Mon and Burmese.

In the 17th century first connection with Europe and development of external trade.

In the 18th century fresh wars with the Burmese. The latter took Ayuthia and destroyed it in 1767. Paya Tack, governor of Raheng, of Chinese origin, delivered the country from the Burmese and founded a new capital opposite the present city of Bangkok. In 1782 a popular movement elevated General Tshau Paya Tshakkri to the throne, and it was he who founded the present dynasty.

During the 19th century Siam had to defend herself against English and particularly against French aspirations, but, in spite of having to cede territory (Malay States, Laos, District of Angkor) she maintained her independence. King CHULALONGKORN (1868—1910) organized the state on European models and introduced various reforms which have placed Siam in the foremost rank of those Asiatic countries responsive to European civilization. Nevertheless, as in Japan, the national traditions in art, religion and intellectual culture are religiously fostered.

The form of government is that of an absolute monarchy. The present king, Pradshadipok, instituted a ministry and crown council composed of prominent members of the royal house. Both councils are appointed and presided over by the king.

129. CHIENGMAI, seat of a viceroy, 4,000 inhabitants, centre of Siamese-Laos. Wat Chet Yot or Bodharama near Chiengmai. Buddha temple built of laterite (in contradistinction to the later brick edifices of Chiengmai dating from 15th to 16th centuries), is akin in appearance to the Mahabodhi temple in Pagan (Pl. 88) and to the temple of Buddha Gaya.
130. Chiengmai. Carvings on a temple portico (modern).
131. Chiengmai. Dragons at entrance of a hall of prayer (Chedi Luang), 19th century.
132. Wat Ku Tao near Chiengmai.
133. Laos girls dancing in Chiengmai on the occasion of a pagoda festival.
134. Pagoda ruins in Chiengmai.
135. LAMPUN. Large gong in a courtyard of the Wat Phra Tat Luang Pagoda, founded in the 11th century; often enlarged and restored.

136. Lampun. Procession of a pagoda congregation to the Wat Phra Tat Luang with gifts for the monks.

137. Lampun. Boys with a drum in the procession.

138. Wat Kukut near Lampun. Laterite tower with stucco Buddha statues. A Pali and Mon inscription dating from the beginning of the 13th century was found at the foot of the tower.

139. Reclining Buddha, in front two monastery pupils in the Wat Phra Tat Luang, Lampun.

140. Two novices in the courtyard of the Wat Phra Tat in Lampang Luang.

141. Laos girl from Upper Siam (Lampang Luang). Unlike the real Siameses she wears long hair.

142. In the forests of Upper Siam.

143. Man from northern Siam (Sawankalok).

144—148. Sawankalok. The ruins of the ancient cities are situated about 10 miles from present-day Sawankalok founded by Chulalongkorn. At the time of the Cambodian dominance the town of Chalieng (the northernmost town of Khmer culture) was situated on the present site of the Wat Mahatat. Later on the Thai (Siamese) founded the town of Si Sachanalai to the west of Chalieng. The former, together with Sukothai, was the capital of the Thai Empire, and residence of the heir to the throne.

144. Wat Mahatat. In the middle a "prang" or tower in the Khmer style (restored in the 18th century). It is the earliest and most beautiful of this type erected by the Thai.

145. Buddha guarded by a seven-headed serpent, in the ruins of Sawankalok.

146. Buddha statue of the Wator Khao Suwan Kiri situated on a hill.

147. Ruins of the Wat Chedi Chietao.

148. Wat Chang Lom, stupa on a two-storey base ornamented with life-sized elephants and Buddha statues (end of 13th century).

149. Siamese woman and child in a village near Sawankalok.

150. Village in northern Siam.

151. Elephant on banks of the Menam.

152—153. AYUTHIA, the "Unconquerable" or Krung Kao, the "Ancient Capital"; capital of Siam from the 14th to 18th centuries. The town is surrounded by the many arms of the Menan river. It has now 50,000 inhabitants, among whom there are many Chinese.
Wat Phra Men founded before the middle of the 16th century. Side chapel, in the interior of which is a stone statue of Buddha sitting in the European manner, it was originally in the Wat Mahatat in Ayuthia.

154. LOPBURI, the ancient Lavo, a Khmer city in the 10th—13th centuries, later, at times, the second residence of the kings of Siam. Wat Nakon Kosa, brick edifice, ornamented with sandstone and stucco; dates from the best Khmer period.

155. Ayuthia. Colossal bronze Buddha in a brick edifice south of the Wat Si-Saraphet; one of the largest Buddha statues.

156. The Klongs (canals) near Bangkok.

157. Village on the Lower Menam: pottery.

158. Phra Patom near Nakon Patom, the largest Prachedi (stupa, Buddhist reliquary shrine) in Siam, in its present shape it dates from the second half of the 19th century.

159—176. BANGKOK = "Town of Olives". The District of Bangkok has about 700,000 inhabitants, the city-proper 300,000, of whom one-third are Chinese. As the founder of the present dynasty only made it his capital towards the end of the 18th century the numerous palaces and temples are all of comparatively recent date.

159. Corner of a canal; in the background the Wat Arun on the artificial hill called Po Kao Tong.

160. View of the Menam and Royal Palace from the Wat Arum.

161. Courtyard of the King's Palace; a mixture of European and Siamese architecture.

162. Wat Po or Wat Phra Chetuphon (Jetawana), the largest group of monastery buildings in Bangkok; erected in 1793 by Rama I. Watchman dressed like an old Dutchman.

163. Wat Phra Keo (Royal Chapel).

164. Small pagodas in Wat Po.

165. Corridor in Wat Po with sitting Buddhas.

166—167. Wat Benchamabopit, built of costly material, partly Italian marble. In the cloister there is a notable collection of bronze Buddhas, partly originals, partly copies.

168. Window in Wat Thepsirim.

169. Abbot's chair and altar in the large Hall of Prayer in Wat Thepsirim.

170. Temple (Hall of Prayer) near Wat Arun.

171. Wat Sudat: main building.

172. Wat Radshanadda.

173. Wat Arun or Wat Cheng, on right bank of the Menam, opposite Bangkok. The main tower (covered with coloured faience) is 74 metres high. In the foreground two demons, such as are still met with in Siamese theatres.

174—176. Dancers of the ROYAL BALLET in Bangkok. This body of dancers cherishes the old Khmer culture in its unspoiled state. The dances resemble those in the reliefs on the Temple of Angkor, and hark back to ancient Indian works on dancing. They are extremely beautified interpretations of artistic dancing following strictly traditional forms.
The pieces represented in pantomimes are taken from the Ramayana Epos or Jatakas.

174. Hanuman (the Monkey Prince from the Ramayana) fighting another mythical character. The coloured and gilded masks are made of leather.

175. Solo dance of a Demon Prince.

176. Prince and Princess in their great love scene.

FRENCH INDO-CHINA

The French *Union Indochinoise* comprises the colony of Cochin-China, the protectorate of Cambodia (Cambodge), Annam, Tongking and Laos together with the leased Chinese territory of Kwang-Chow. The total area is about 200,000 sq. m., with 21 million inhabitants:

13 million *Annamese* (especially in Tongking and Annam; the culture is chiefly Chinese);
1.5 million *Cambodians* (Buddhist-Hinduist culture of Indian origin; Mon-Khmer family);
1.2 million *Thais;* the most important being the Laotians, related to the Siamese and whose culture varies considerably;
100,000 *Chams*, the remnants of a race once the rivals of the Khmers;
500,000 *Chinese*, mainly in the commercial and trading centres;
1,000 *Hindus* from India;
24,000 Europeans, chiefly French.

The vegetation and the cultivation of the soil (extensive areas under rice) accord with those of Burma and Siam, except that the woods are not so fully exploited. There are considerable quantities of coal, ores and precious metals in Tongking and North Annam. The French have opened up the country by means of numerous roads along which there is a heavy motor traffic, whereas the railways are not so well developed as in Siam.

Saigon (88,000 inhabitants), second capital of the Union and capital of Cochin-China. Is the most important harbour and commercial centre. *Cholon* (= big market) in the immediate neighbourhood, a city of 227,000 inhabitants, industrial centre with numerous rice-mills; chiefly owned by Chinese. There is no old culture in the lowlands of Cochin-China, and this district has only been cultivated systematically in recent times.

The second port of importance is HAIPHONG (25,600 inhabitants) in Tongkin.

HANOI (80,000 inhabitants), seat of the governor-general *(Résident Supérieur du Tonkin)* of the Union and of the *École Française d'Extrême Orient* (which is celebrated for its scholarly work) as well as of a university.

Pnompenh (Cambodia), *Hué* (Annam) and Vientian (Laos) are each governed by a *Résident Supérieur* and a native prince. *Cochin-China* has a governor, and is represented in the French Chamber by a delegate.

CAMBODIA

A kingdom under French protectorate. The modern Cambodians are both in their origin and culture direct descendants of the ancient Khmers. Since the decline of the latter they were pushed back by the Thai (Siamese) who adopted Khmer culture. This culture has influenced modern Cambodia.

History:

In legendary times (about the period of the Birth of Christ) Kaundinya (Houenchen) from the country of Mo-tie (perhaps Sumatra) introduced the Shiva cult.

Under the dynasties of the Pan, Fan and Pamo several emissaries bearing tributes were sent to the Emperor of China, as was the case with most of the ancient empires in Further India. Internecine wars and quarrels as to succession led to a partition of the country about 700 A.D.

Jayavarman II. (802—869, posthumous name: Parameshvara) came from "Java" (probably from Sumatra), re-established unity and founded various cities, among which were Banteai Chmar and Angkor-Thom. With him began the first flourishing epoch of Khmer art and numerous great monuments were erected. It was in this era that such monuments as the city walls with the five towers of Angkor-Thom were erected. They were mostly built of sandstone and embellished with a superabundance of ornament and sculptures. Other buildings were the great city temple of Bayon, Pra Khan, Ta Prohm, Banteai Kdei, Neak Pean, etc. The cult was at first mainly Buddhistic, later on it turned more towards Shiva worship.

The era of *Indravarman* (end of 9th and beginning of 10th century) was under the dominance of Hinduism (Brahmanism). The temples were usually built of brick, with sandstone details, the reliefs of which were carried to a great pitch of gracefulness. The leading sovereigns of this period were:— Indravarman I. (877—889) and Yasovarman (889—910), who left numerous high-flown laudatory inscriptions in praise of his own prowess, and re-named Yashodhapapura after himself. Among the monuments of this period are: Baksei Changkrong, Pre Rup, Mebon, Lolei and others.

Rayendravarman (944—968) erected numerous temples.

SURYAVARMAN I. (1002—1049) seized the throne; was a protector of Buddhism, though the Shiva cult was much fostered in his days. Baphuon, the Royal Palace at Angkor, Chausay, etc., all date from his reign.

Suryavarman II. (Paramavishnuloka, 1112—1152), a venerator of Vishnu, builder of Angkor Wat. Architecture attained under him to its zenith, both as to plan and utility. The sculptures of the period are supremely delicate; the reliefs are shallow.

Jayavarman VII. (1181—1201), an enthusiastic Buddhist, subjugated the Empire of the Champas, with whom the Khmers had frequently been at war.

Towards 1300 the invasions of the Thai (Siamese) begin, and with them the growing influence of Siam.

King *Norodom* (1859—1904) was educated at the court of Bangkok; he had to suppress various revolutions. In 1867 he transferred his capital from Udong to Pnompenh.

In 1859 the *French* occupied Saigon. In 1863 Norodom signed a treaty with them by which he recognized the French protectorate over Cambodia; in the same year he signed a similar treaty with Siam, but owing to pressure brought to bear by European powers the latter had to renounce her privileges. In 1884 Norodom was forced to sign a new treaty. His successor, Sisowath (1904—1927), had already championed French policy as a sort of "second" king.

In 1907 a revision of the frontier was made by which Battambang and the district of Angkor were ceded by Siam to Cambodia.

177—179. Members of the royal ballet corps in PNOMPENH. Only girls may belong to this troupe. The art of the Cambodian dancers, which, after having declined during the last decennaries, is now being raised to its former level by a careful study of its old traditions. Acting and costumes accord with those of the Siamese theatre.

177. A dancer in the part of a princess (leading female rôle).

178. A female dancer in the part of a demon prince, with mask.

179. A dancer in the part of the nymph Kinnari.

180. Young Khmer (Cambodian).

181. Cambodian woman engaged in knot-embroidery in the Pnompenh school of art where attempts are being made to revive the ancient handicrafts of the Khmers.

182. Throne-hall of the palace, built of enforced concrete and consecrated in 1919.

183. Elephants in the FUNERAL PROCESSION OF KING SISOWATH. The body was embalmed on 9th August, 1927. On 2nd March, 1928 it was carried through the city in a silver-gilt urn in a solemn procession and exhibited for a week in a "men" constructed for the purpose, after which the king lit the fire that consumed the earthly remains of Sisowath in the interior of the pavilion.

184. The ladies of the court at the funeral ceremonies. They are dressed in white and have shaved their heads as a sign of mourning.

185. The court accompanies the urn leaving the throne-hall for the procession.

186. The urn is lifted onto the hearse.

187. Public lying-in-state of the urn.

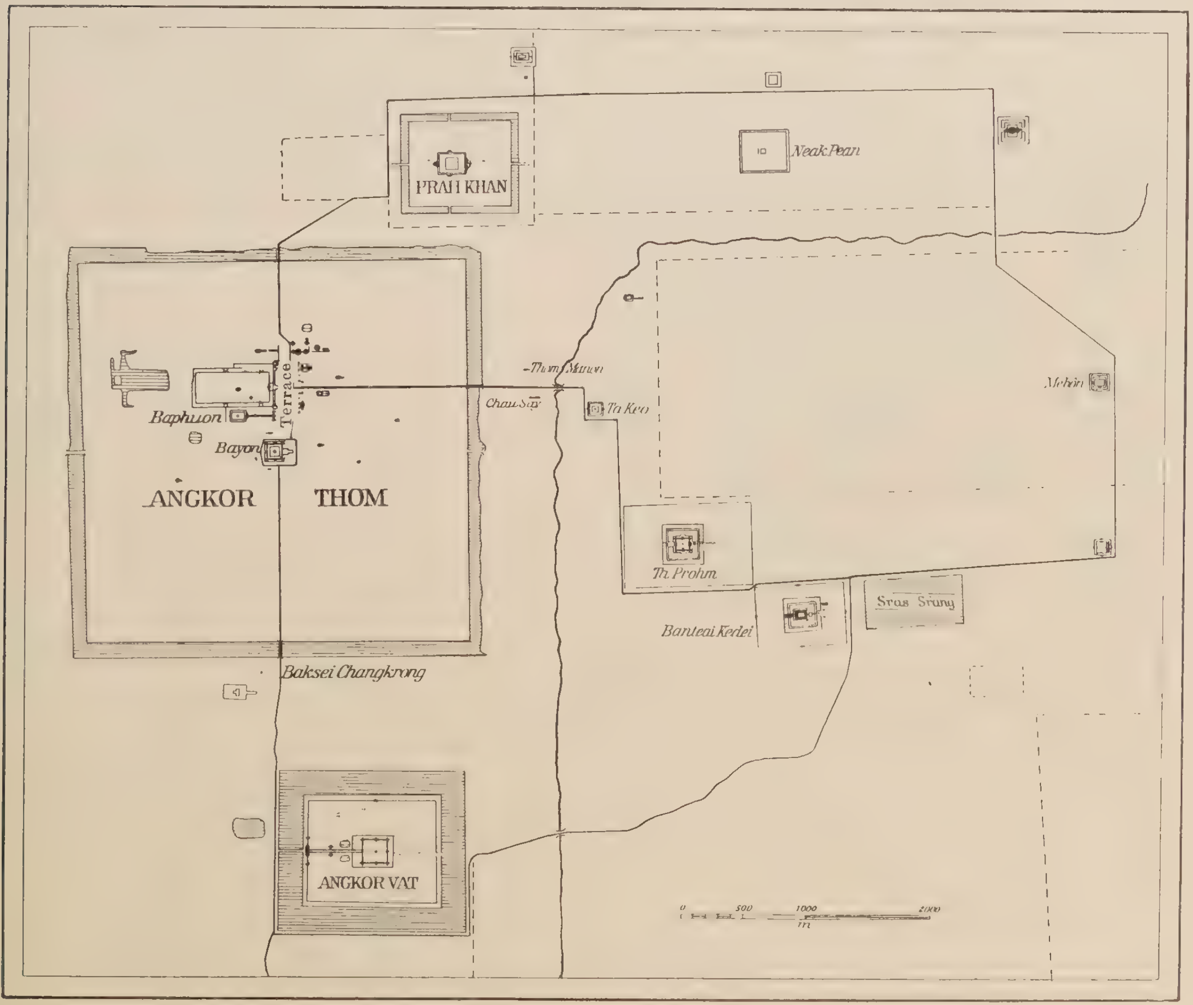
188. The pavilion ("men") erected for the lying-in-state of the urn in which the body was burnt.

189. Head of a demon, belonged to a watchman at the entrance of the temple of Banteai Chmar.

190. BANTEAI CHMAR = the narrow fortress of Chmabak Borei, probably the Amarendrapura of the inscriptions and a residence of Jayavarman II. South gallery of the great temple built of sandstone in the 11th century and dedicated to the Bodhisattva of Pity. The four outer galleries are each 245 metres long and contain reliefs with historical and mythological scenes.

191. Forest in western Cambodia in which are situated the ruined cities of the Khmers.

192—233. ANGKOR or the Park of Angkor: the most important ruins of the Khmers, now mostly overgrown with woods. Within and without the town of Angkor-Thom, which is surrounded by a great wall pierced by five gates, there are the ruins of numerous temples,


PRAH KHAN
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Terrace
Baphuon
Bayon
ANGKOR
THOM
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Chau Say
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of which the vastest and best preserved is the Angkor Wat. The monuments are partly Buddhistic, partly Hindu as both cultures obtained together.

192. Chau Say, small Hindu temple with beautiful ornament, outside the Gate of Victory of Angkor-Thom.

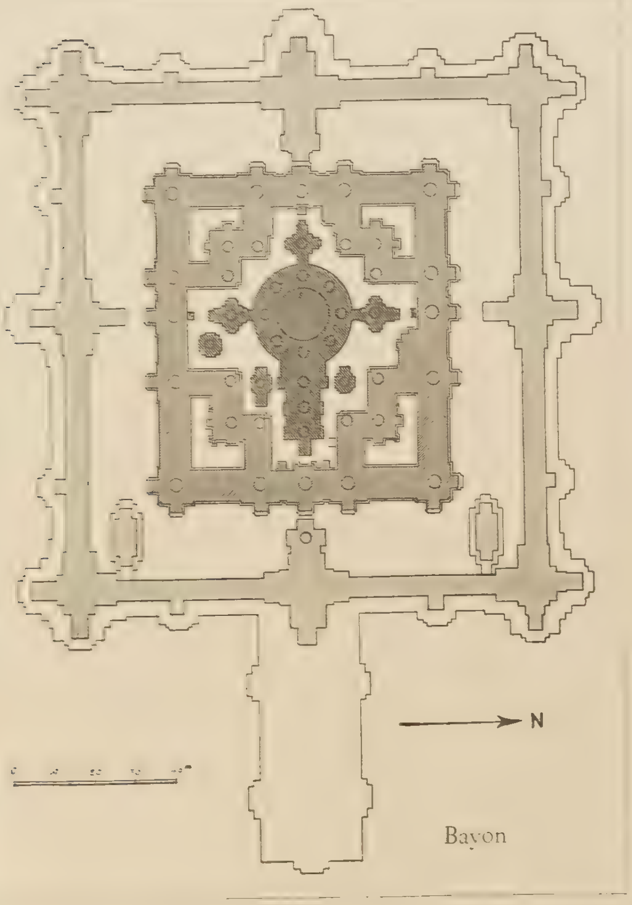
193. Baksei Changkrong: brick tower on pyramid-like base. In its plan there is much that is reminiscent of a stupa-shaped tomb.

194—196. TA PROHM, monastery dating from middle of 10th century; enlarged in 12th century; originally Buddhistic, later Shivan. Inner courts and halls in which trees now grow rank; on the walls reliefs of Devatas and rich ornament.

197—198. PRA KHAN, large monastery or temple built of laterite and sandstone; 9th century; first Buddhistic, then Hinduistic. Entrance with lions and rampant snakes (nagas) on the front of whose heads are bas-reliefs of Garuda.

199. The northern city-gate of Angkor-Thom.

200—201. Giants, holding an enormous snake; watchmen on either side of the entrance to the Gate of Victory of Angkor-Thom.



202. Central part of the royal terrace in Angkor-Thom.

203. Sculptures on the terrace (7 metres high) of the "Leper King".

204. Sculptures on the inner façade of the terrace of the "Leper King". This façade is made visible by a narrow passage and was probably bricked up soon after its construction.

205. The "Leper King", probably a statue of Shiva.

206. Garuda = caryatides on the King's Terrace.

207. Baphuon = temple within the city, built about end of 1000 A.D. Only the base rising three storeys high is preserved; on it the sanctuary once stood. Reliefs at entrance of second storey.

208—215. BAYAN, temple in the exact centre of Angkor-Thom, originally Buddhistic, but probably dedicated to Shiva before completion, and destined to contain the Deva-radsha (God-King) in the form of a lingam as a religious symbol of royal power.

208. Total view from the east.

209. Pavilion of the N. E. corner of the lower gallery with socles. Dancing Apsaras on the columns.

210. Devata on the upper platform.

211. Reliefs on the southern gallery of the lower storey: procession of warriors with a leader on an elephant.

212. Scene in the water.

213. Boat with a festal party, fishing boats; below: market scene.

214. Garuda caryatid and tower on the upper platform.

215. Face of a god on one of the towers.

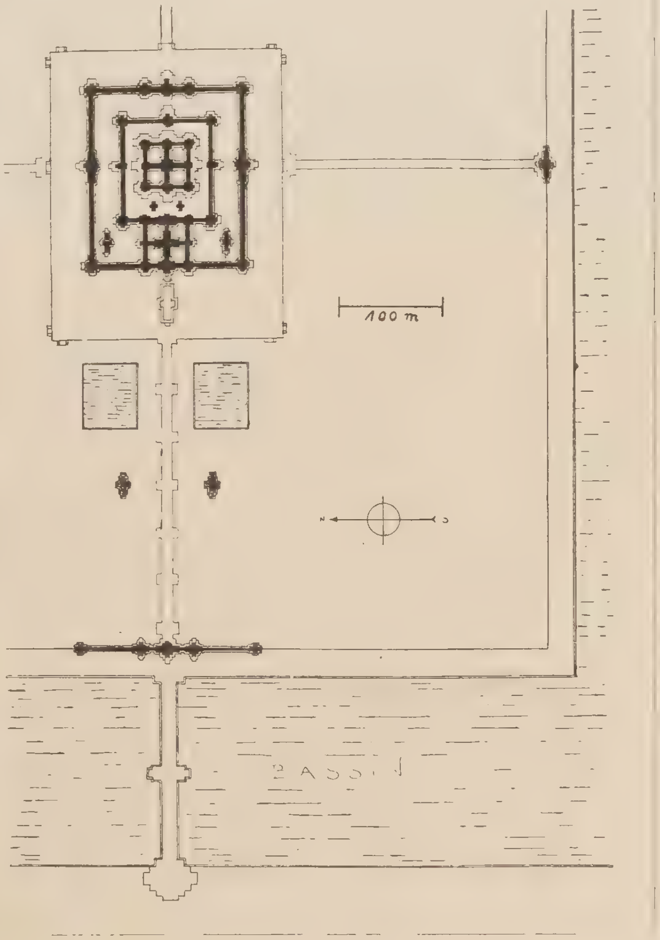
216. Neak Pean = "the coiled serpent": Buddhist sanctuary in the middle of a pond (now dry). The small temple is completely surrounded by the roots of a tree growing out of its middle.

217. Cambodian fisherwoman near Angkor.

218. Mebon (Oriental Mebon), monument which formed an artificial island in the middle of an artificial lake (now dry). Corner with stone elephant.

219. Lake Srah Srang (the king's or priests' bath).

220—233. ANGKOR-WAT, the Temple of the City, built by Suryavarman II. in the middle of the 12th century and dedicated to the god Vishnu. The buildings are surrounded by a wide moat; the entrance



is from the west and passes through a gateway with two long wings (covered with remarkable reliefs) then along the "Sacred Way" past the two "libraries" to the chief temple on whose three stories five towers rise.

220. The western entrance (flanked by lions) leading over the moat to the gateway.
221. The "Sacred Way" with the temple; seen from the gate.
222. Chapel in the southern wing of the gate.
223. Dancing Aspara, relief in the gate (detail of Pl. 222).
224. Reliefs on the temple side of the gate.
225. Reliefs in the pavilion of the S. E. corner of the great gallery.
226. Southern part of the East Gallery: a representation of churning the "Milky Ocean" (length about 50 metres): the devas (gods) and asuras (demons), together with the serpent Vasuki, are seen churning the ocean to obtain the drink of immortality (Ramayana Epos).
227. Relief in the South Gallery: Suryawarman II.
228. West Gallery: battle scene from the Mahabharata Epos.
229. South Gallery: Cavalry with infantry.
230—231. Devatas with floral crowns; probably originally coloured and gilded; in the upper courts.
232. One of the four courts or basins above the gallery.
233. The central building of the 3rd storey with the central tower.

ANNAM AND TONGKING

Originally the Annamese dominated Tongking and were more or less under the suzerainty of the Chinese whose culture they had fully accepted. From the 9th century they pushed south into the present territory of Annam where they practically subjugated the Cham (in 1471) after centuries of fighting, and finally absolutely in 1689. Their capital was formerly Hanoi; since 1892 Hué. Gia-long (1802—1820) founded the present dynasty of the *Nguyen* and established the unity of the empire (Annam and Tongking). His successors were forced to submit to French suzerainty. Instead of his viceroy, whom he appointed for the province of Tongking, the emperor was forced to accept a French Résident Supérieur as his official representative.

CHAMPA

An empire in present-day south and central Annam which, for a time, was the rival of the Khmers, and like them raised an Indian colonial culture to a high degree. The history of the monarchs of Champa can be traced from 192 A.D. to 1471. The zenith of their power was attained to under the line of Indrapura (6th Dynasty) whose capital was Dong Duong. Later on Chaban became the capital (Dynasty of Vijaya).

In 1069 the king of Annam gained a victory over the Cham sovereign and led him captive in a triumphal procession through Hué. Harivarman IV. (1074—1081) of the 9th Dynasty carried on successful campaigns against the two hereditary enemies: the Annamese in the north and the Khmers in the south. In the year 1145 Suryavarman II. of Cambodia entered Champa and occupied Vijaya. In 1190 the Cham king was taken prisoner by the Khmers and a Cambodian protectorate was set up. Later monarchs were again captured by the Annamese. The Chams endeavoured with varying success to maintain their independence, till they were finally completely overthrown by the Annamese and almost disappeared as a nation. The few descendants of the Chams, who live in south Annam, are partly Mohammedans.

The architecture of the Cham ruins cannot be compared with that of the Khmers as far as size and richness are concerned, but Cham sculpture attained to as high a quality, if not even higher, than that of the Khmers.

234. The Cham shrine PO-NAGAR near Nhatrang; a lotus-pond in the foreground. The buildings ("calans", tower-like temples) were built or restored in the 7th—12th centuries. Celebrated place of pilgrimage, and also venerated by the modern Annamese as a sacred spot.
235. Annamese women at work.
236. Doorway of the northern main temple of Po-Nagar. Over the door a dancing Shiva.
237. The two Cham towers (Thapdoi) of Hungthauh, 1½ miles from Quinhon; the larger one 23 metres high (11th or 12th century). Like the majority of the Cham edifices they are built of red brick.
238. CHA-BAN, former capital of Champa. The "Copper Tower" (Canh-tien), the only great monument in the town.
239. Cha-ban. One of two stone elephants (24 metres apart) flanking an entrance to the extensive temple grounds.
240. Irrigation plant in Central Annam.
241. Fishermen on a lake in Central Annam.

242—243. MOI, half savage tribes in the mountainous hinterland of Annam.

244. Ruins of the great Buddhistic monastery grounds of DONG-DUONG in the ancient capital of Indrapura; 2nd half of 10th century.

245. MISON, capital of the Chams, founded towards the end of the 4th century. The Bhandresvara temple, brick edifice, built about 629 by King Cambhuvarman on the site of an earlier temple.

246. The valley of Mison (le cirque de Mi-so'n), called the Valley of the Kings.

247. Part of a socle (yellow sandstone) in the Tourane museum; dancers and musicians. Early Cham art, 7th century, or earlier.

248. Pedestal from Trakieu, 7th—8th centuries with modern Lingam. Tourane museum.

249. Statue of Shiva, 91 centi metres high, from Dong-Duong, 9th century.

250. The temple of Thui-son on the Marble Mountain near Tourane: the old Cham grotto.

251. Thui-son. Huyen-Khong grotto was used for the official Annamese cult of the Celestial Emperor.

252. Market in front of a temple near Hué.

253. Annamese women at a market.

254. The imperial city of HUÉ: dynastic urns, cast in 1821; in front of the The-mieu temple.

255. The throne-room in Thai-hoa Palace ("Palace of Complete Harmony") in which the great festivals and receptions are held. Erected 1805—1833. Ceiling and columns are coated with red and gold lacquer.

256. Granite tablet with memorial inscription on the tomb of the Emperor Tu-Duc (d. 1883) near Hué.

257. Mandarin at the court of Hué.

258. Lotus-pool of the Tu-Duc tomb.

259. Stone statue of a mandarin on the tomb of Minh-Manh (d. 1841).

260. Pavilion of the great Minh-Manh tomb.

261. HANOI. The small lake with the Tortoise Island in the middle of the town.

262. Hanoi. The Temple of One Column (Nhut-chu-tu).

263—265. ALONG BAY (Baie de Ha-long) near Haiphong, a celebrated large bay with bizarre rocks. This bay was already renowned in ancient times as a natural wonder. It contains several grottoes.

266. The Black River in Upper Tongking.

267. On the Black River near Hoa-Binh.

268. Tongkinese in Upper Tongking.

269. Tongkinese woman with straw hat.

270. Muong girl, from the mountain region of Upper Tongking, in the market of Cho-bo.

271. Young man in Upper Tongking (Muong).

YUNNAN*)

Yunnan — "South of the Clouds", Chinese province, 146,000 sq. m., about 12 million inhabitants. The original inhabitants belong to the Thai and Tibeto-Burmese peoples. The Chinese dominance, which was very pronounced under the Yuan (Mongols), gave life, particulary in the towns, a complete ly Chinese character.

A railway built by the French connects (since 1910) Hanoi with Yunnanfu, the capital of the province. Great technical difficulties had to be surmounted in constructing the line (1,200 miles) which runs through numerous tunnels and over viaducts to a height of over 2,000 metres. It opens up important markets for Indo-China and consequently for France.

The district of Yunnanfu (1895 metres above sea-level) has an excellent climate. Besides rice the cultivation of the poppy (opium) is conspicuous.

272. Paddy fields in Yunnan.
273. On the Yunnan railway.
274. YUNNANFU, or Yunnansen, capital of the province of Yunnan and seat of the Governor; about 100,000 inhabitants. French and English consulates. The eastern gate.
275. Street in Yunnanfu.
276. Gate in the city of Yunnanfu.
277. Entrance to a Confucian temple.
278. At the soothsayer's in a temple courtyard.
279. Market woman.
280. Dealer with whistle.
281. Customers from neighbouring mountains (Lolo) at a market.
282. The Temple of the 500 Genii, near Yunnanfu.
283. Small lake near the Fish Temple (Yunnanfu).
284. Cormorant fisher on the Lake of Yunnanfu.
285. Boat on a canal connecting Yunnanfu with the lake.
286. View from the sacred mountain Sishan, or "Mountain of the West".
287. On the Lake of Yunnanfu.
288. Boats near Yunnanfu.

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*) As Yunnan is not dealt with in the volume on China in the *Orbis Terrarum* series, and as it is most easily reached from Indo-China, it has been included in this volume, and thus the closest connection between the volumes on India and China has been made.

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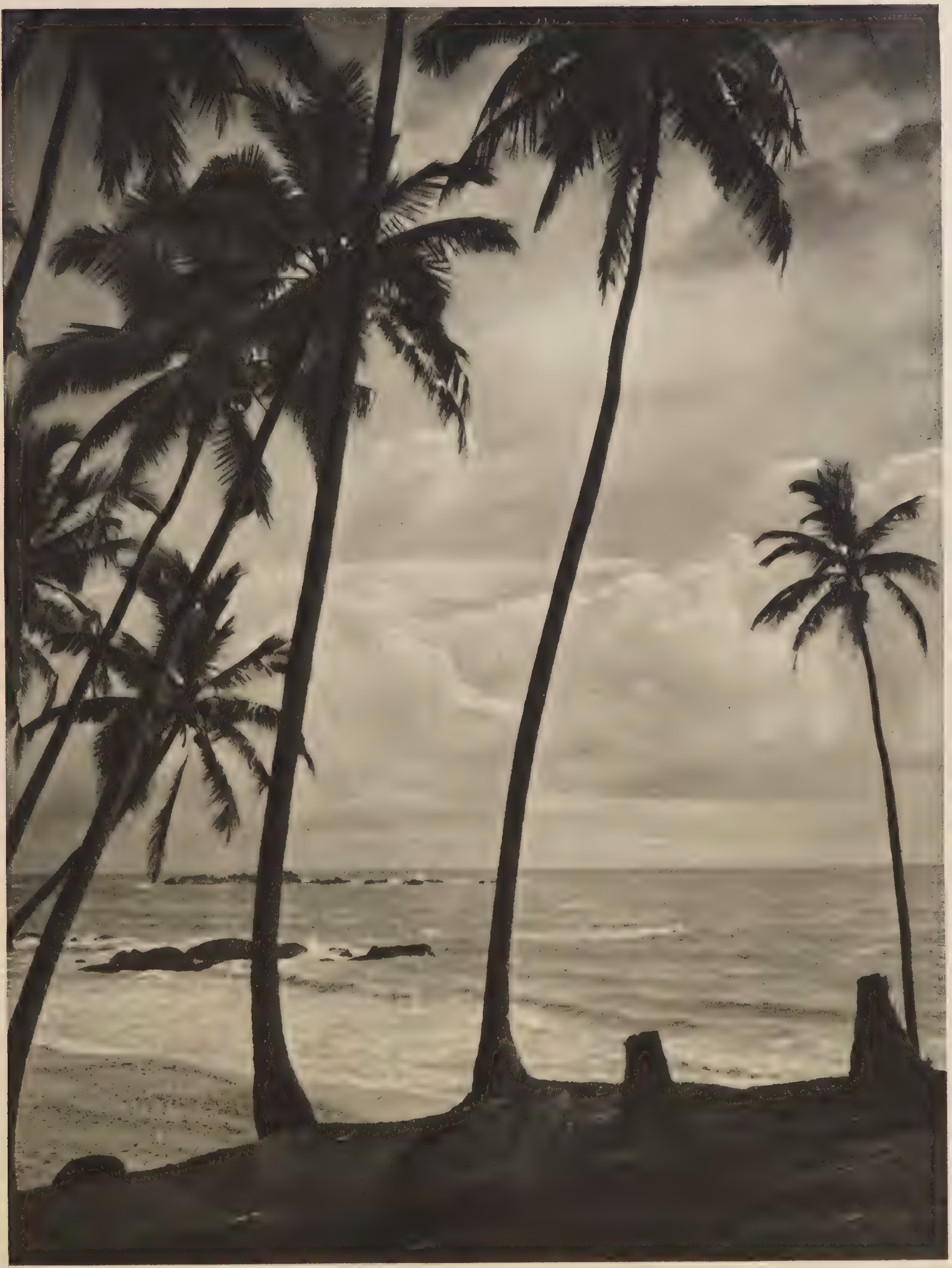


Kokospalmen an der Westküste Ceylons

Cocotiers sur la côte occidentale de Ceylan

Coconut palms on the west coast of Ceylon

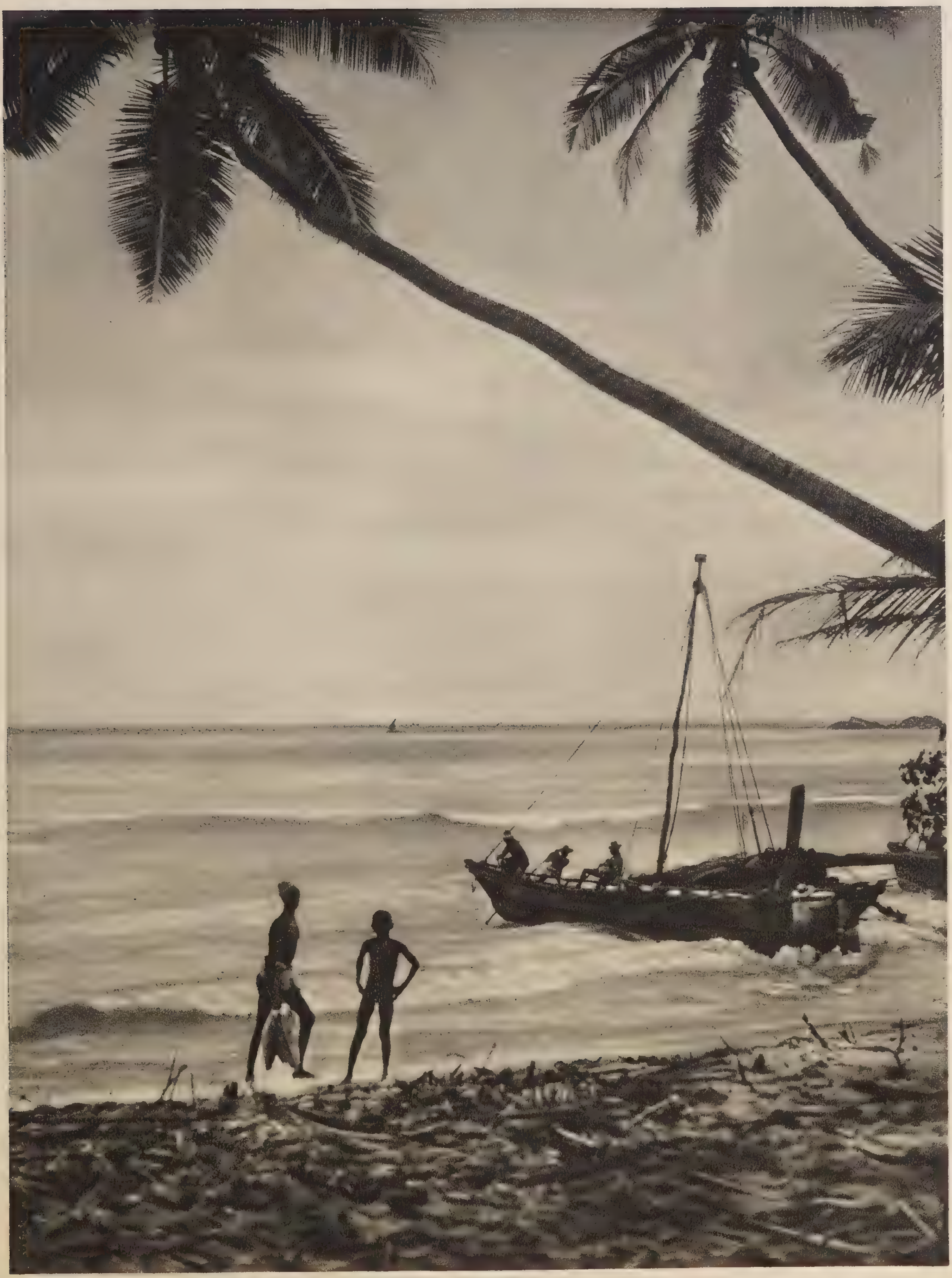
Palme di cocco sulla costa occidentale di Ceylon

Am Strand in Negombo

Negombo. Au bord de la mer.

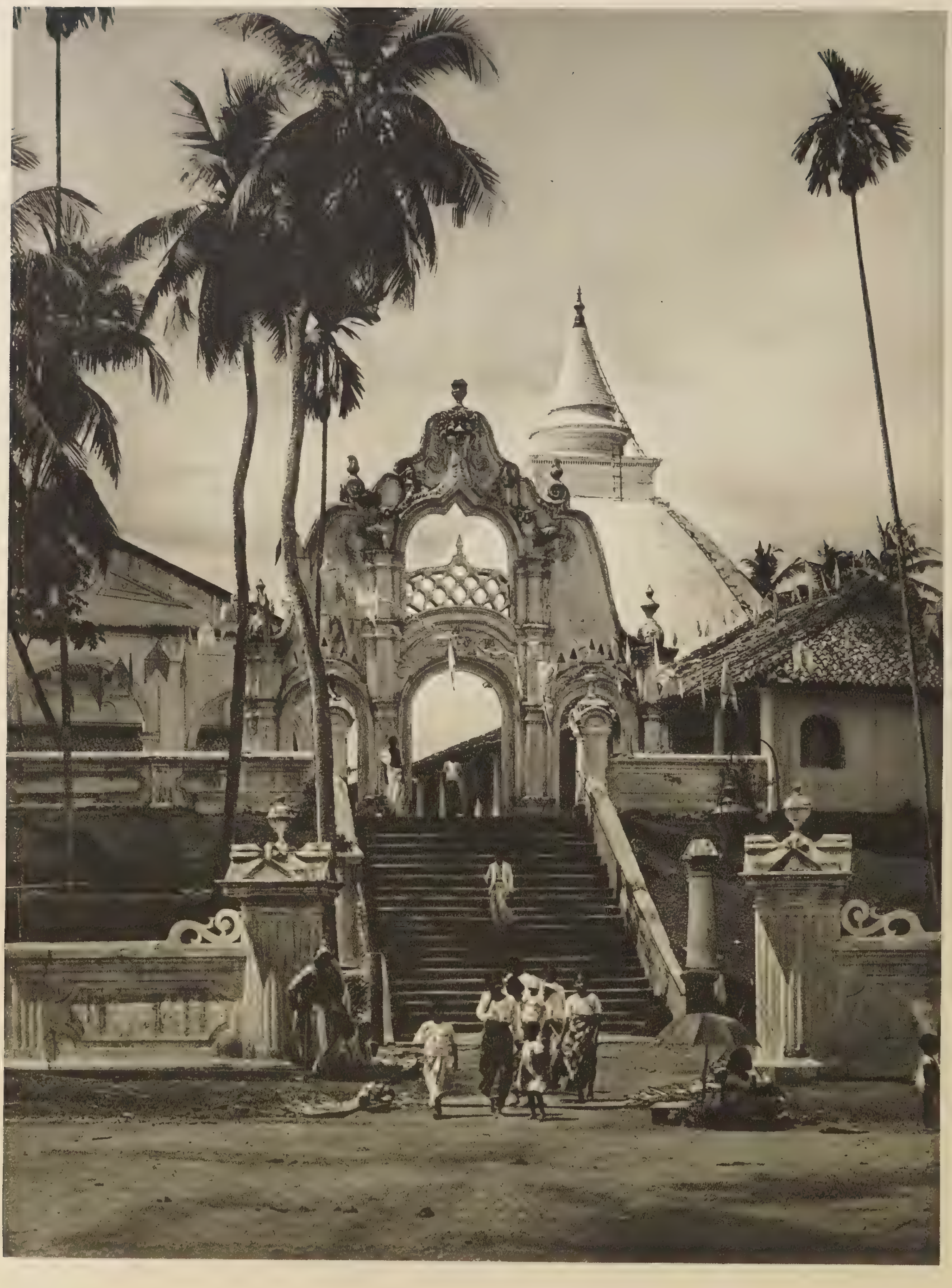
On the beach near Negombo

Sulla spiaggia a Negombo



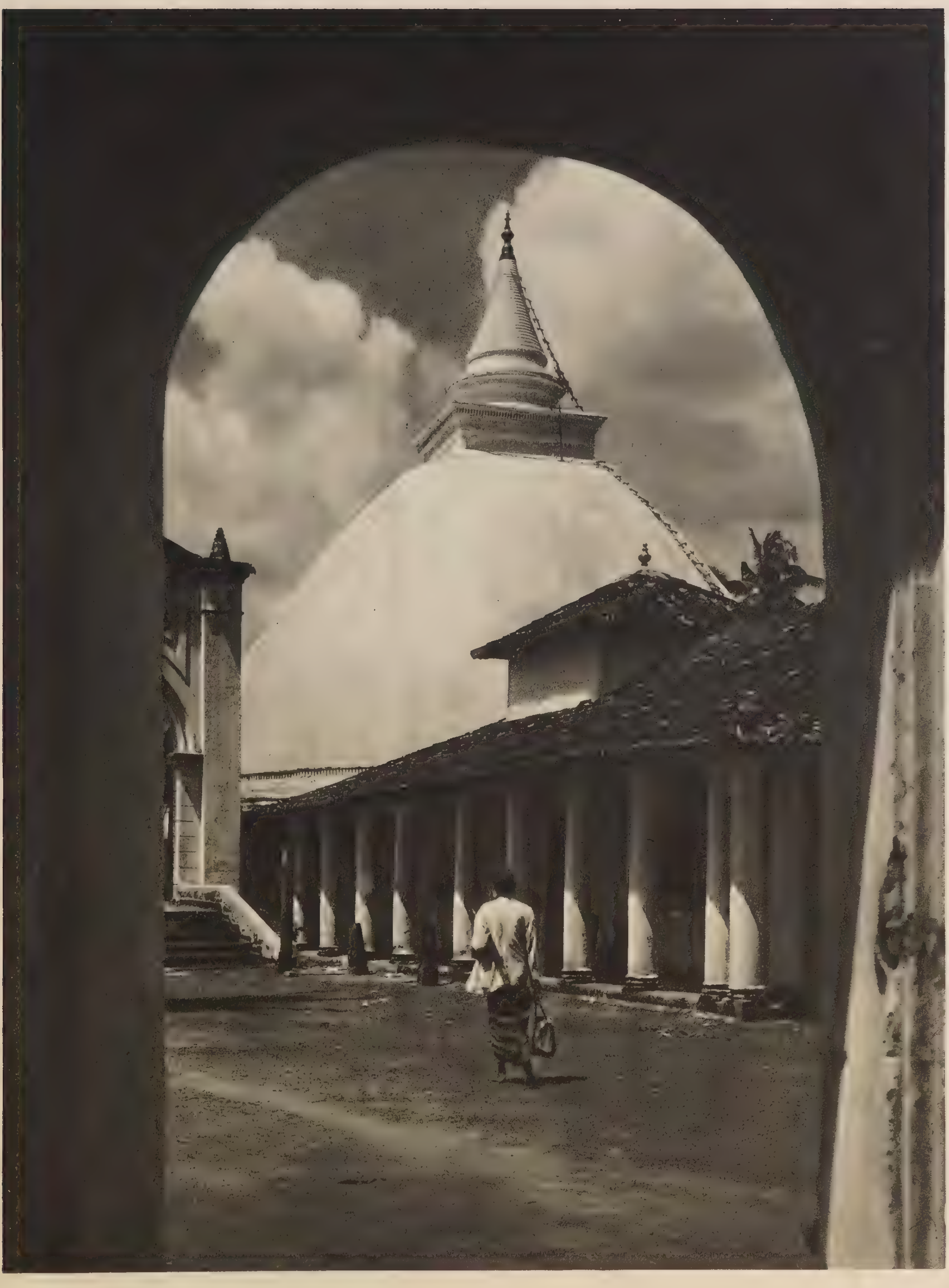
Fischer bei Galle
Galle. Pêcheurs.

Fishermen near Galle
Pescatori presso Galle



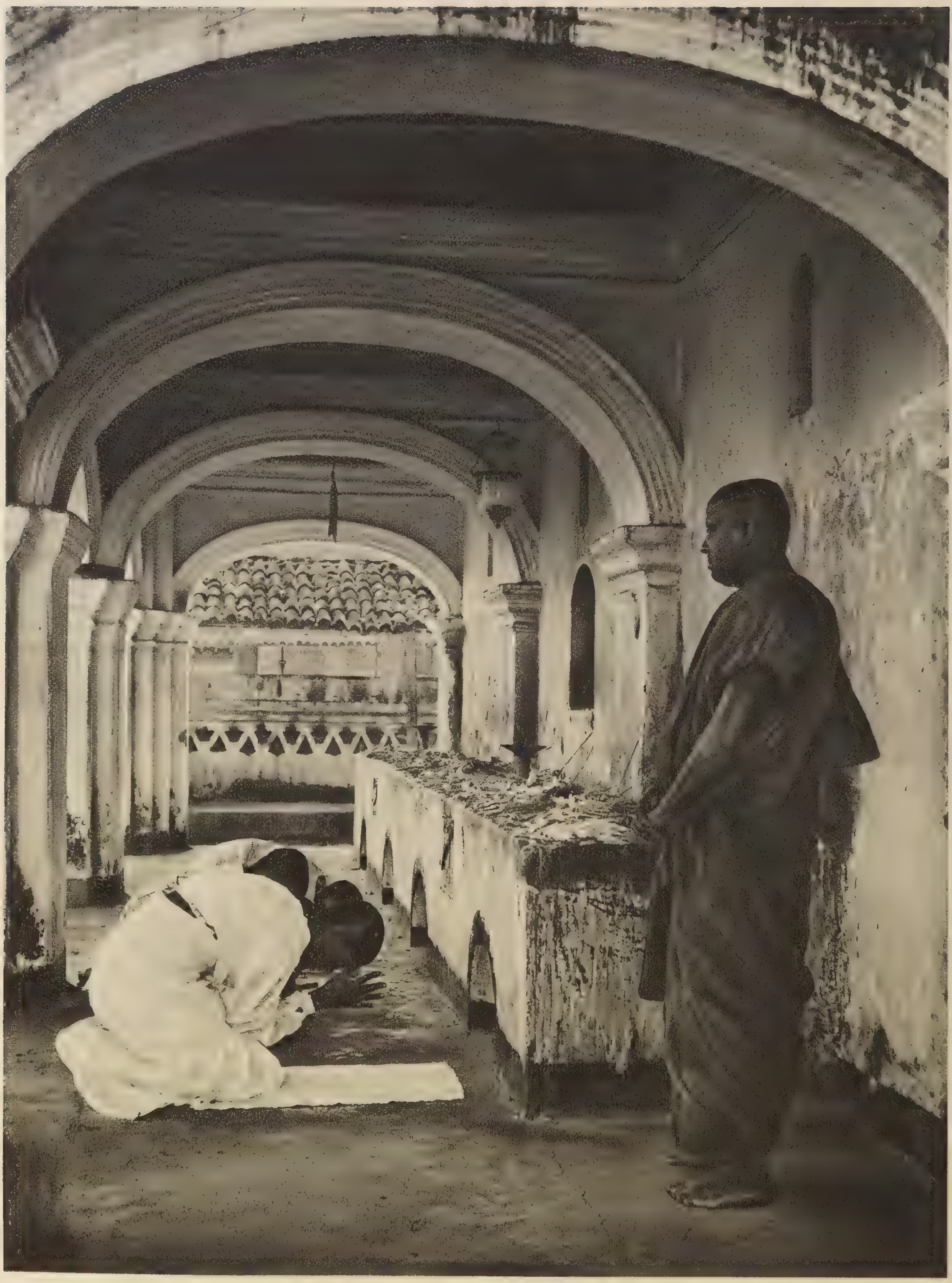
Buddhistisches Kloster bei Colombo
Cloître bouddhique près de Colombo

Buddhist monastery near Colombo
Convento buddistico presso Colombo



Dagoba im Klosterhof
«Dagoba» dans la cour du cloître

Dagoba in the monastery courtyard
Dagoba nel cortile del convento

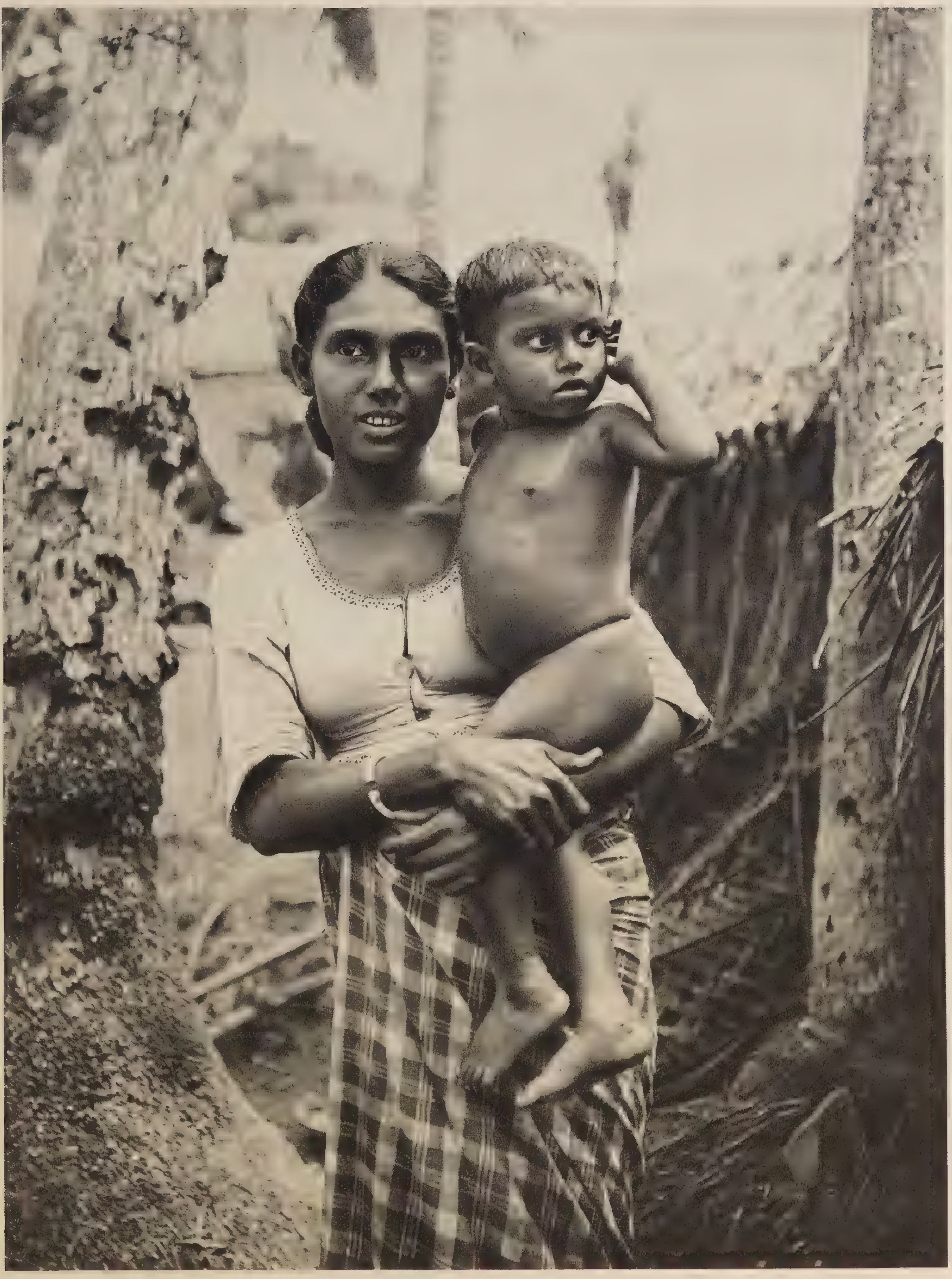


Gebetshalle in einem Kloster

La salle des prières dans un cloître

Hall of prayer in a monastery

Sala di preghiera in un convento

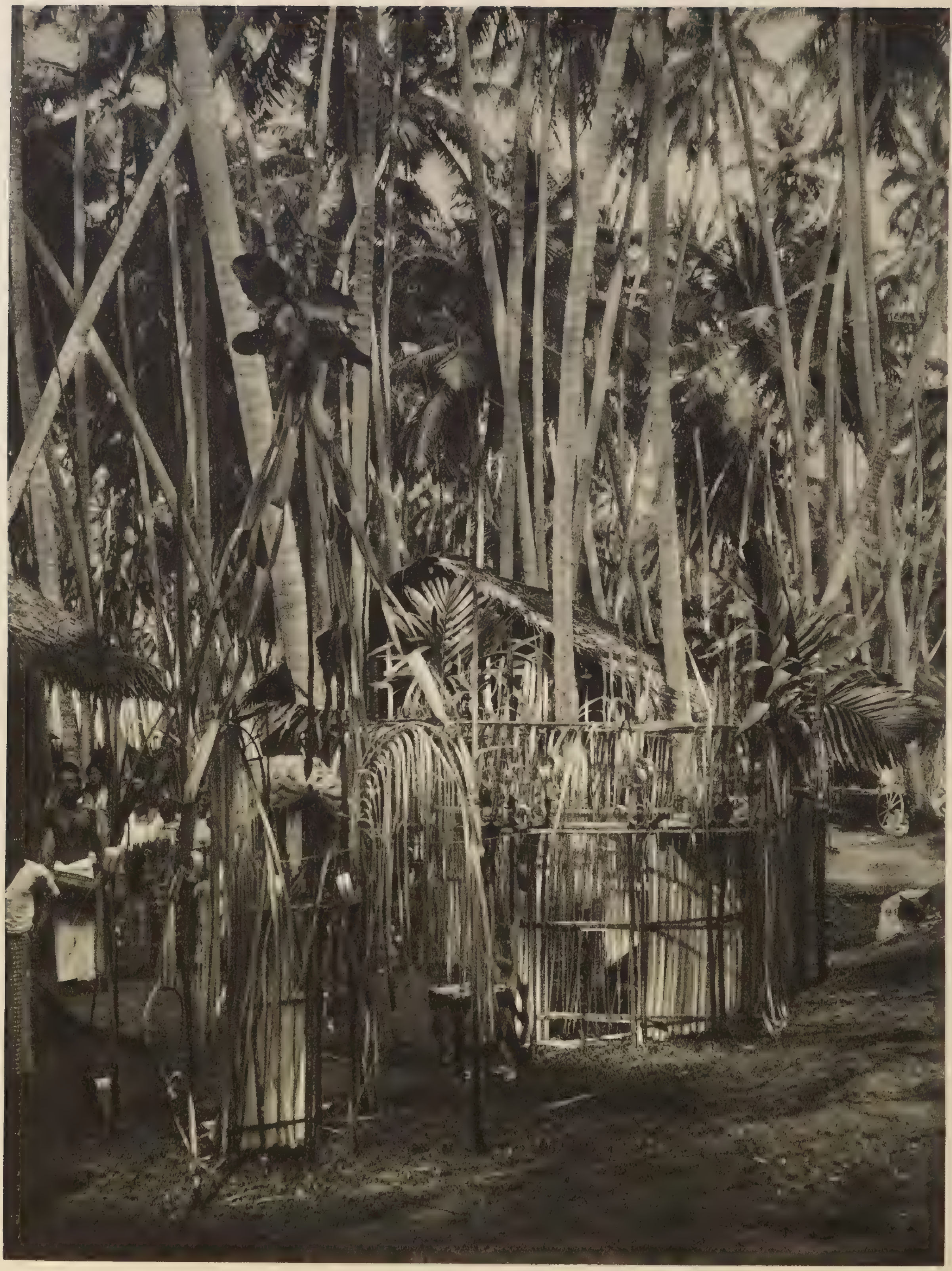


Singhalesin mit Kind

Singhalaise et enfant

Singhalese woman with child

Donna singalese con bambino

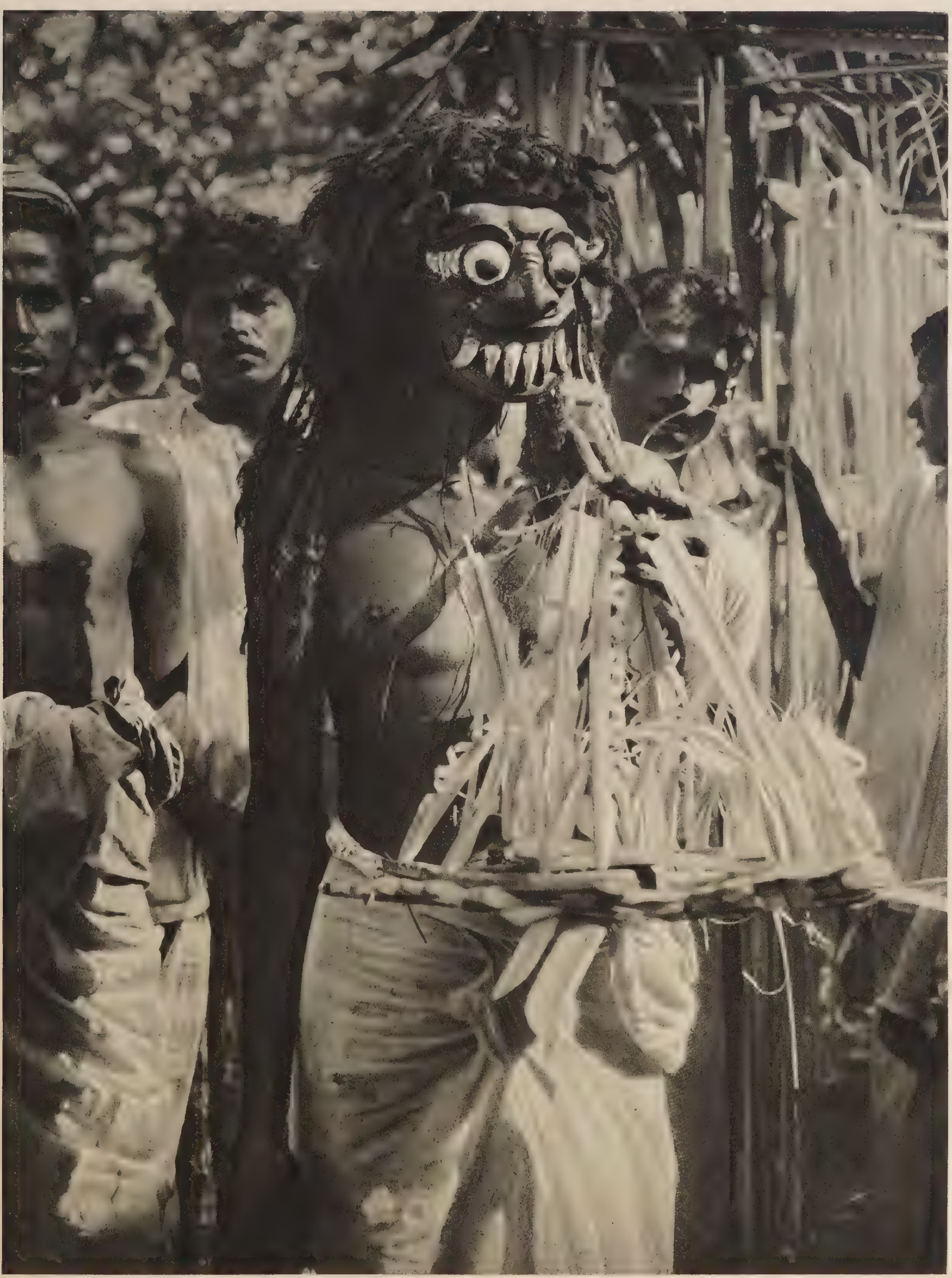


Herrichtungen zum Teufelstanz in einem Dorf
an der Westküste

Preparations for devil-dance in a village on
the west coast

Préparatifs pour la danse des démons dans un village
de la côte occidentale

Preparativi per la danza del diavolo in un villaggio
della costa occidentale

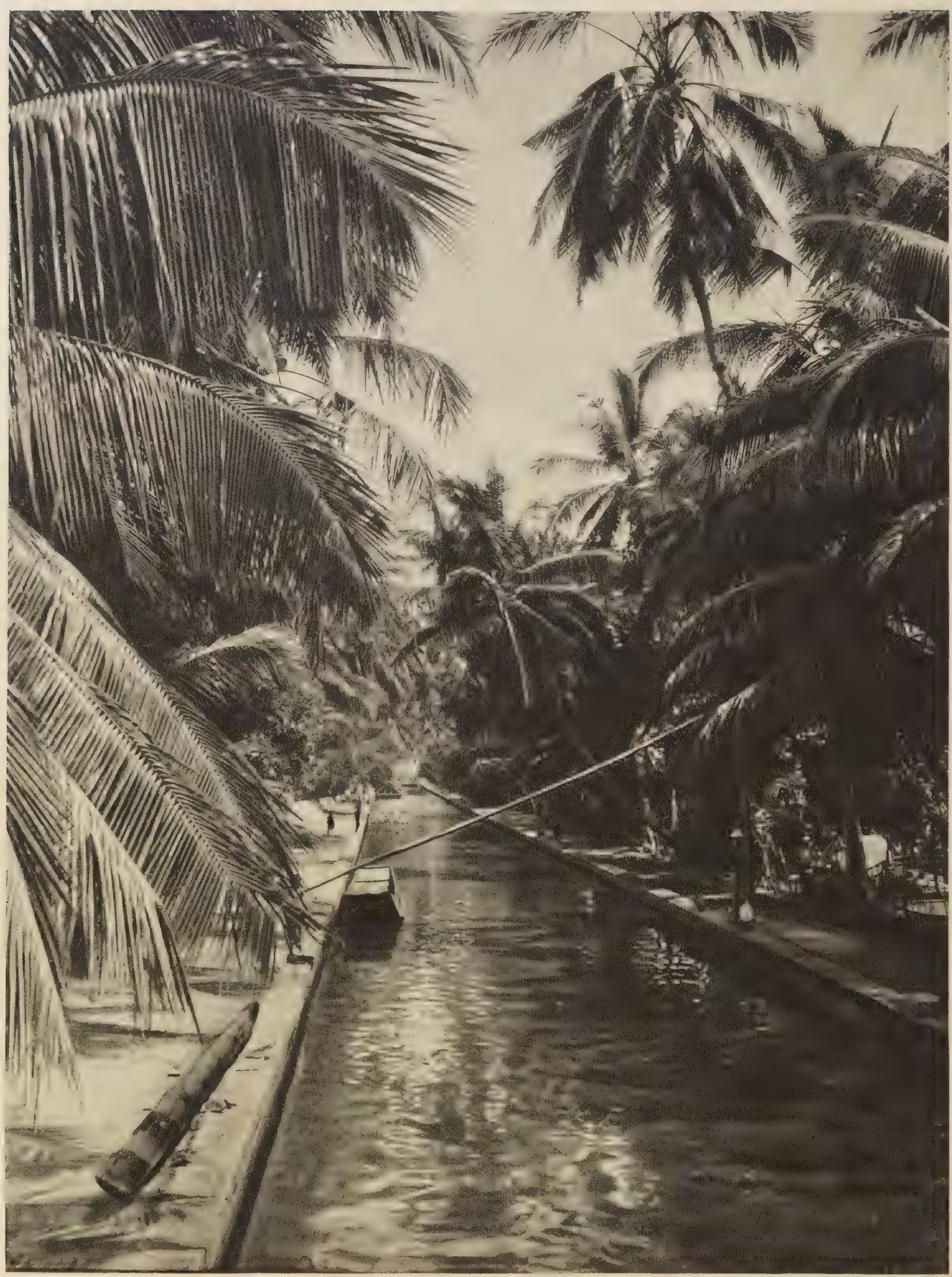


Singhalesischer Teufelstänzer

Danseur singhalais

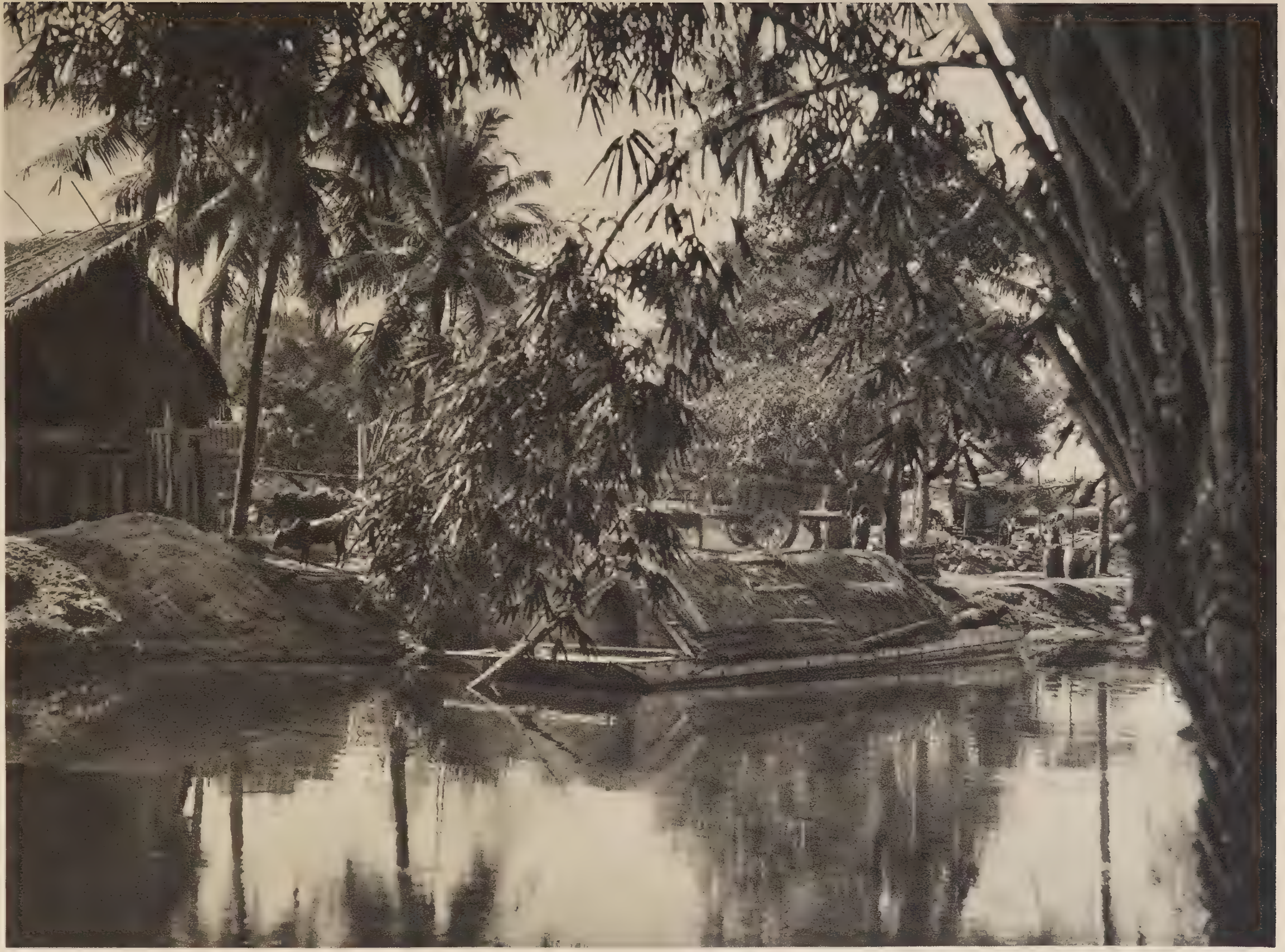
Singhalese devil-dancers

Danzatore singalese del diavolo



Kanal in Negombo
Canal à Negombo

Canal in Negombo
Canale a Negombo

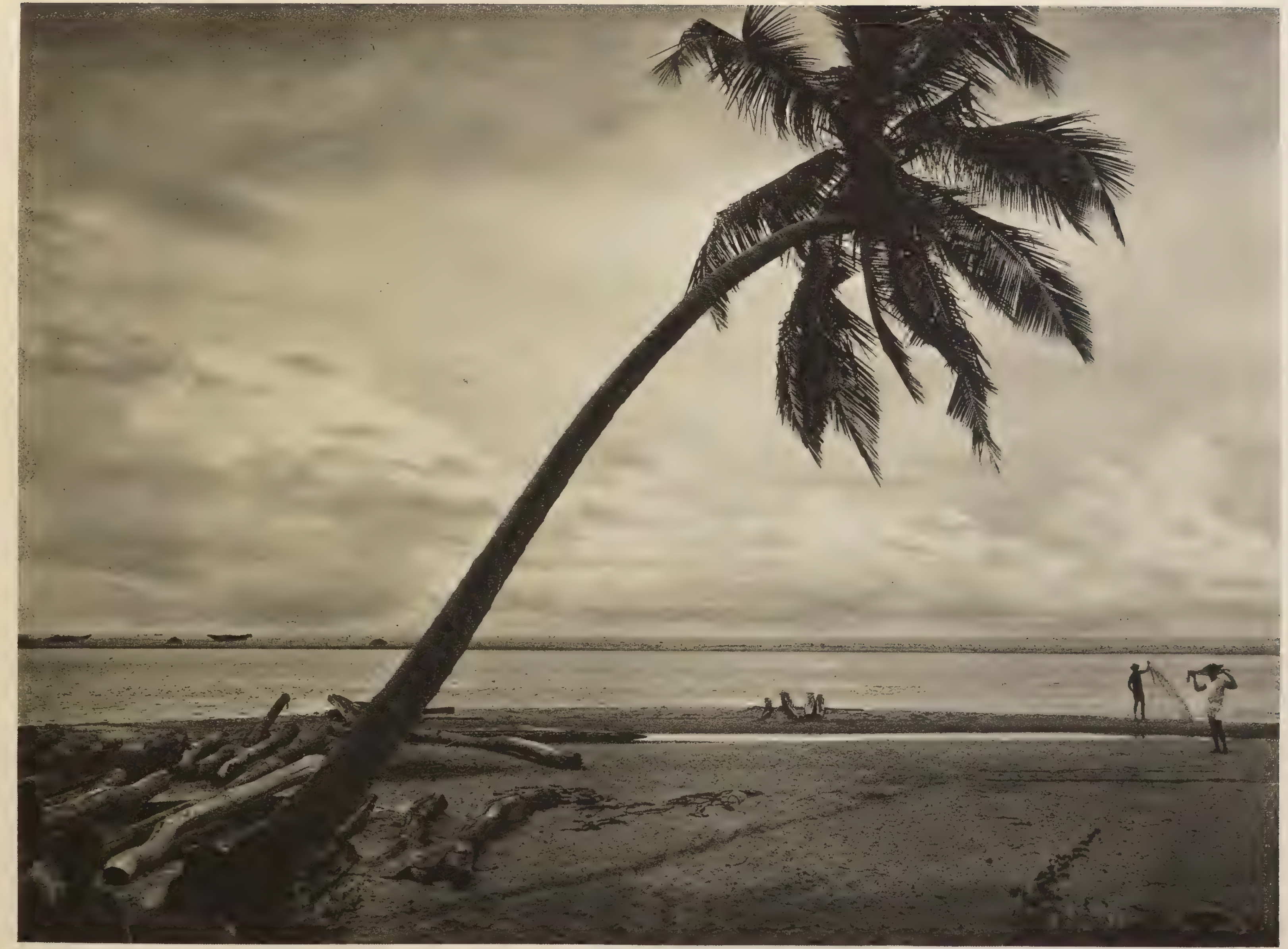


Kanal bei Colombo

Canal près de Colombo

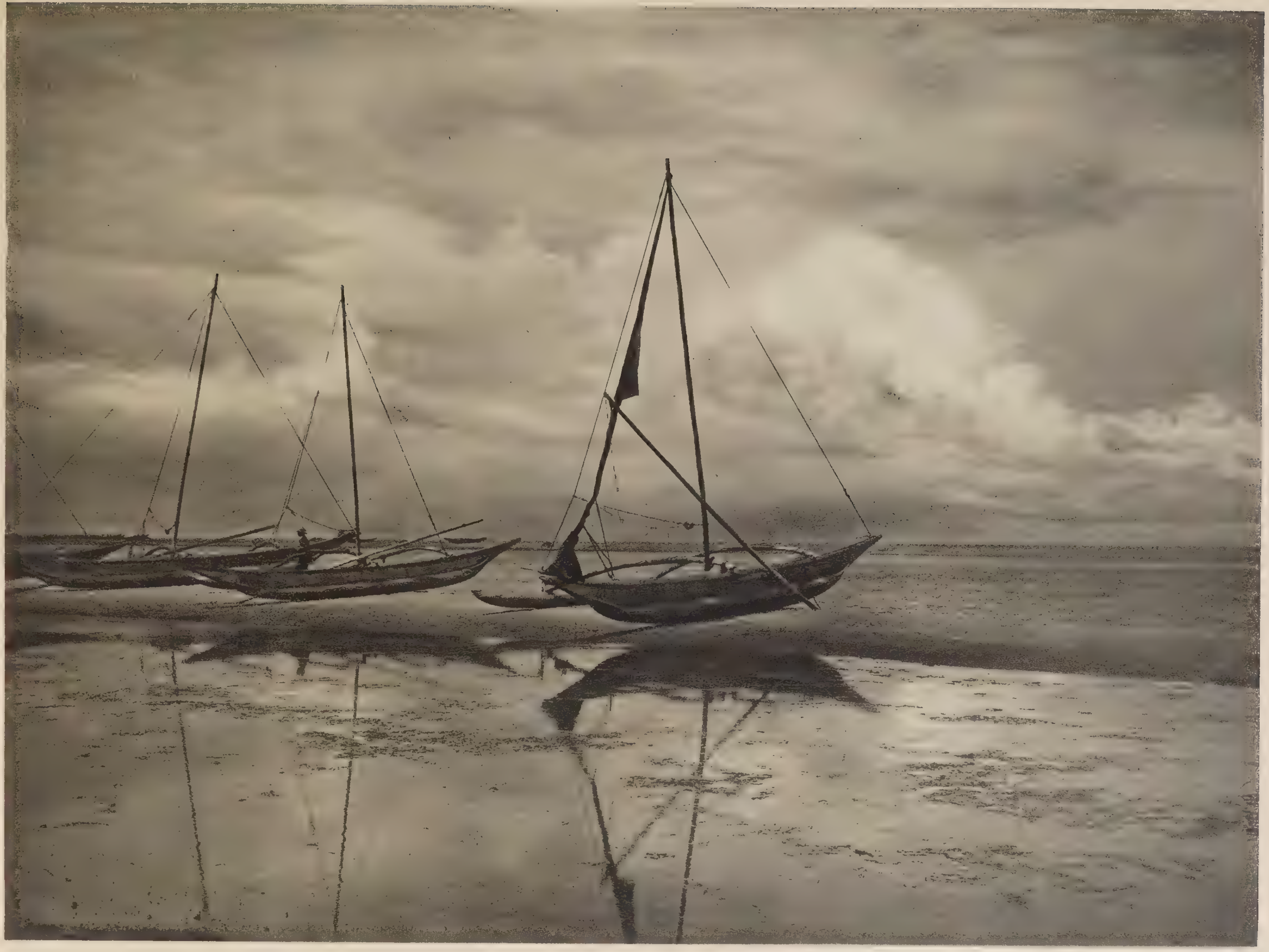
Canal near Colombo

Canale presso Colombo



Kokospalme am Strand bei Negombo
Cocotiers sur la côte, près de Negombo

Coconut palm on the beach near Negombo
Palma di cocco sulla spiaggia presso Negombo

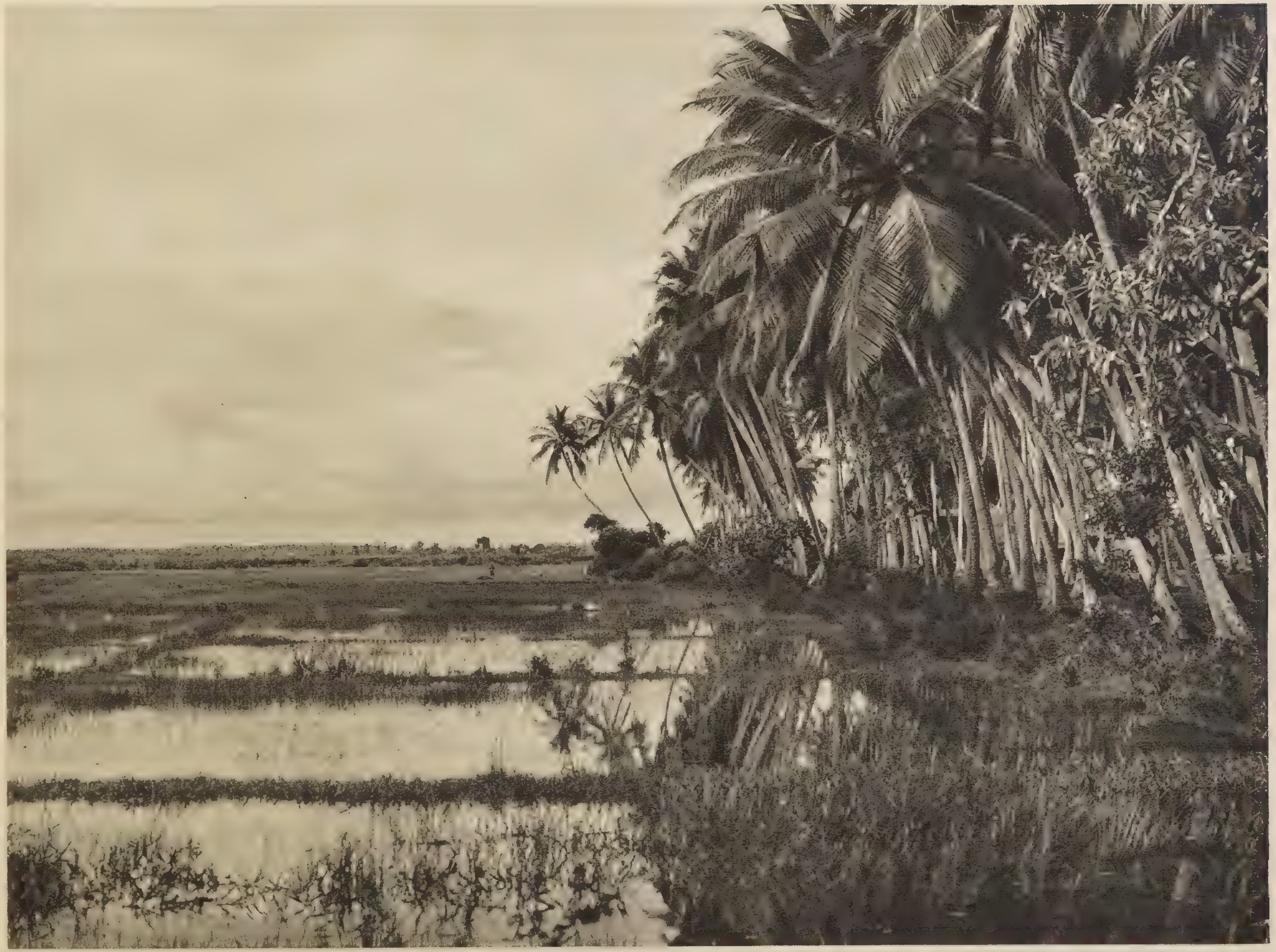


Fischerboote bei Negombo

Bâteaux de pêche près de Negombo

Fishing boats near Negombo

Barche pescherecce presso Negombo

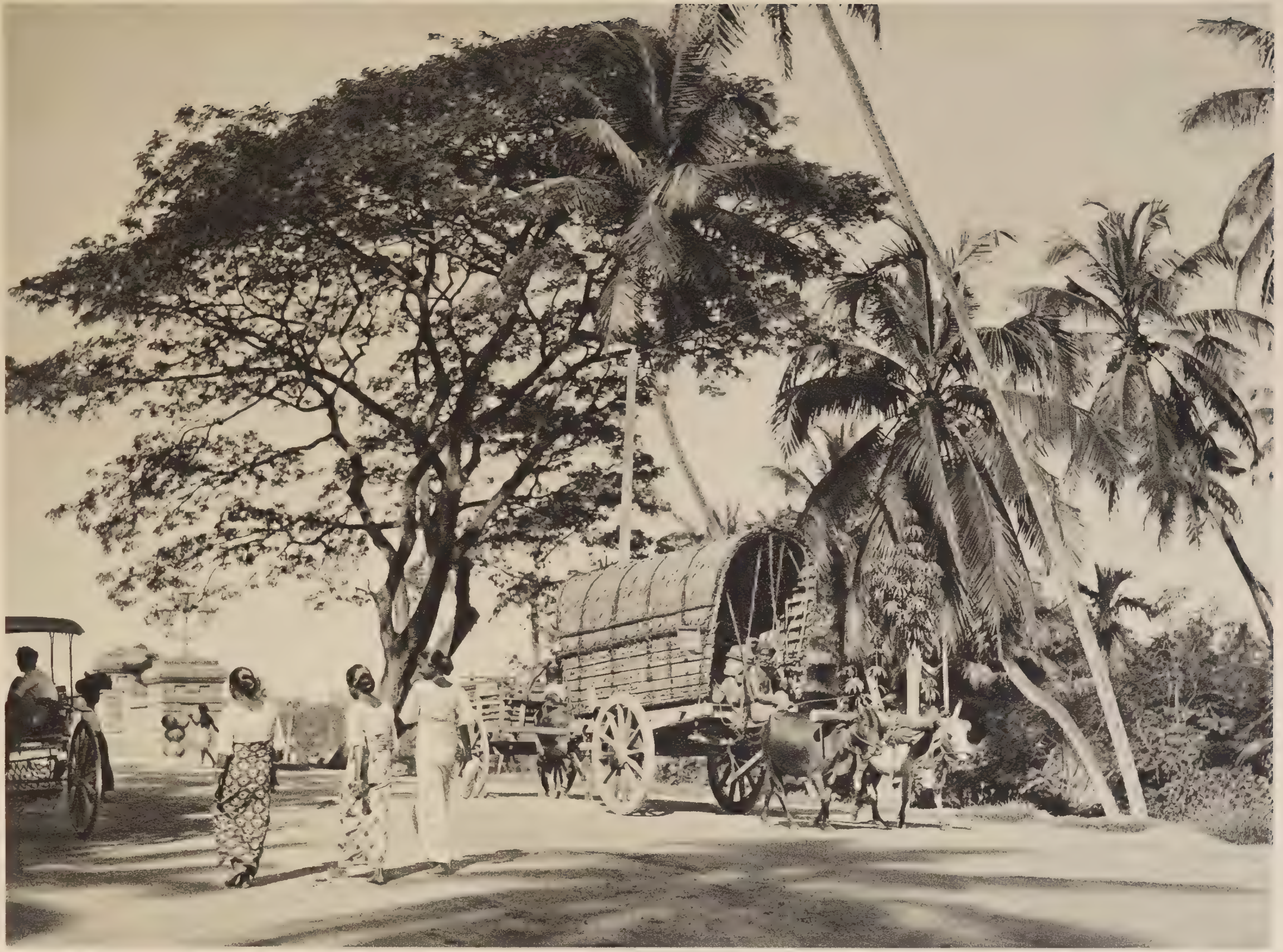


Reisfelder an der Westküste

Rizières sur la côte occidentale

Paddy-fields on the west coast

Risaie sulla costa occidentale

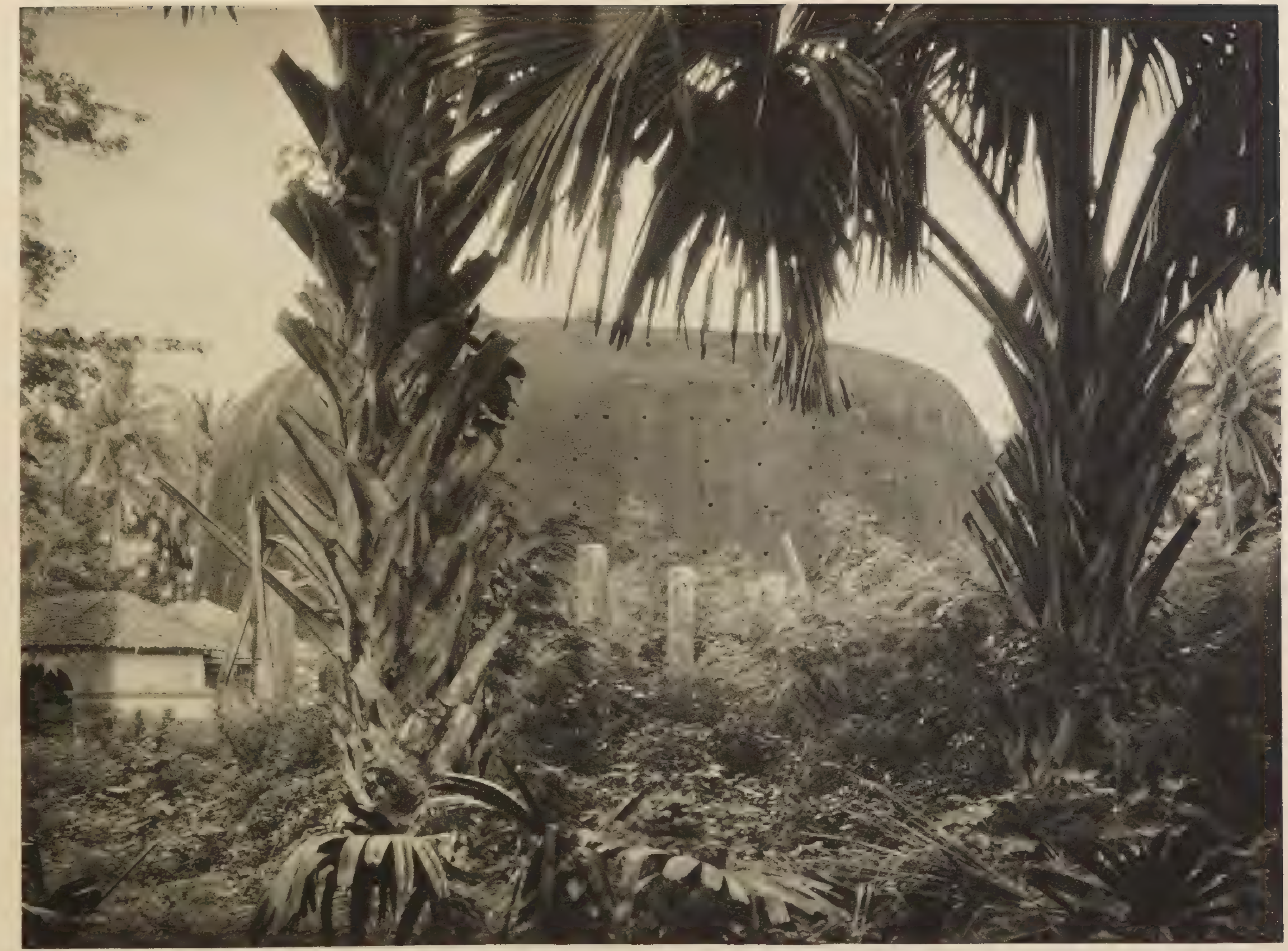


Auf der Strasse bei Colombo

Route près de Colombo

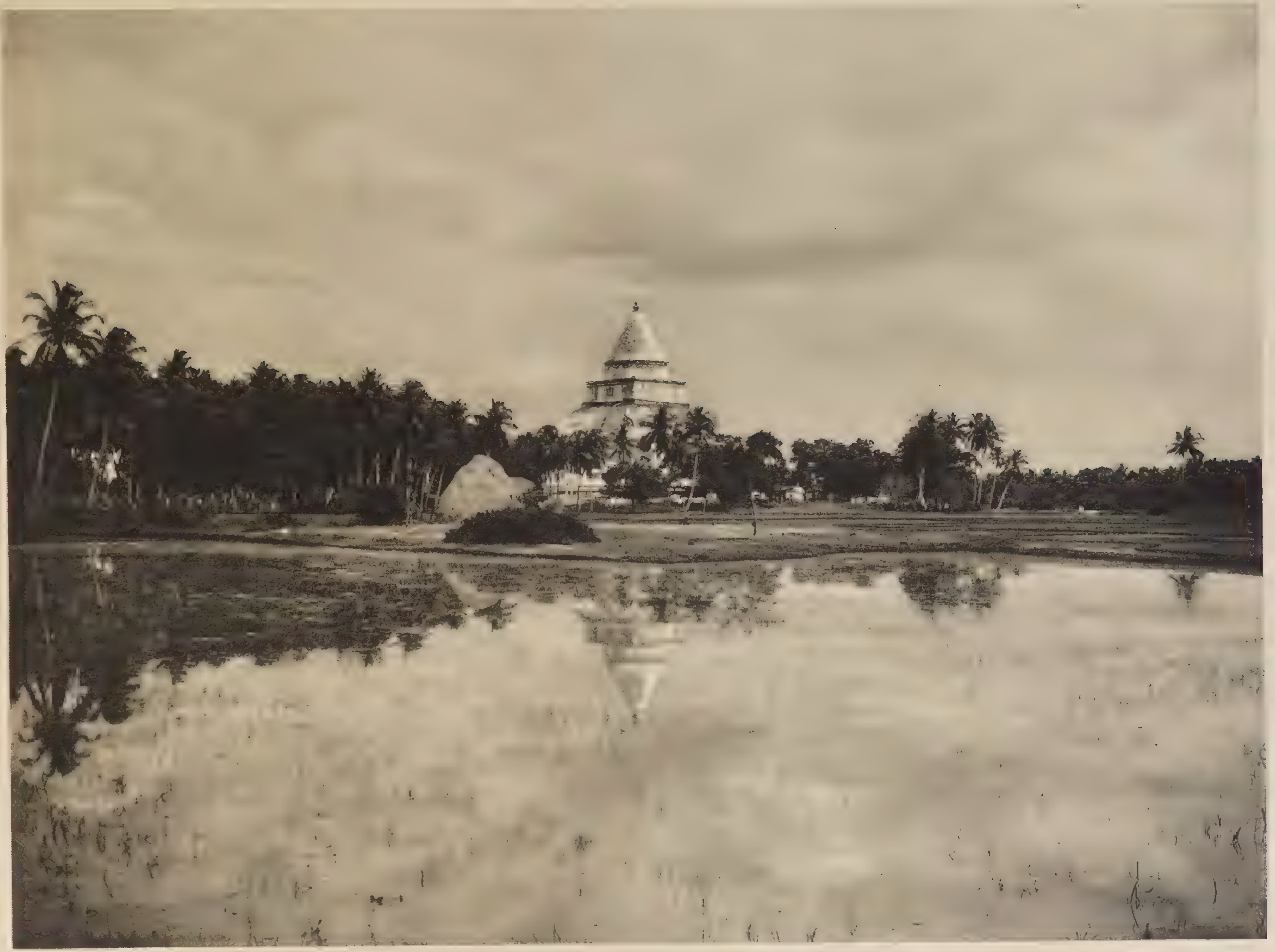
On the road near Colombo

Sulla strada presso Negombo



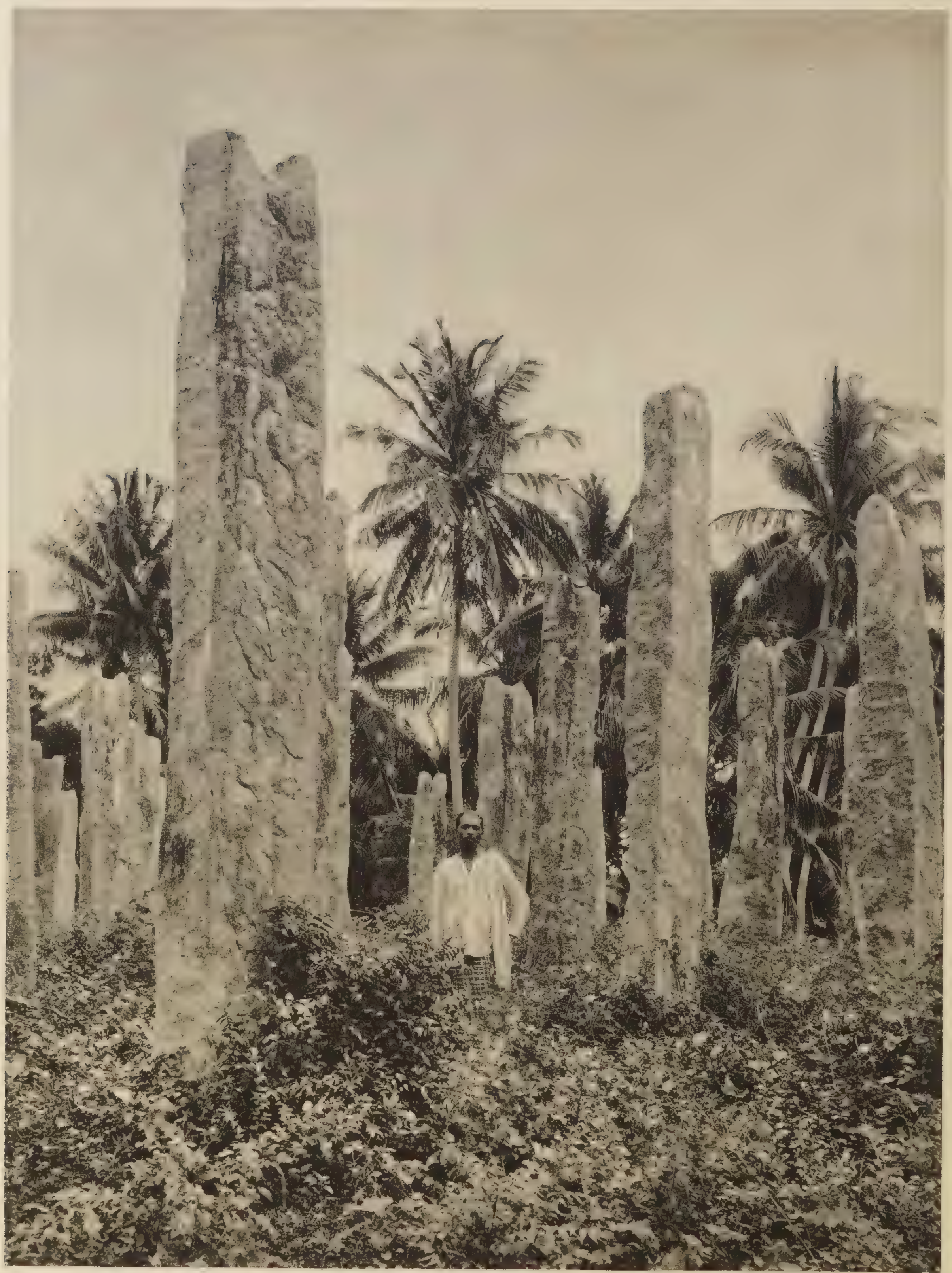
Ruinen von Tissamaharama. Unvollendeter Stupa
Ruines de Tissamaharama. Stoupa inachevé

Ruins of Tissamaharama, unfinished stupa
Rovine di Tissamaharama. Stupa incompiuto

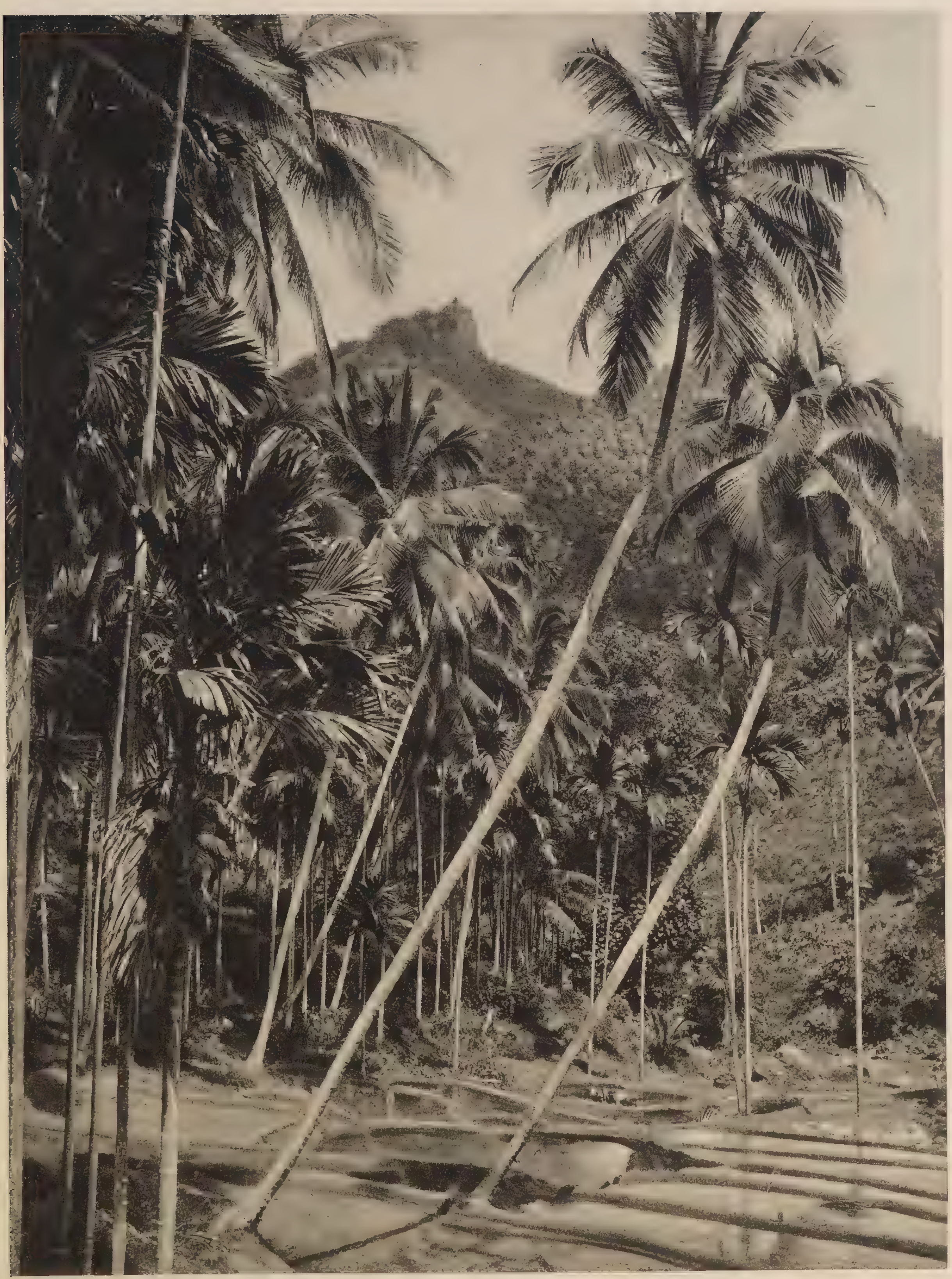


Tissamaharama. Renovierter Dagoba
Tissamaharama. Dagoba restauré

Tissamaharama. Renovated dagoba
Tissamaharama. Dagoba rinnovato



Tissamaharama. Säulen eines Palastes oder Klosters
Tissamaharama. Columns of a palace or monastery
Tissamaharama. Colonnes d'un palais (ou d'un cloître)
Tissamaharama. Colonne di un palazzo (o di un convento)

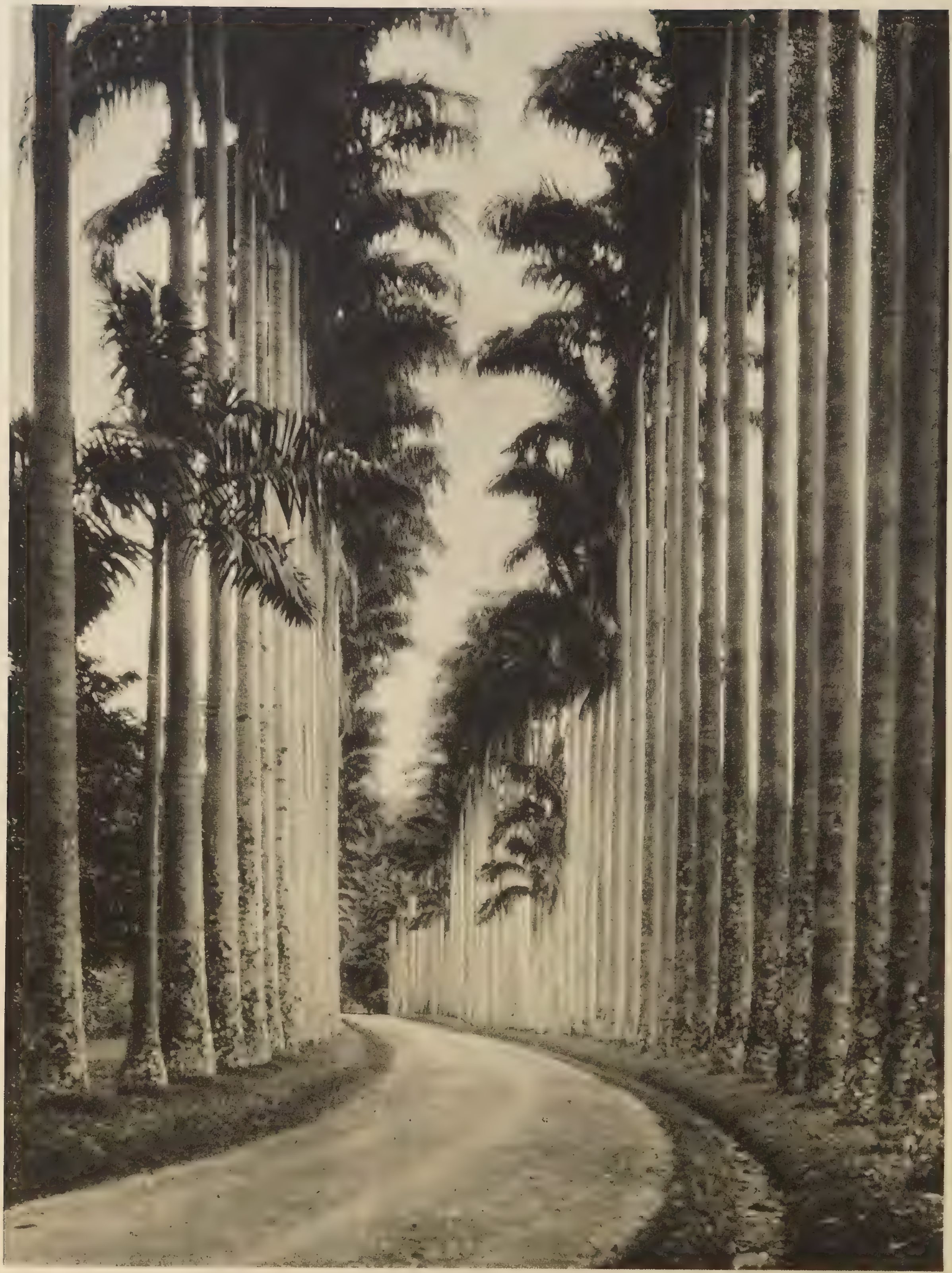


Reisplantagen zwischen Colombo und Kandy

Rizières entre Colombo et Kandy

Rice plantations between Colombo and Kandy

Piantagioni di riso fra Colombo e Kandy

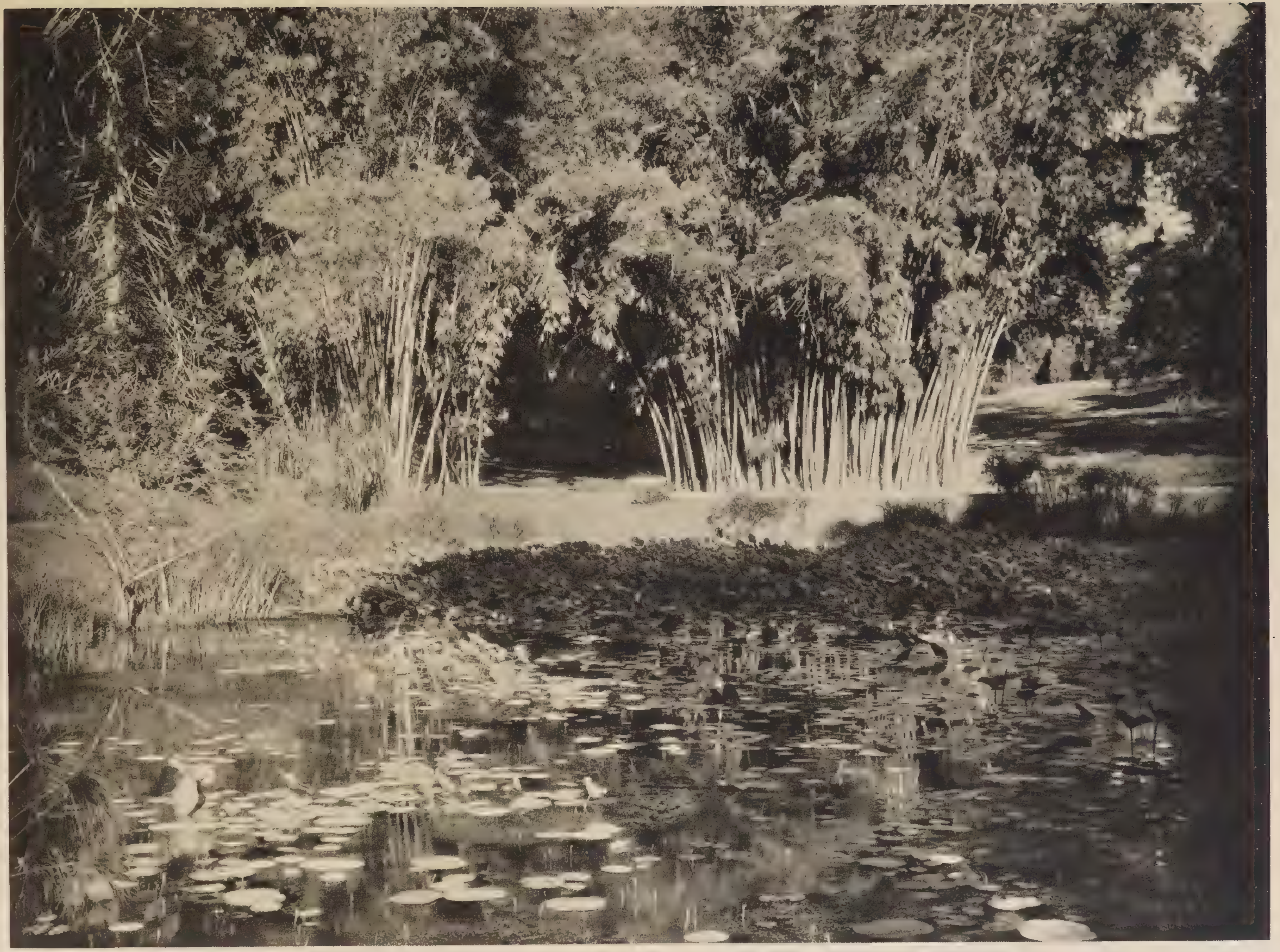


Allee im Peradeniya-Garten bei Kandy

Allée dans le jardin de Peradeniya, près de Kandy

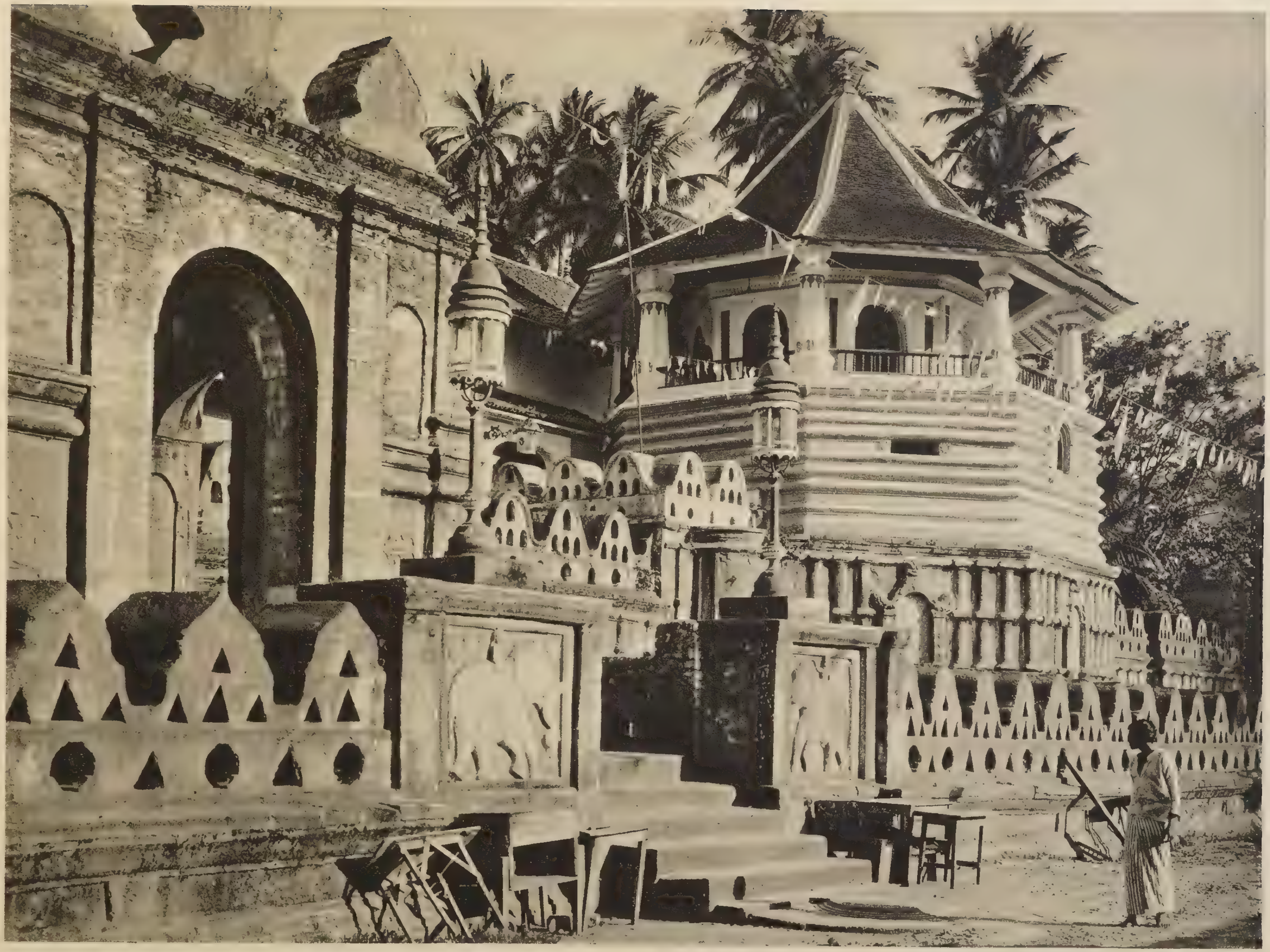
Avenue in the Peradeniya Garden near Kandy

Viale nel giardino Peradeniya presso Kandy



Teich im Peradeniya-Garten
Etang dans le jardin de Peradeniya

Pool in the Peradeniya Garden
Stagno nel giardino Peradeniya

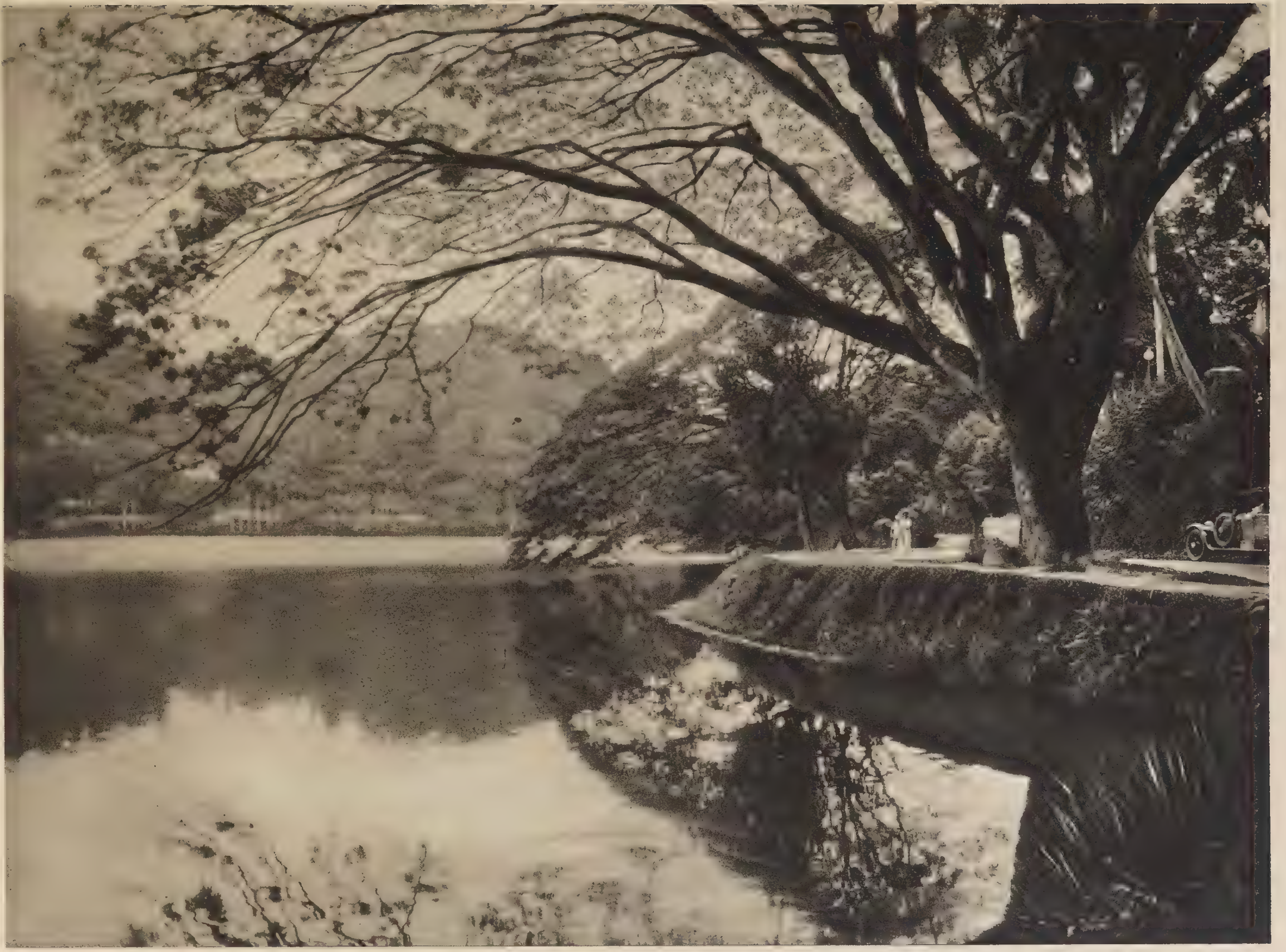


Kandy. Der Tempel des heiligen Zahns

Kandy, le Dalada Maligava (Temple de la relique de la Dent)

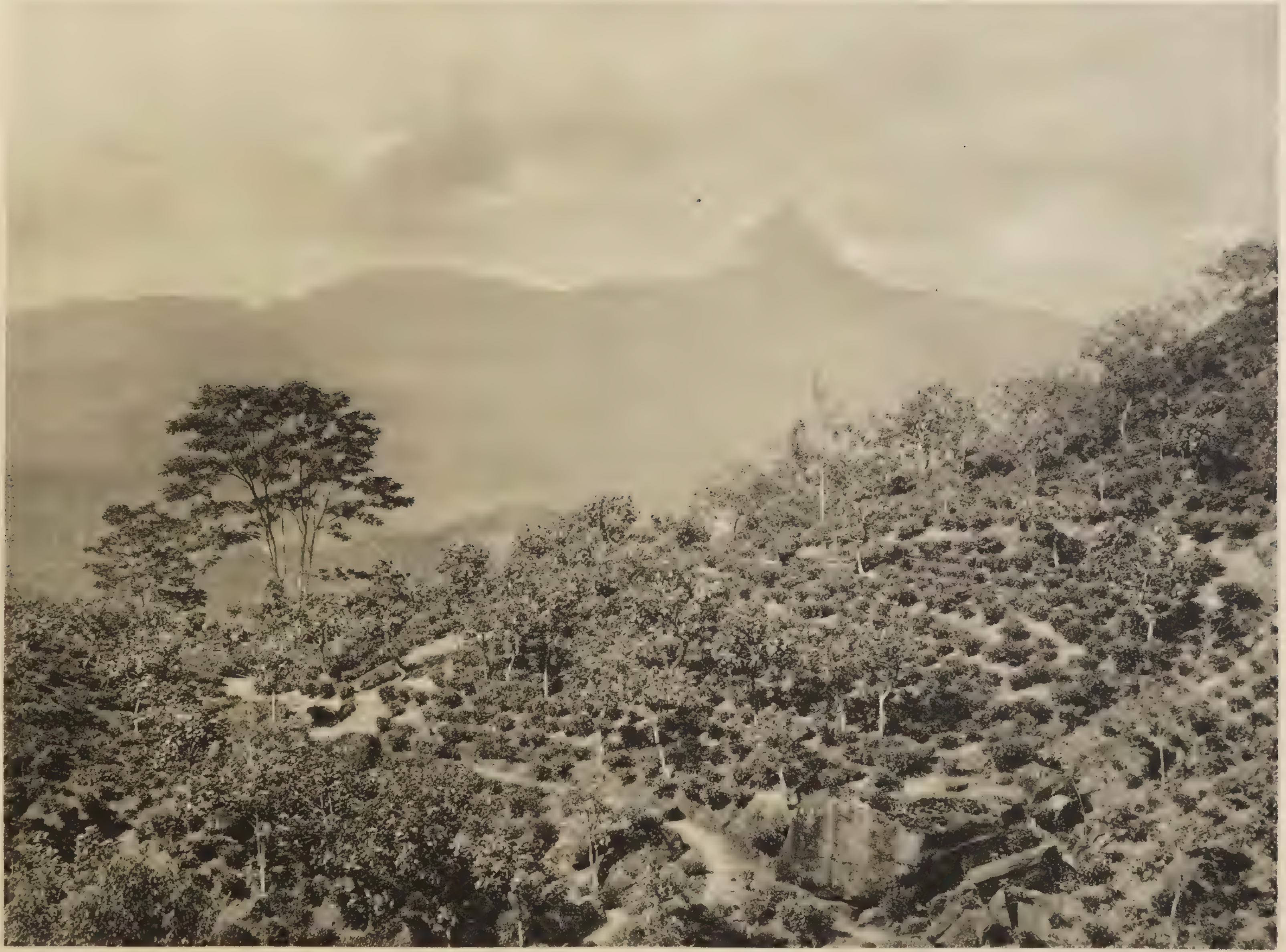
Kandy. The temple of the sacred tooth

Kandy. Il tempio del sacro dente



Am See von Kandy
La nappe d'eau, à Kandy

On the lake of Kandy
Sul lago di Kandy

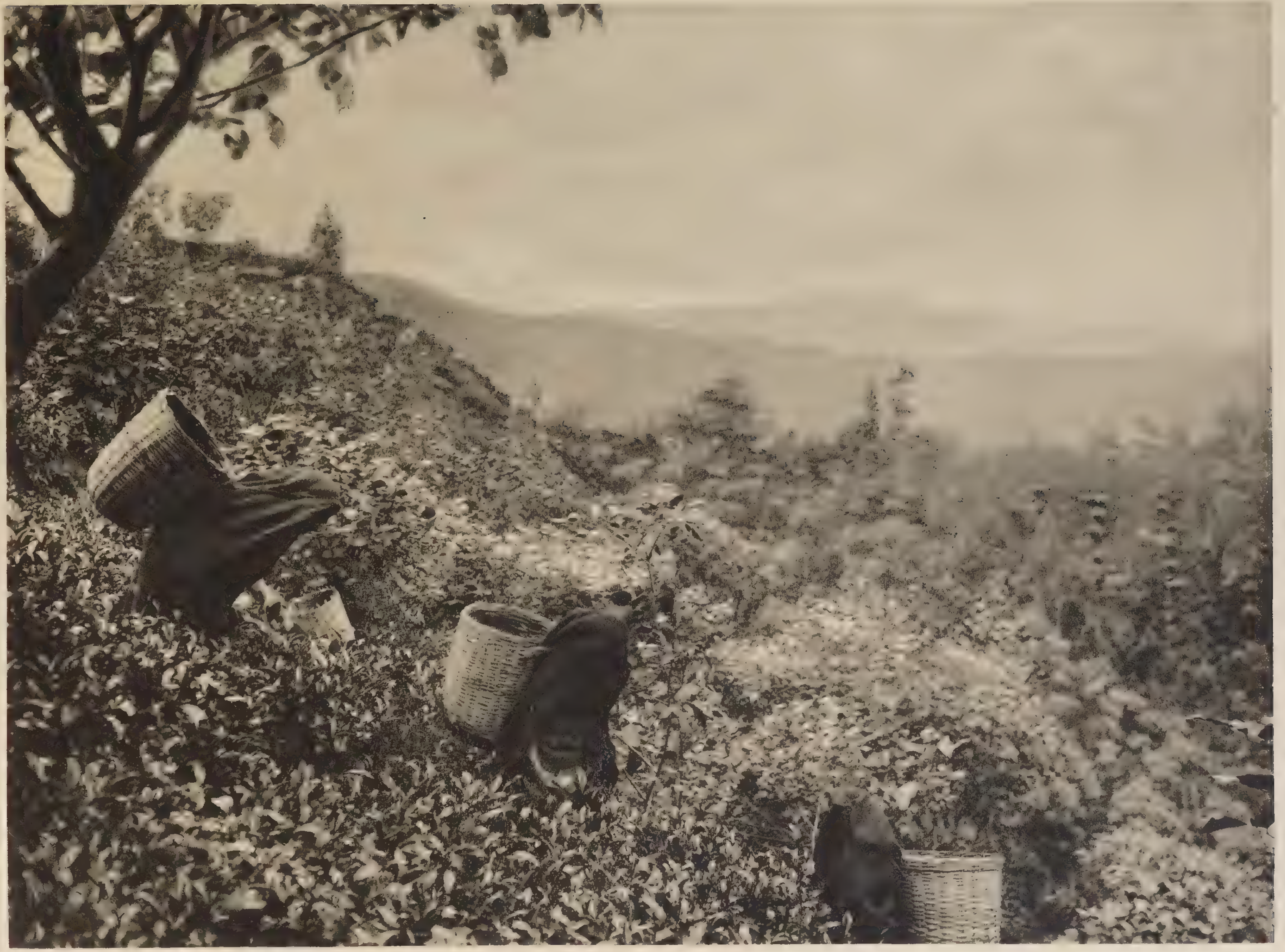


Teeplantagen, im Hintergrund der Adamspick

Plantage de thé. Au fond, le pic d'Adam

Tea plantations, with Adam's Peak in the background

Piantagioni di tè (nello sfondo il Picco d'Adamo)

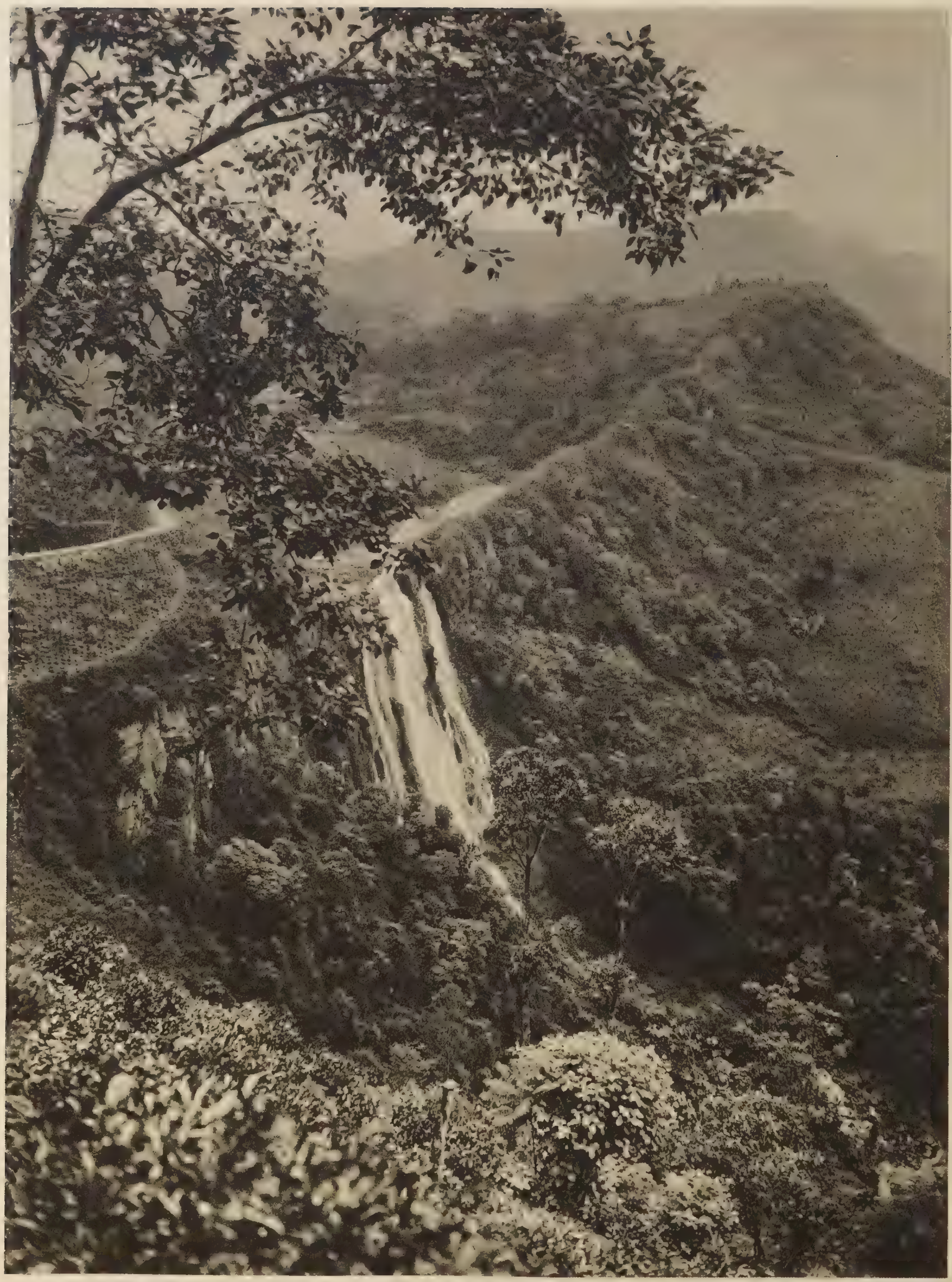


Dravidische Mädchen beim Teepflücken

Jeunes Dravidiennes à la récolte du thé

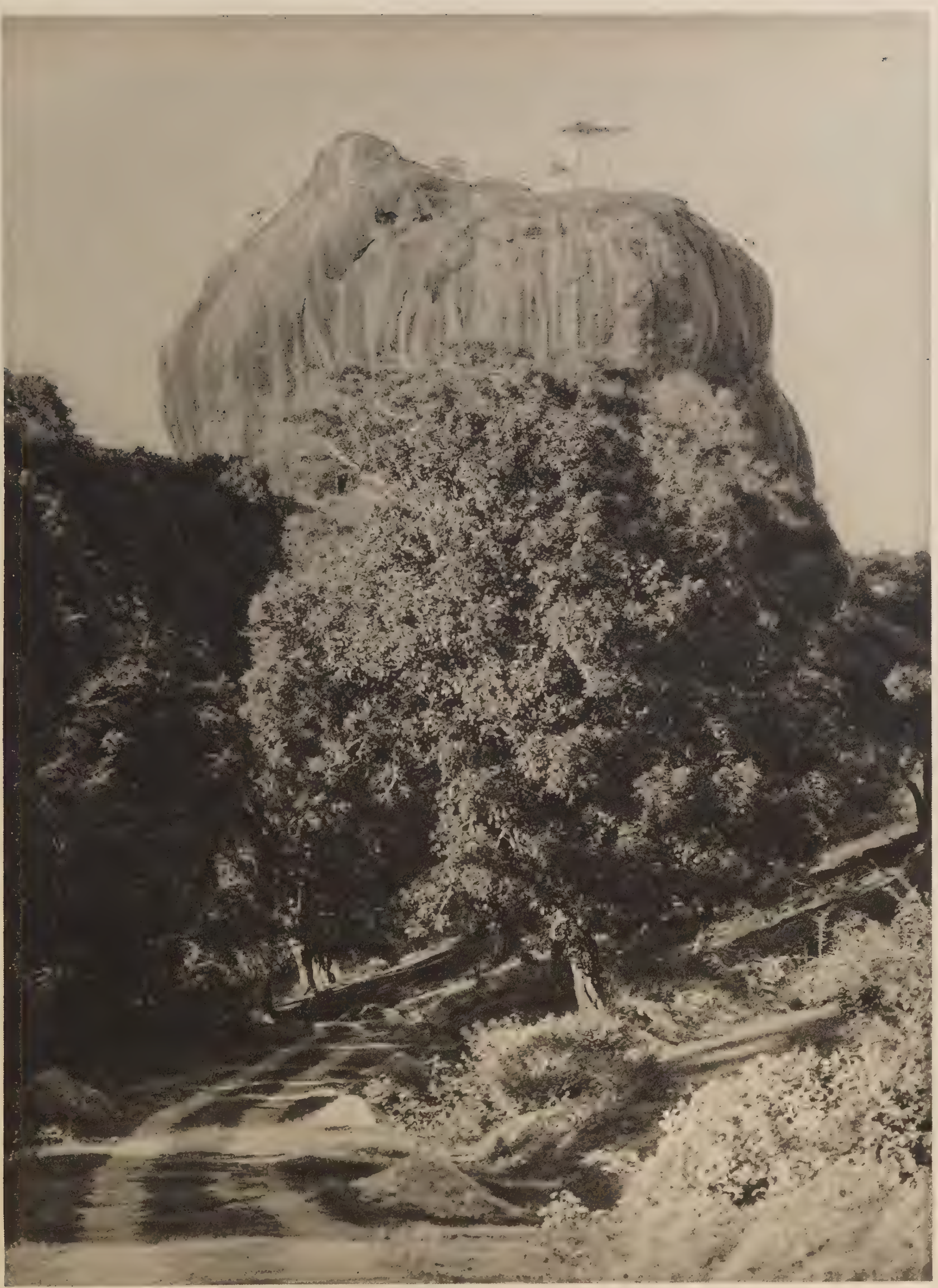
Dravidian girls plucking tea

Ragazze dravidiche alla raccolta del tè



Diyaluma-Wasserfall in den südlichen Bergen
Cascade de Diyaluma dans les montagnes du sud

The Diyaluma waterfall in the southern mountains
Cascata (Dijaluma) nelle montagne meridionail

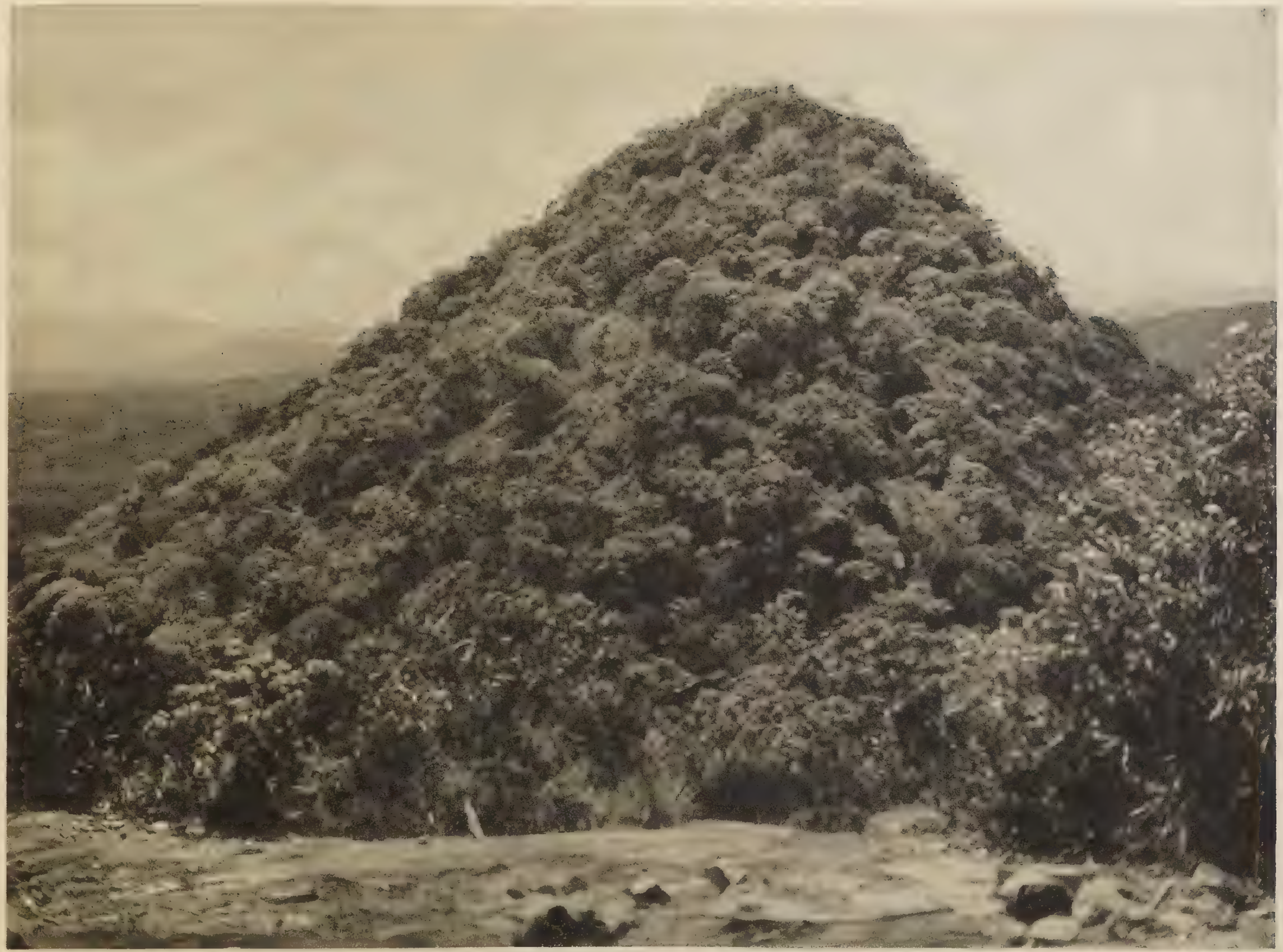


Der Burgfelsen von Sigiri

The rock fortress of Sigiriya

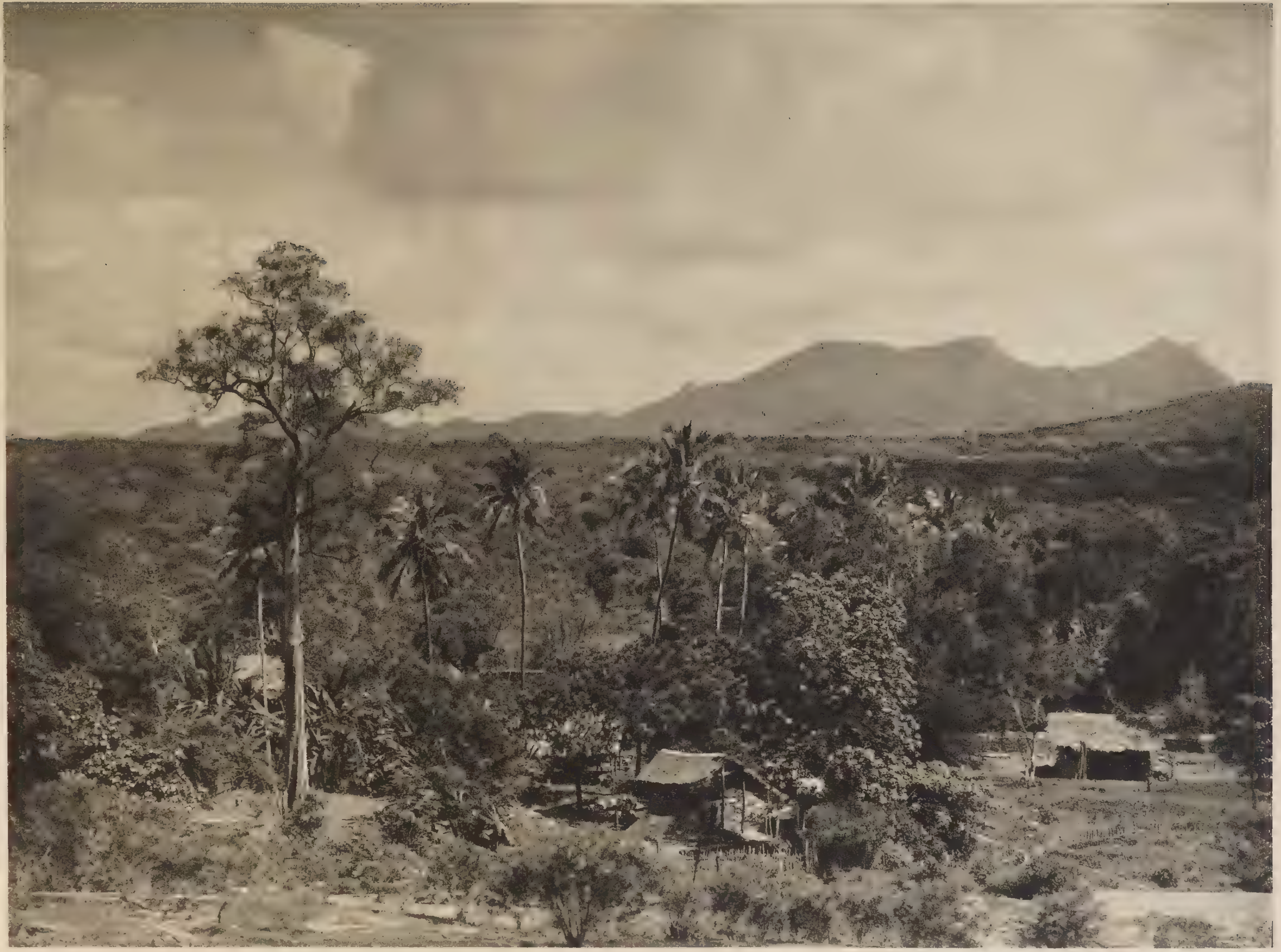
Siguiri. Rocher et fort

La rocca di Sigiri



Bergkuppe bei Sigiri
Montagne près de Siguiri

Mountain-top near Sigiriya
Collina presso Sigiri

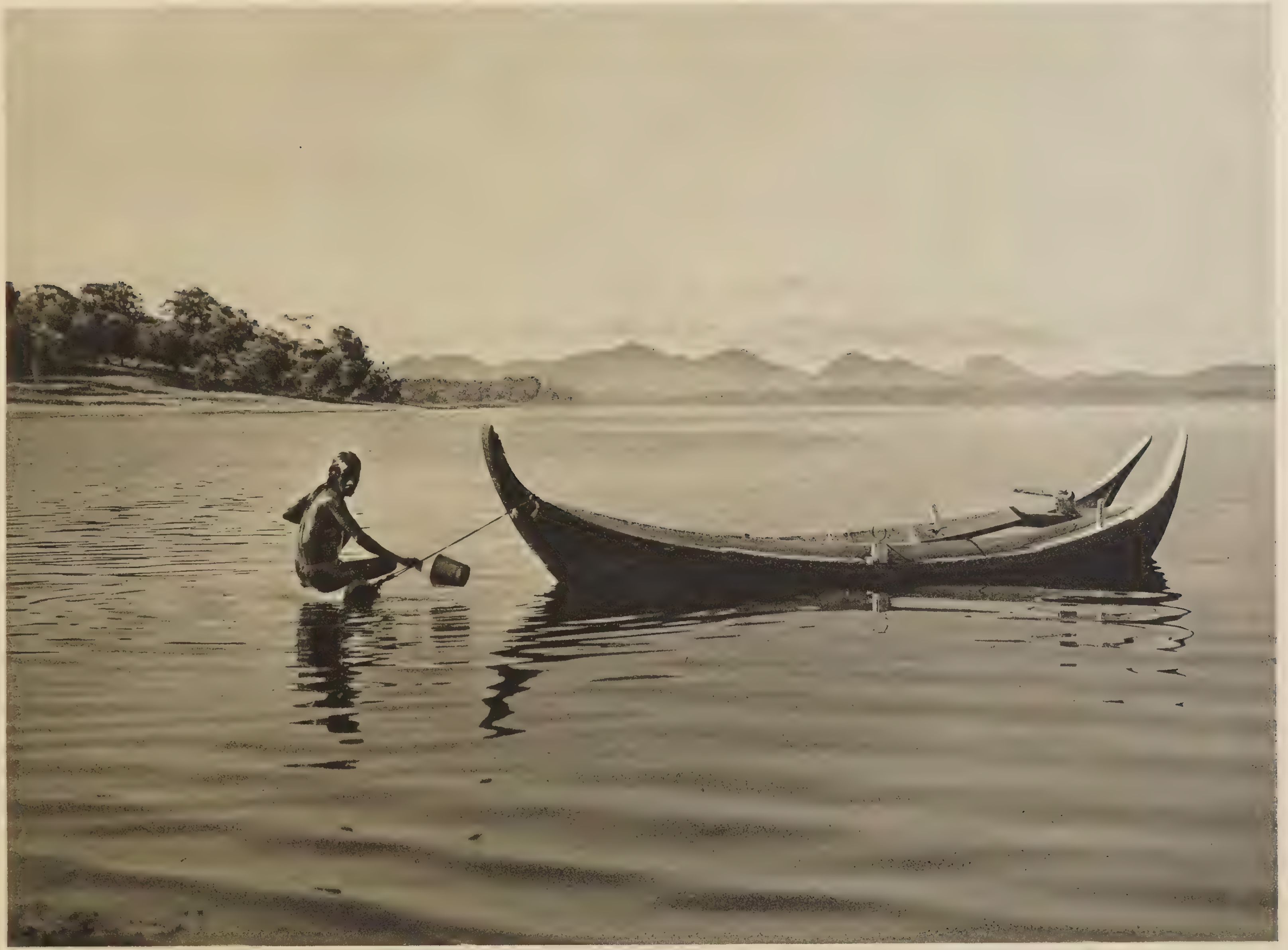


Landschaft in Mittel-Ceylon

Au centre de Ceylan

Landscape in central Ceylon

Paesaggio nel centro di Ceylon

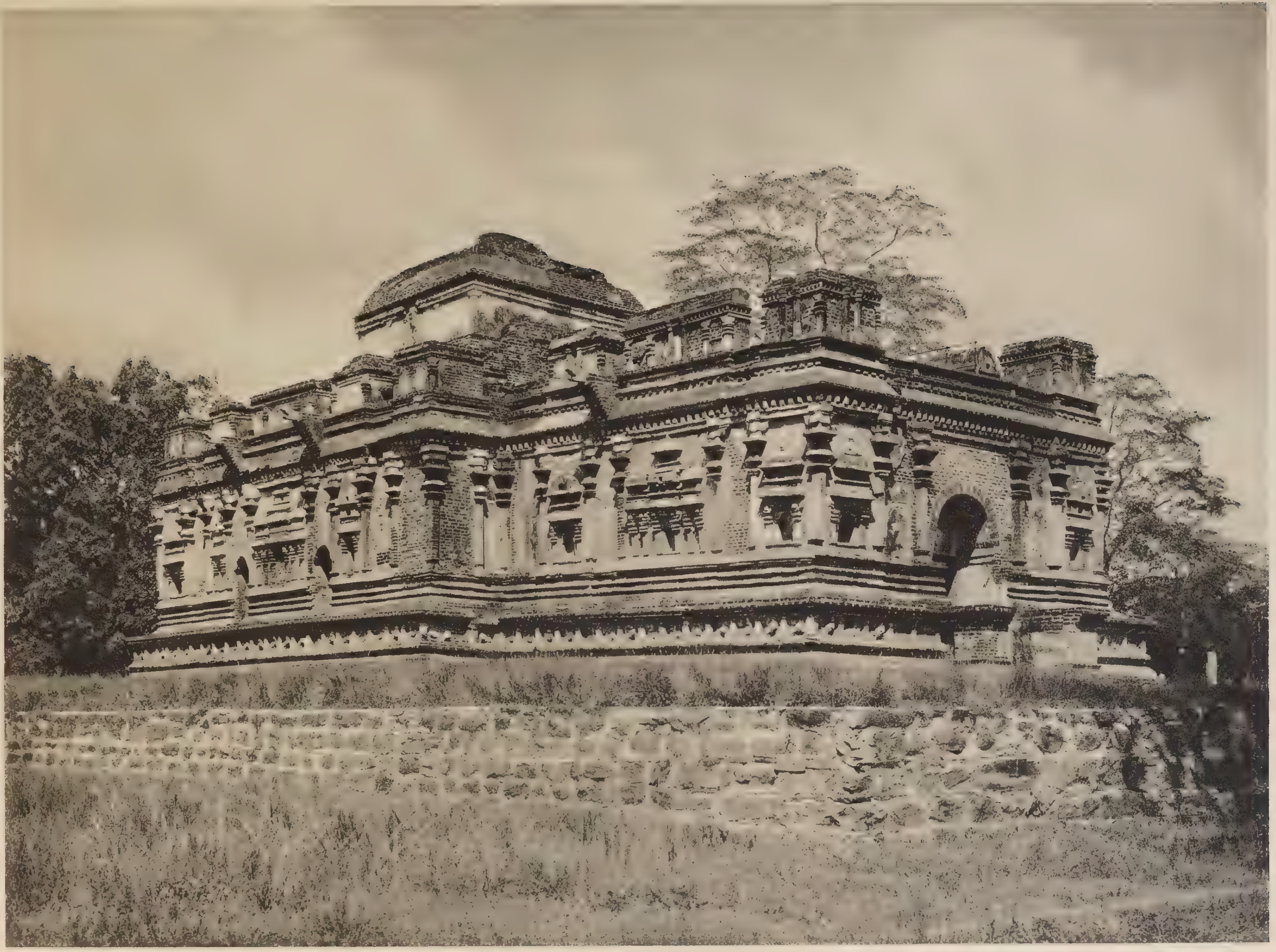


Alter Stausee bei Polonnaruwa

Ancien lac artificiel à Polonnaruwa

Old weir near Polonnaruwa

Vecchio lago artificiale presso Polonnaruwa

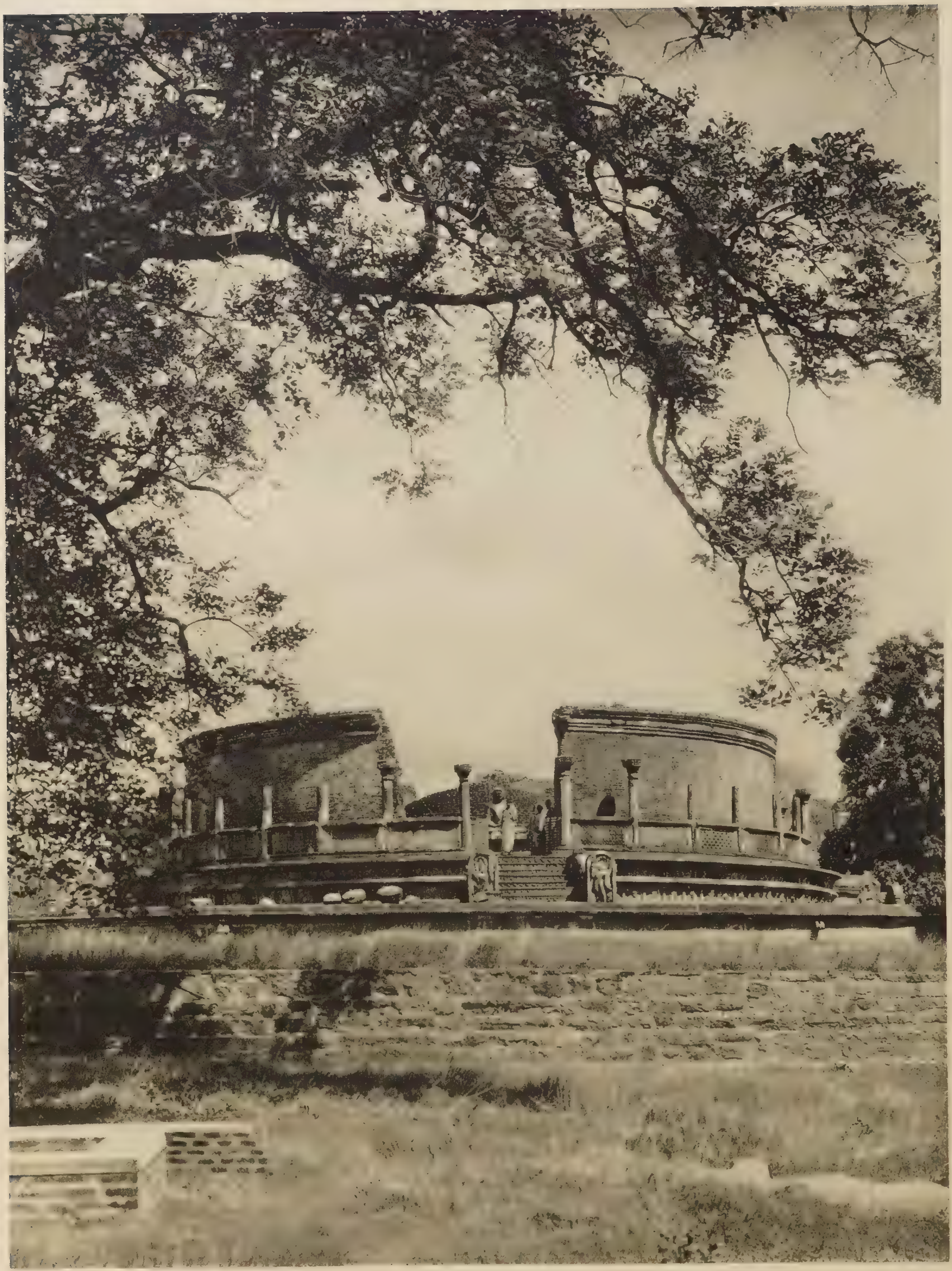


Ruinen von Polonnaruwa, Thuparama-Wihara

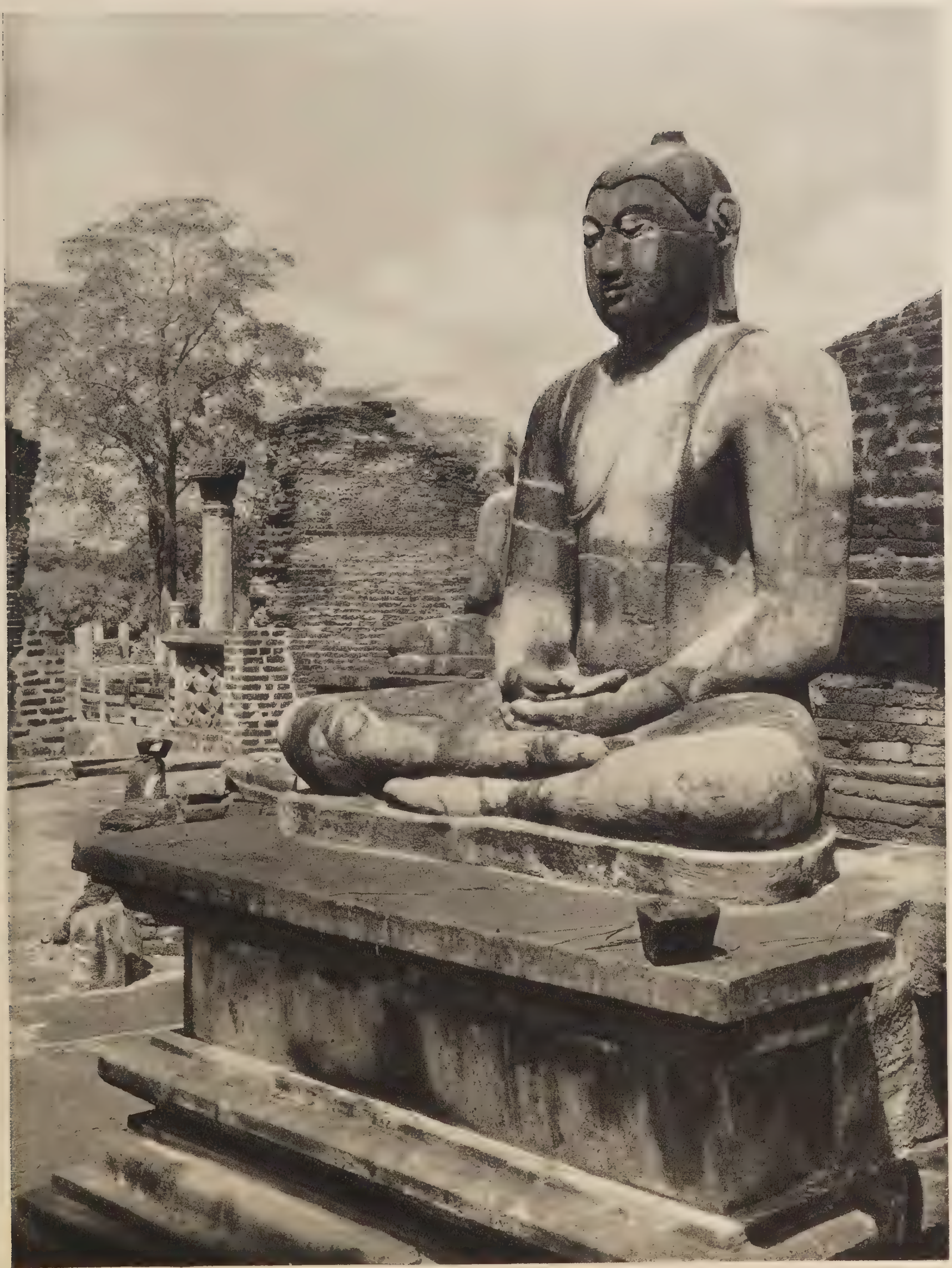
Polonnaruwa. Ruines Thuparama-Wihara

Ruins of Polonnaruwa, Thuparama-Wihara

Rovine di Polonnaruwa, Thuparama-Wihara

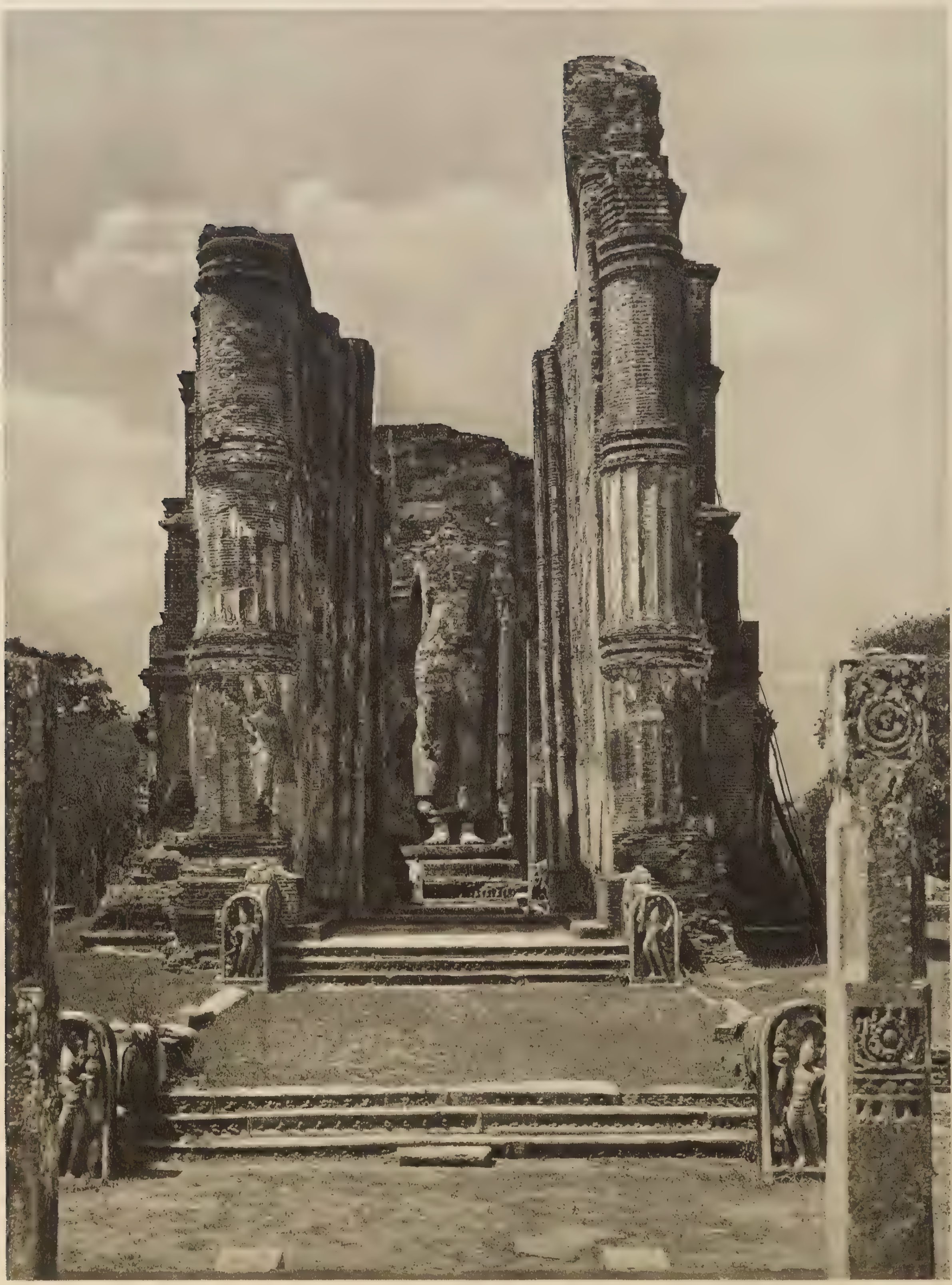


Polonnaruwa. Wata Dagoba



Buddhastatue am Wata Dagoba
Wata Dagoba. Statue de Bouddha

Buddha statue on Wata Dagoba
Statua di Budda nel Wata Dagoba



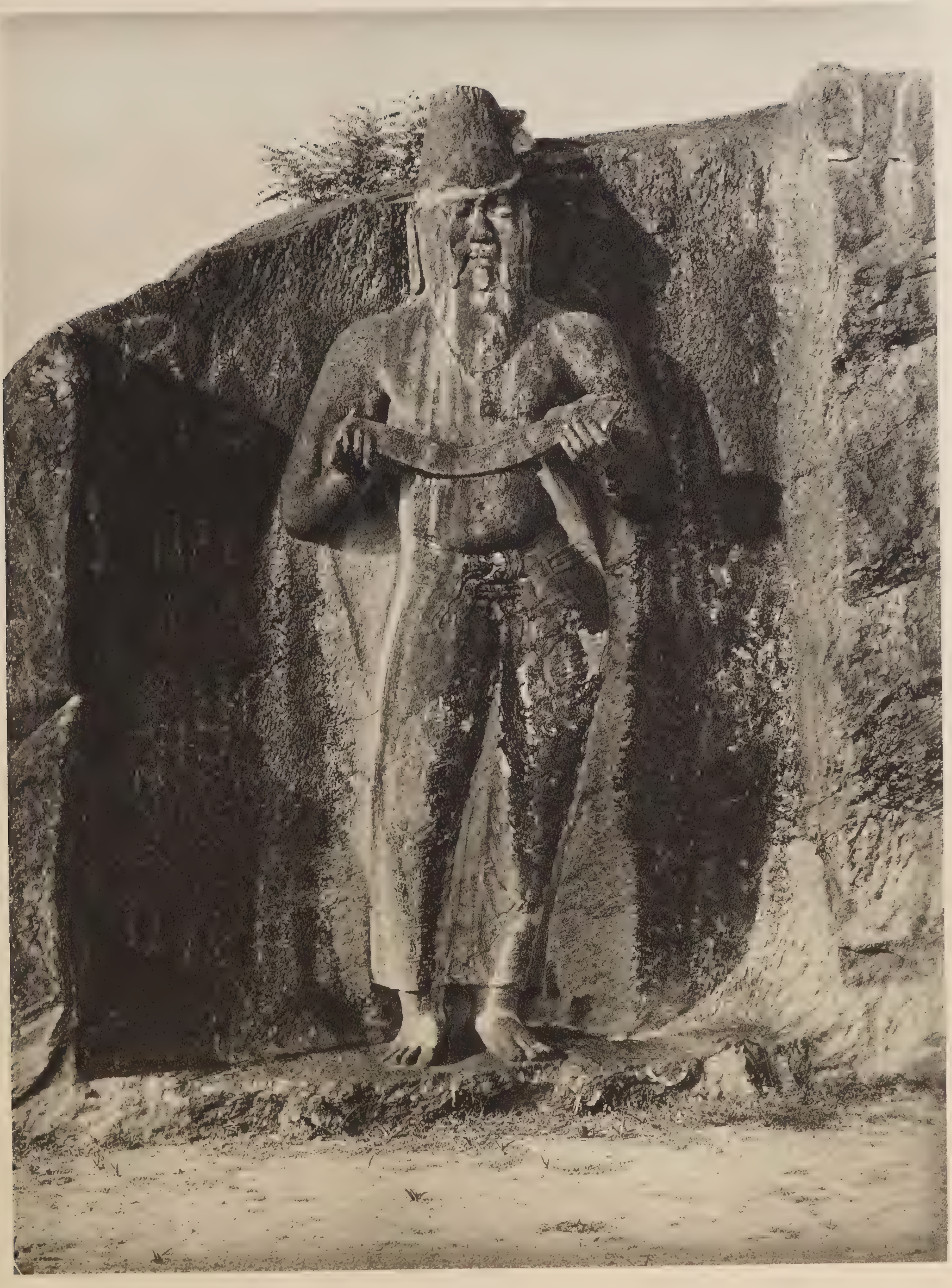
Polonnaruwa

Yetawanarama mit Kolossalstatue Buddhas

Yetawanarama et statue colossale de Bouddha

Jetawanarama with gigantic Buddha statue

Yetawanarama con statua colossale di Budda

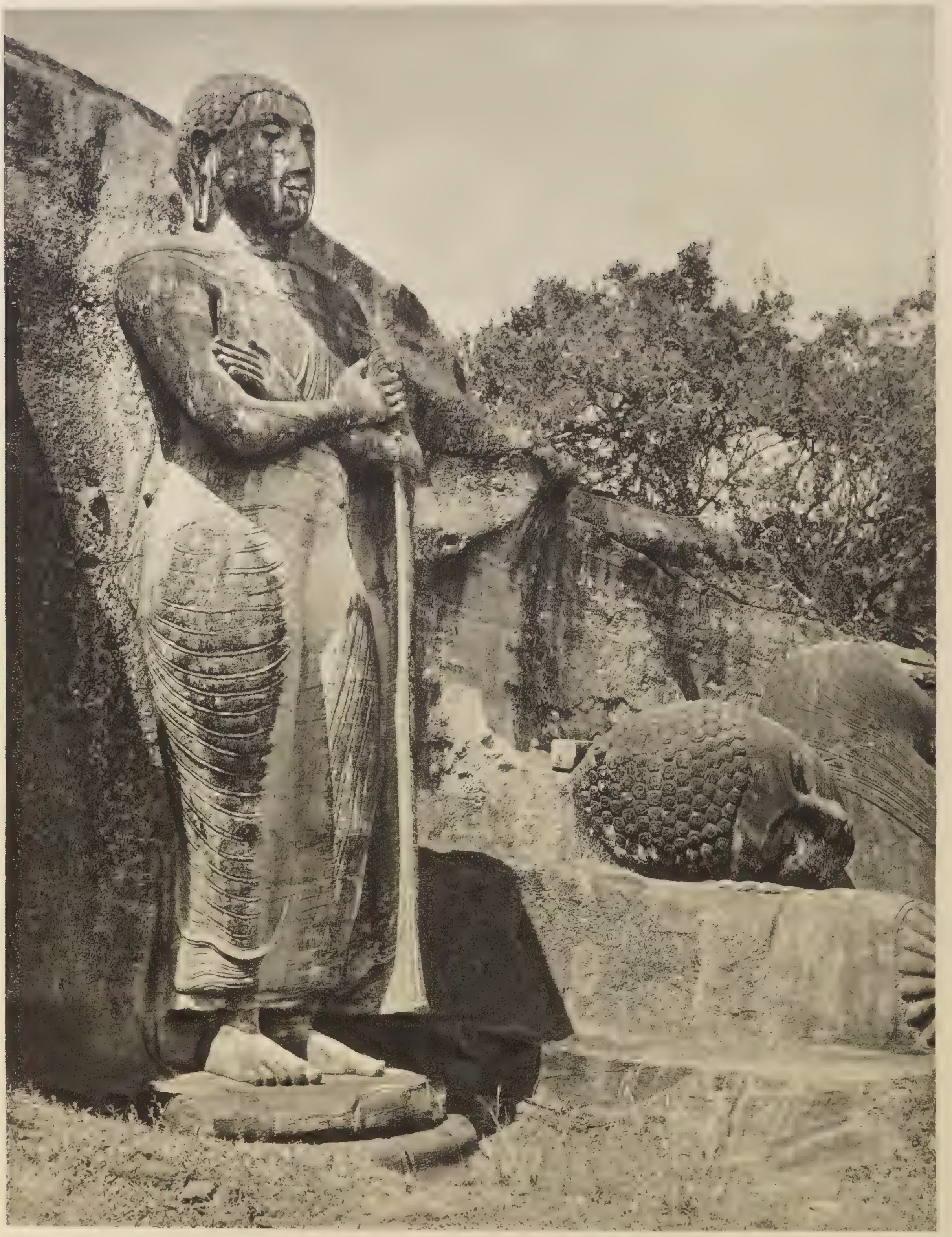


Polonnaruwa. Statue des Königs Parakrama Bahu I.

Polonnaruwa. Statue du roi Parâkrama Bahu I^{er}

Polonnaruwa. Statue of King Parakrama Bahu I.

Polonnaruwa. Statua del re Parakarama Bahu I

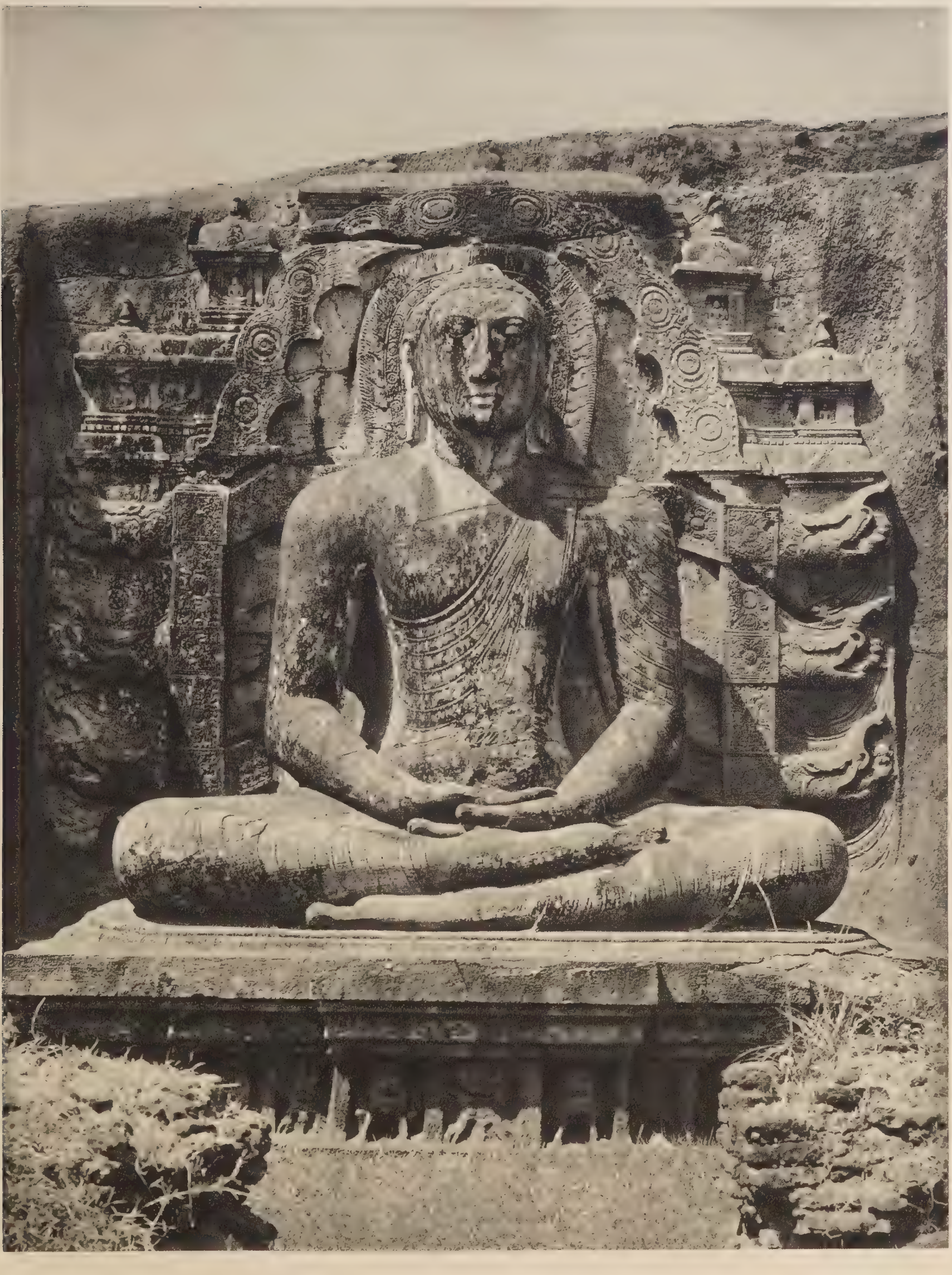


Gal Wihara bei Polonnaruwa. Statuen
Anandas und Buddhas

Gal Vihara near Polonnaruwa. Statues of
Ananda and Buddha

Gal Wihara, près de Polonnaruwa. Statues d'Ananda
et de Bouddha

Gal Wihara presso Polonnaruwa. Statue
di Ananda e Budda

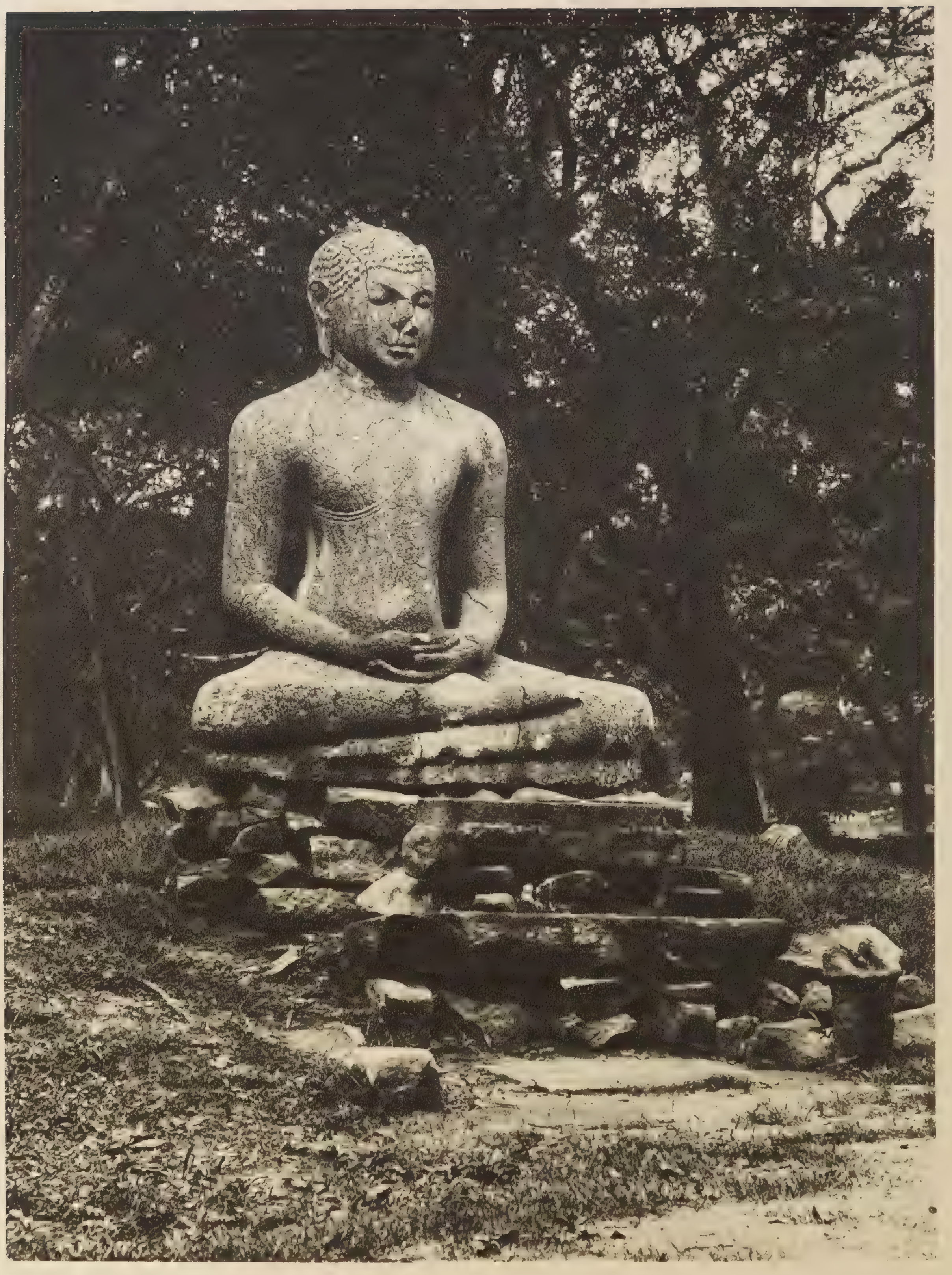


Gal Wihara bei Polonnaruwa. Statue Buddhas

Gal Vihara near Polonnaruwa. Statue of Buddha

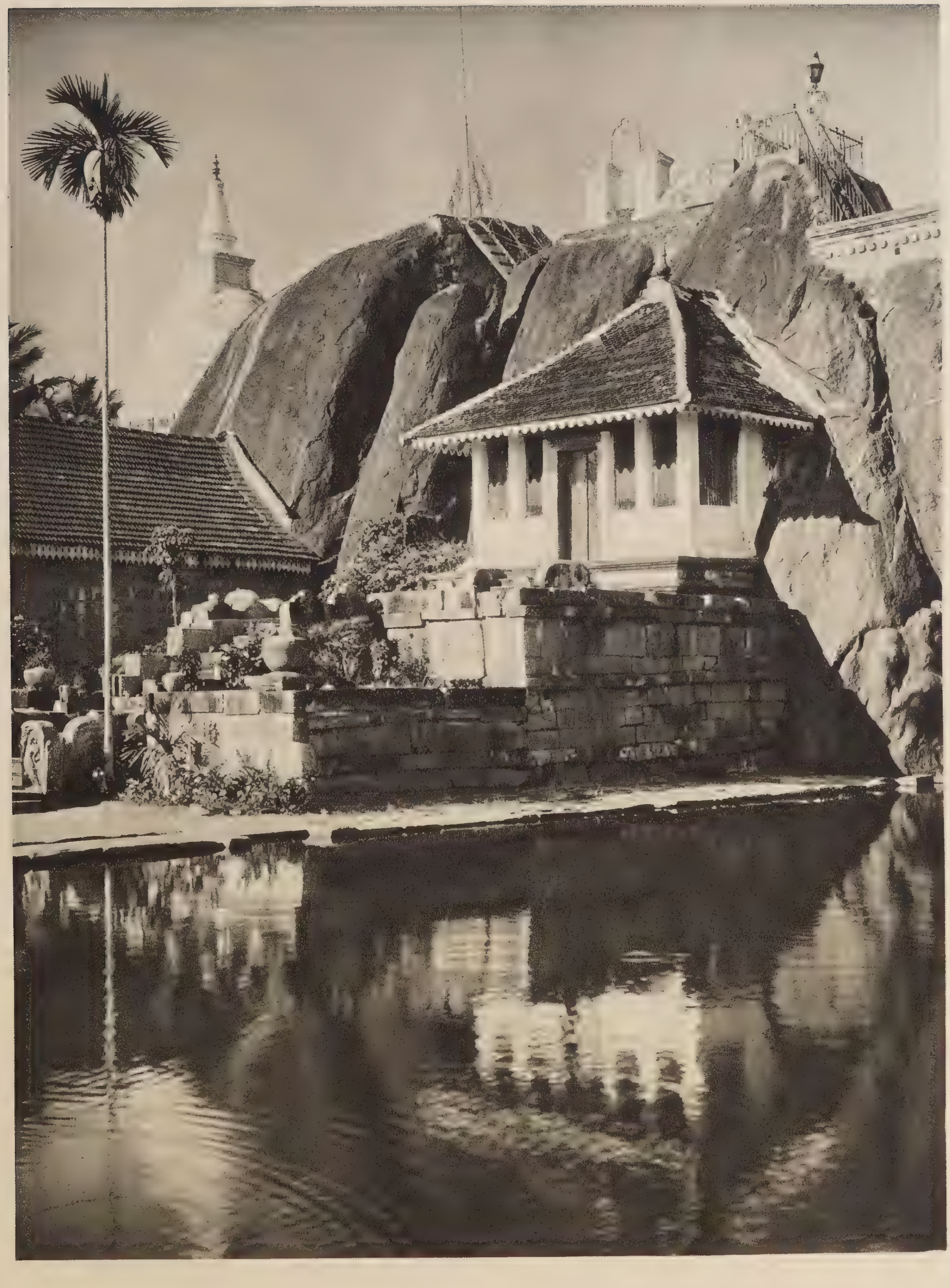
Gal Wihara. Statue de Bouddha

Gal Wihara presso Polonnaruwa. Statua di Budda



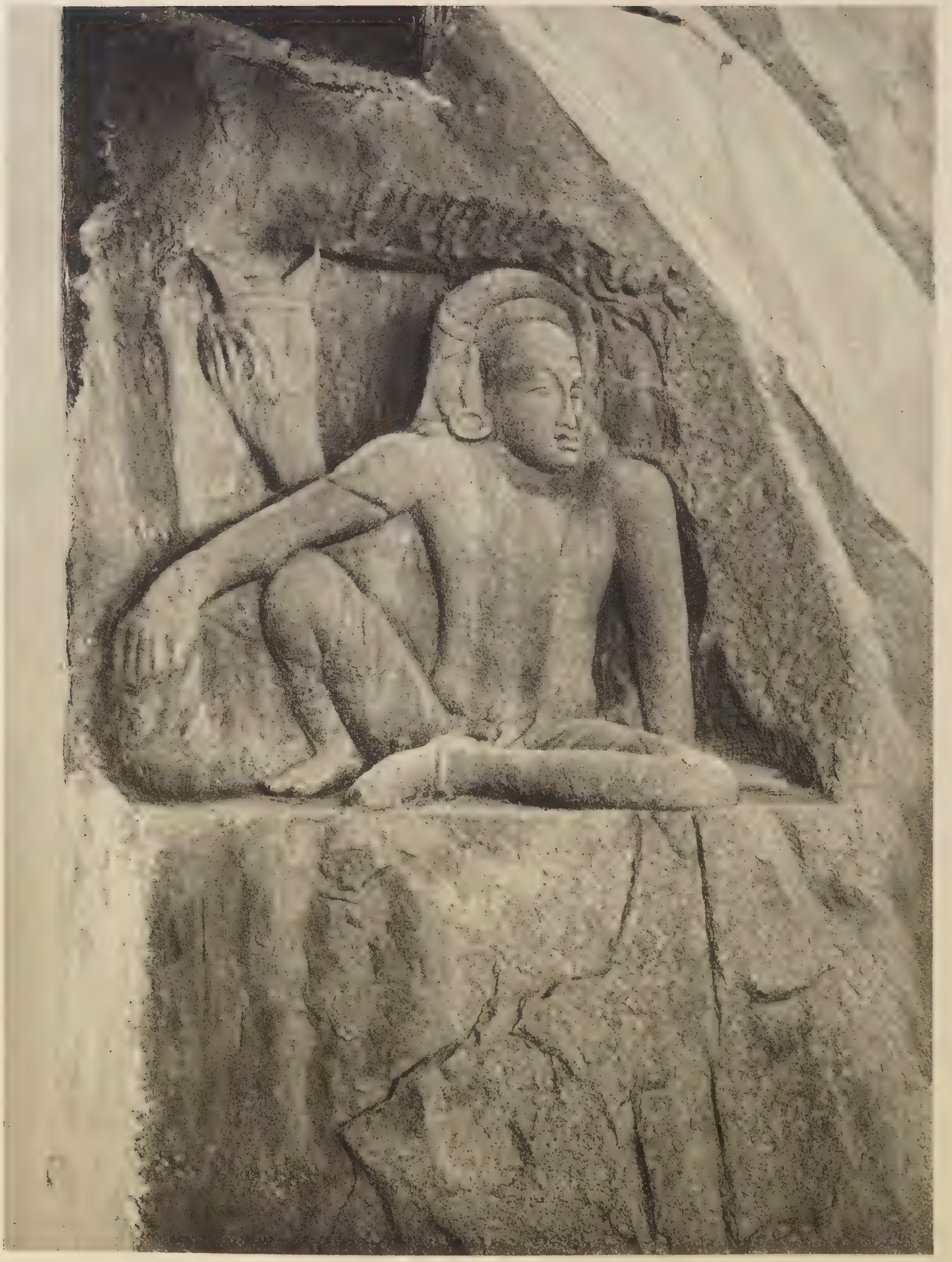
Ruinen von Anuradhapura. Statue Buddhas
Ruines d'Anuradhapura. Statue de Bouddha

Ruins of Anuradhapura. Statue of Buddha
Rovine di Anuradhapura. Statua di Budda



Anuradhapura. Felstempet von Issurumuniya
Anurâdhapura. Temple d'Issurumuniya

Anuradhapura. The rocky temple of Issurumuniya
Anuradhapura. Tempio di Issurumumiya



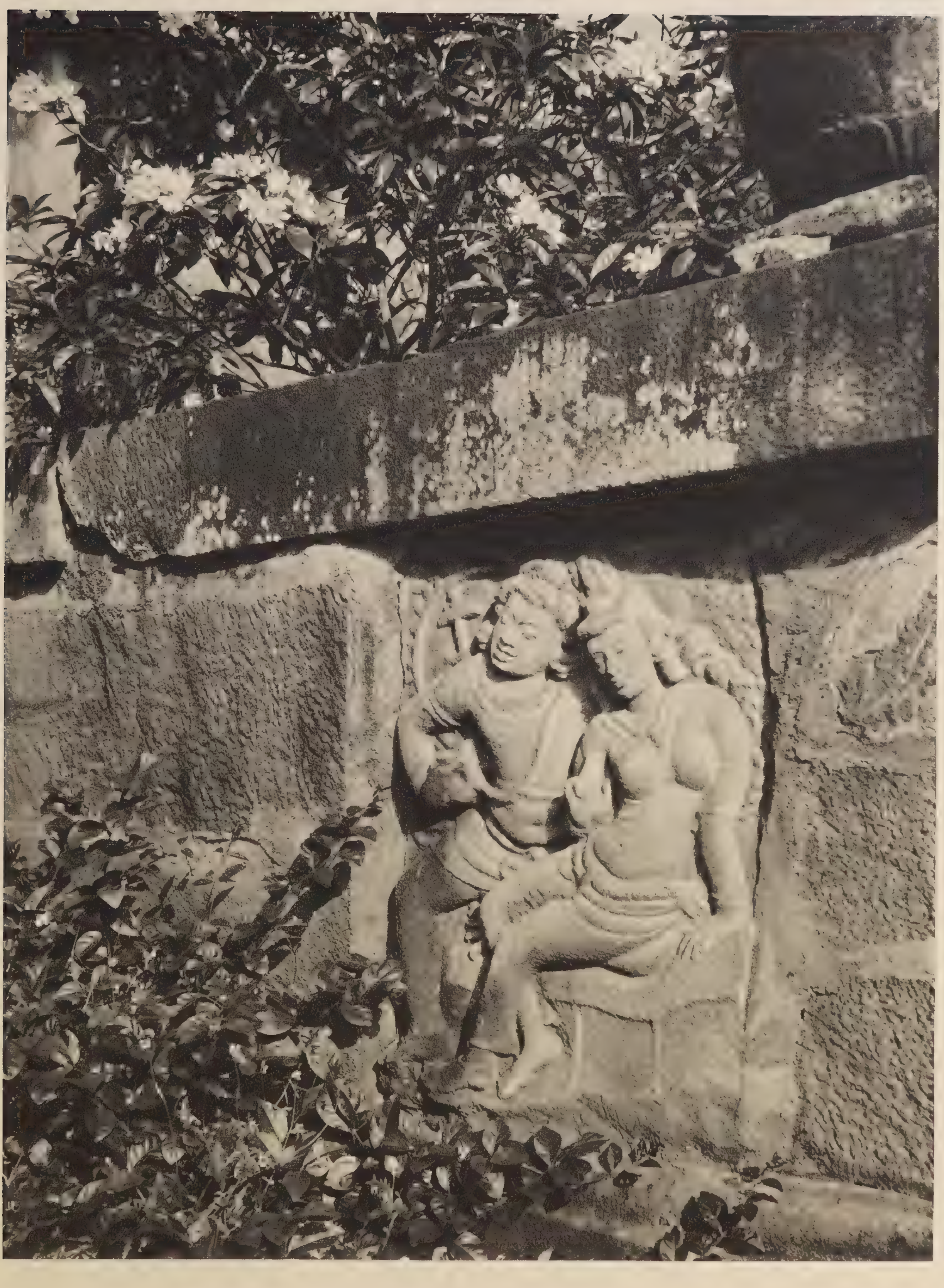
Anuradhapura

Relief am Felstempel von Issurumuniya

Bas-relief du temple d'Issurumuniya

Relief on the rock temple of Issurumuniya

Bassorilievo nel tempio di Issurumumiya



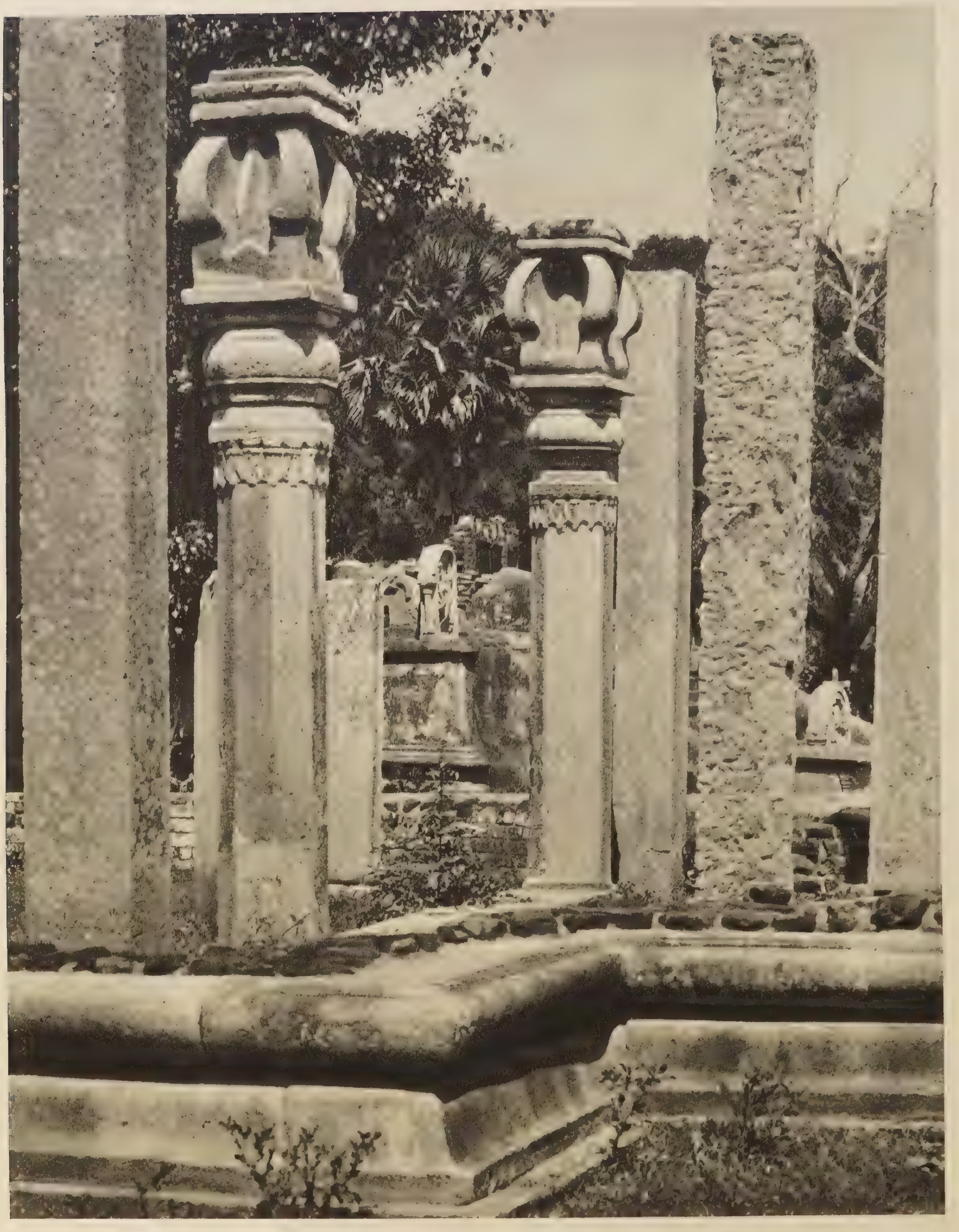
Anuradhapura

Relief am Felstempel von Issurumuniya

Relief on the rock temple of Issurumuniya

Bas-relief du temple d'Issurumuniya

Bassorilievo nel tempio di Issurumumiya

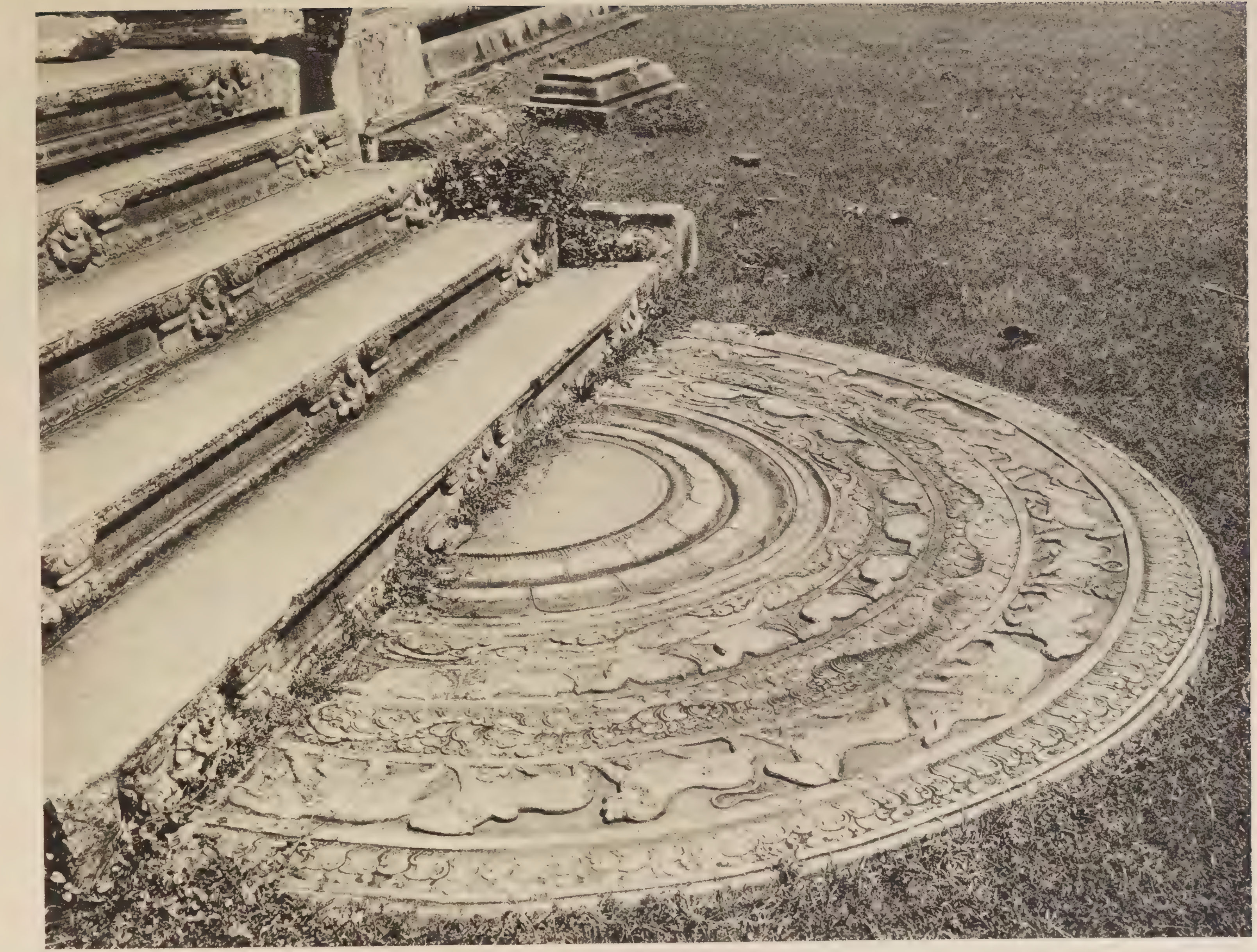


Anuradhapura. Säulen eines Tempels beim Thuparama-Dagoba

Anuradhapura. Columns of a temple near the Thuparama dagoba

Anurâdhapura. Colonnes d'un temple près du dagoba du Thûparâma

Anuradhapura. Colonne di un tempio presso il Dagoba Thuparama

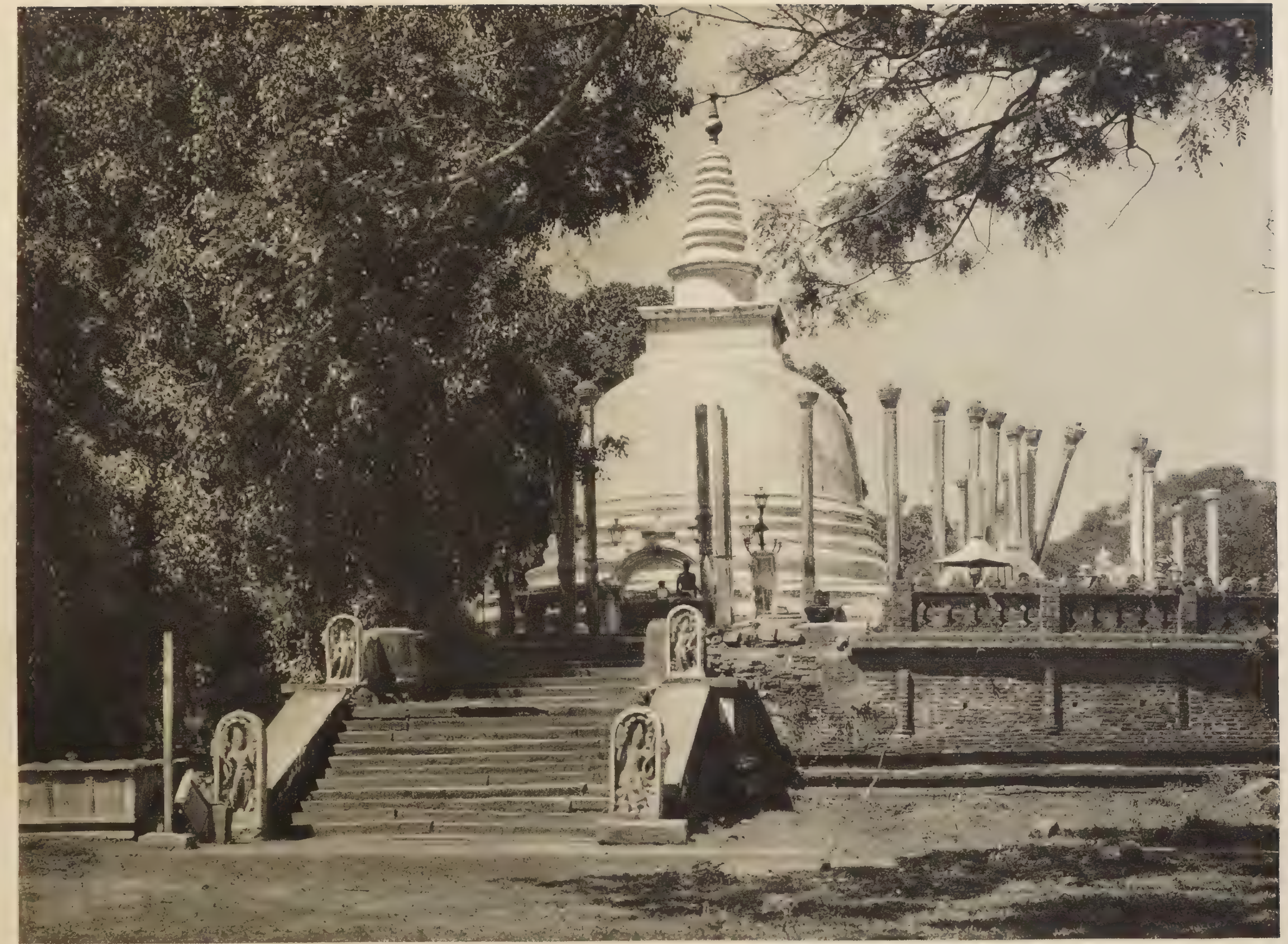


Anuradhapura. „Mondstein“-Türschwelle

Anurâdhapura. «Pierre lunaire» à l'entrée d'un temple

Anuradhapura. “Moonstone” threshold

Anuradhapura. Soglia di porta detta «della pietra della luna»

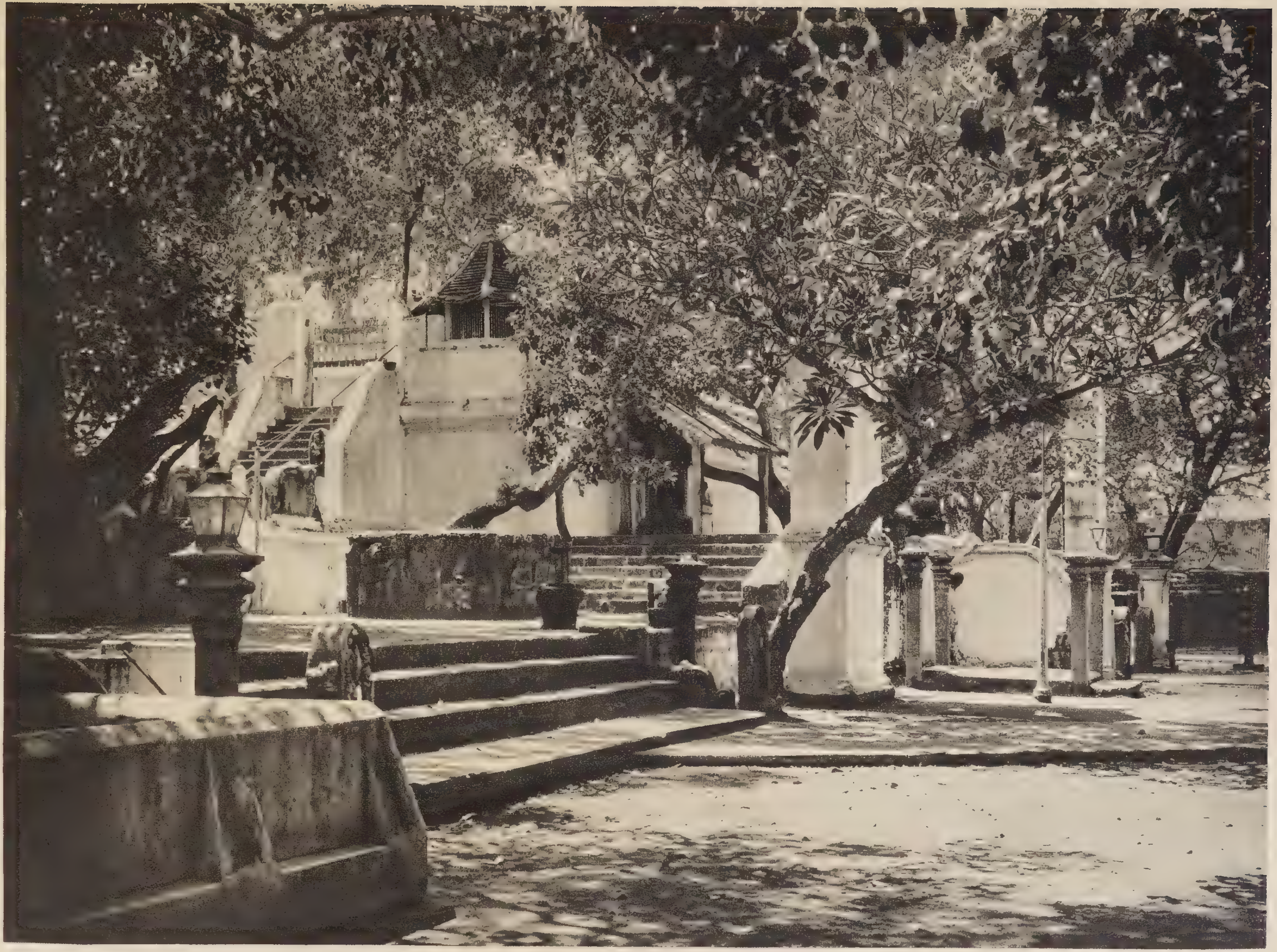


Anuradhapura. Thuparama-Dagoba

Anurâdhapura. Dagoba de Thûparâma

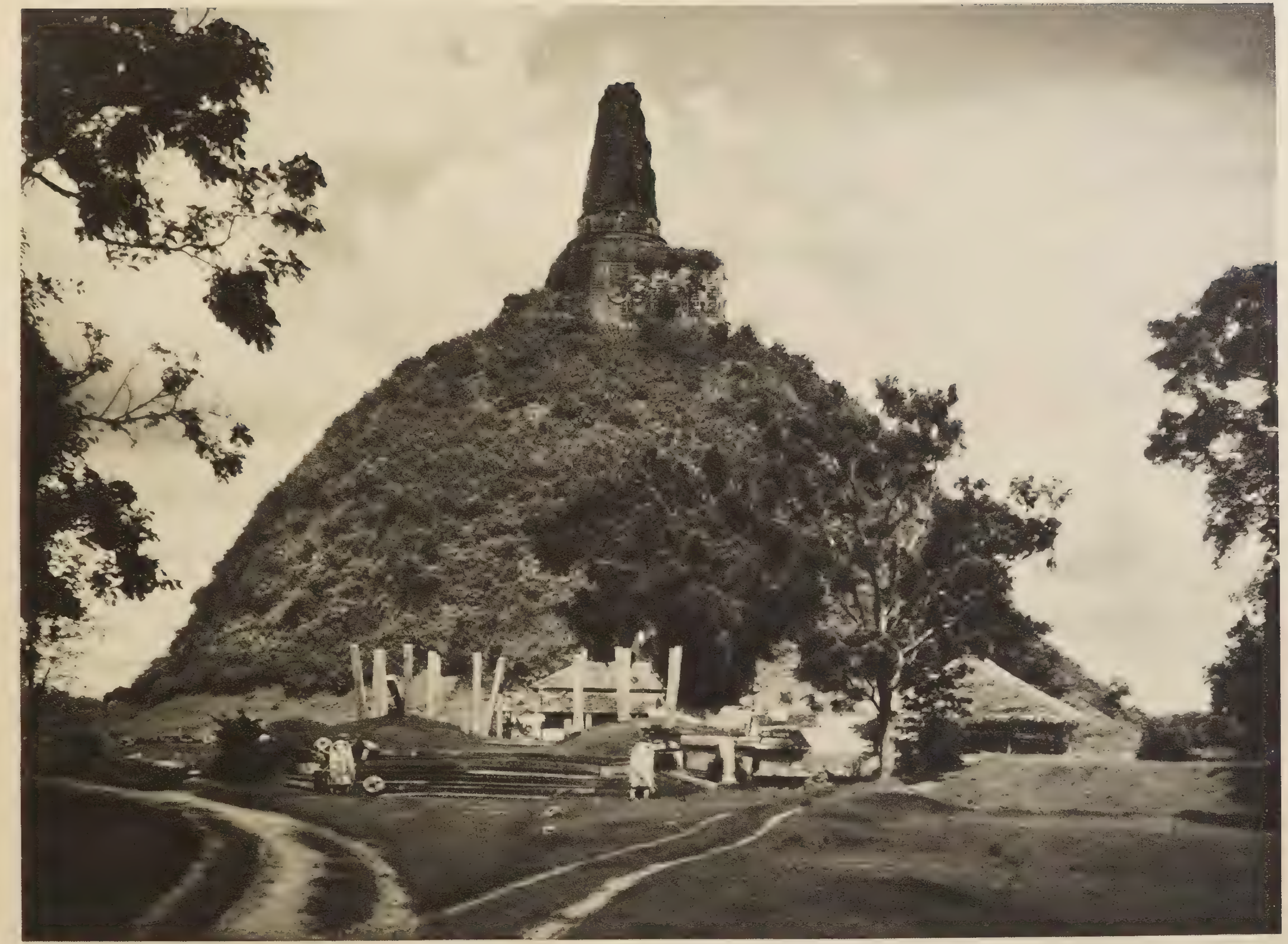
Anuradhapura. Thuparama dagoba

Anuradhapura. Dagoba Thuparama



Anuradhapura. Der Bezirk des heiligen Bo-Baumes (Maha Wihar)
Anurâdhapura. Le cercle de l'arbre sacré de la Bodhi (Mahâ Vihâra)

Anuradhapura. Circle of the sacred Bo-Tree
Anuradhapura. Distretto dell'albero sacro del Bo (Maha Wihar)

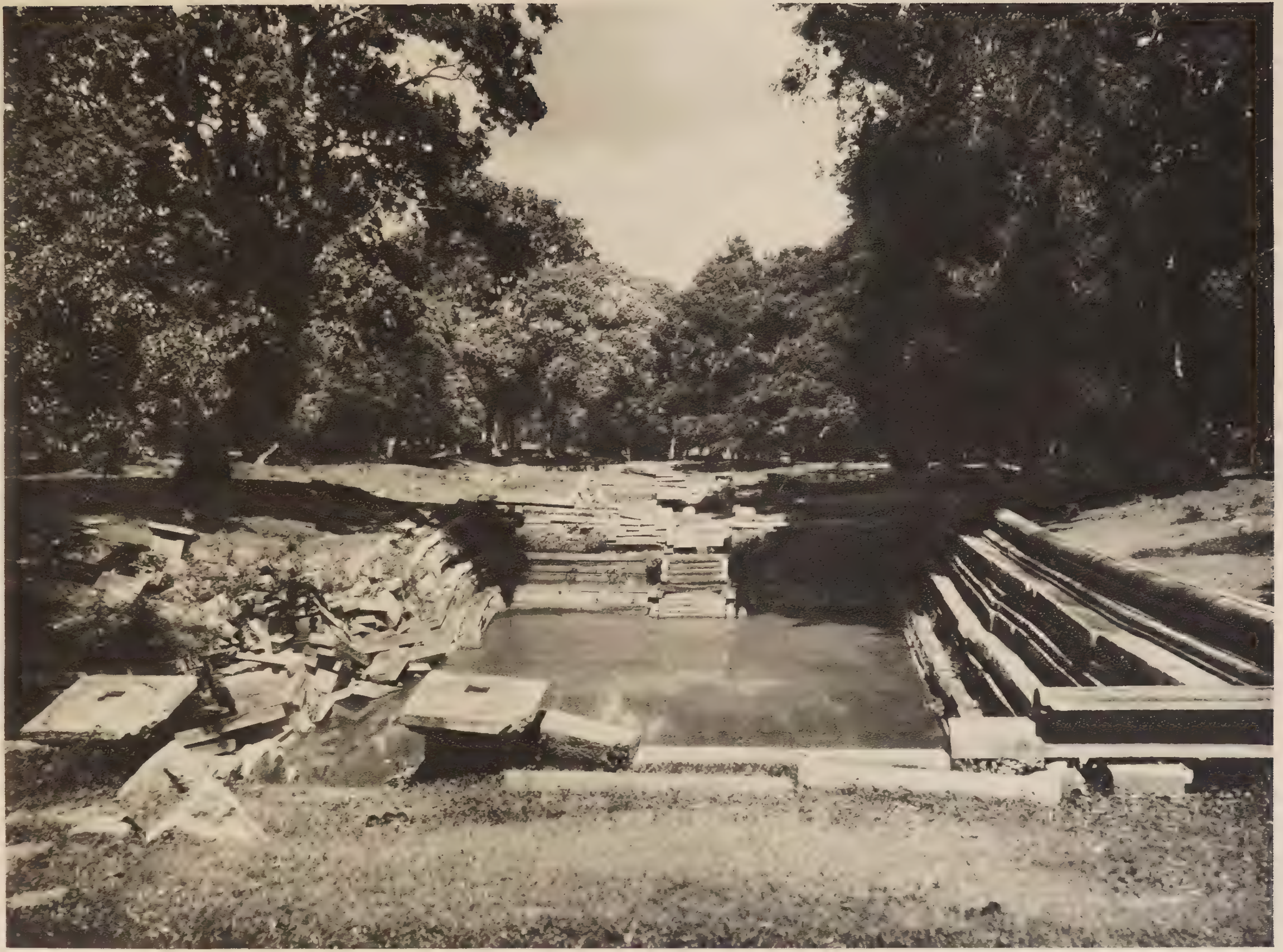


Anuradhapura. Yetawanarama-Dagoba

Anurâdhapura. Dagoba de Yetavanarâma

Anuradhapura. Yetawanarama dagoba

Anuradhapura. Dagoba Yetawanarama

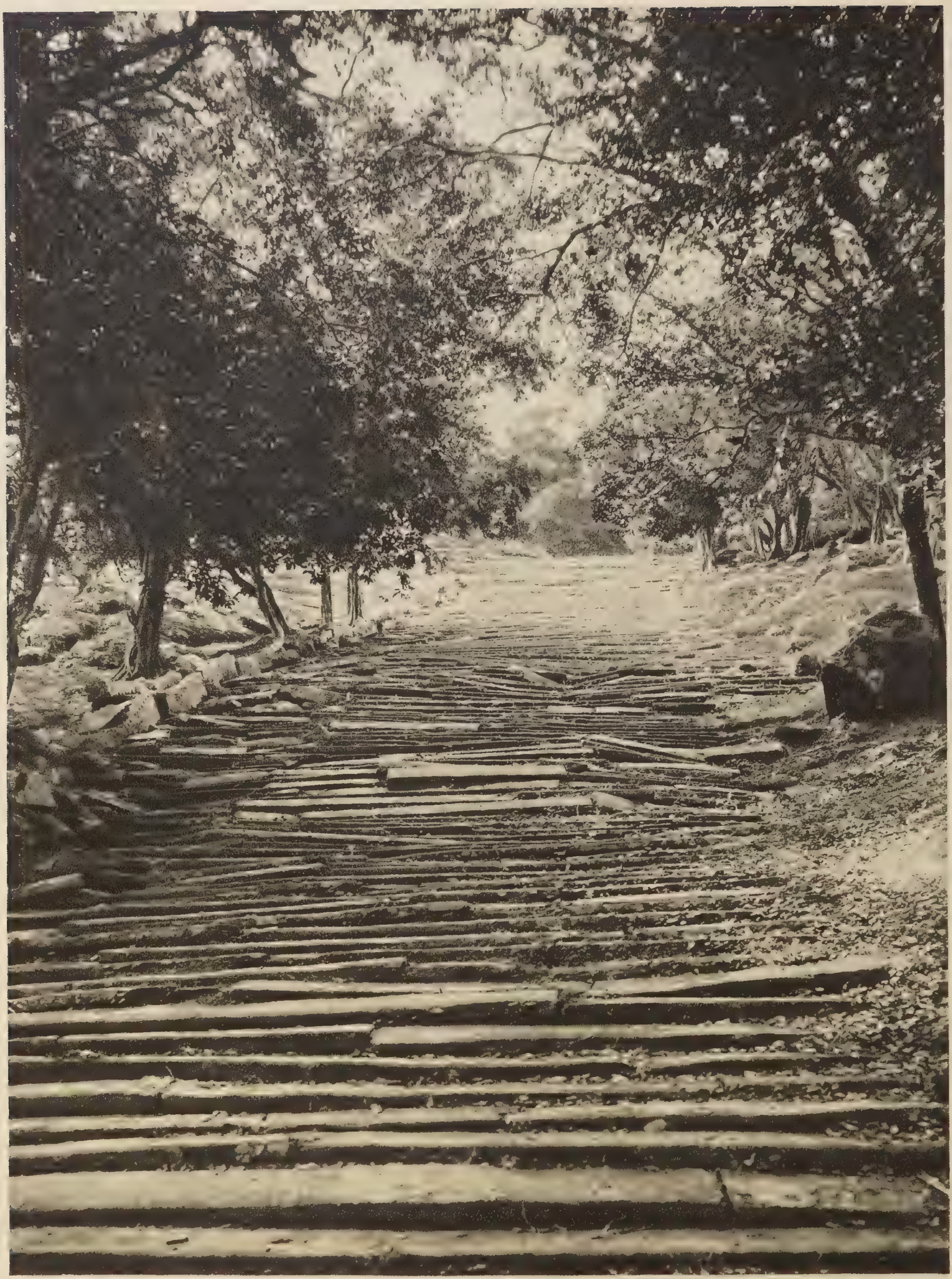


Anuradhapura. Ehemalige Badebassins

Anurâdhapura. Anciens bassins pour les ablutions.

Anuradhapura. Former bathing tanks

Anuradhapura. Piscine da bagno abbandonate

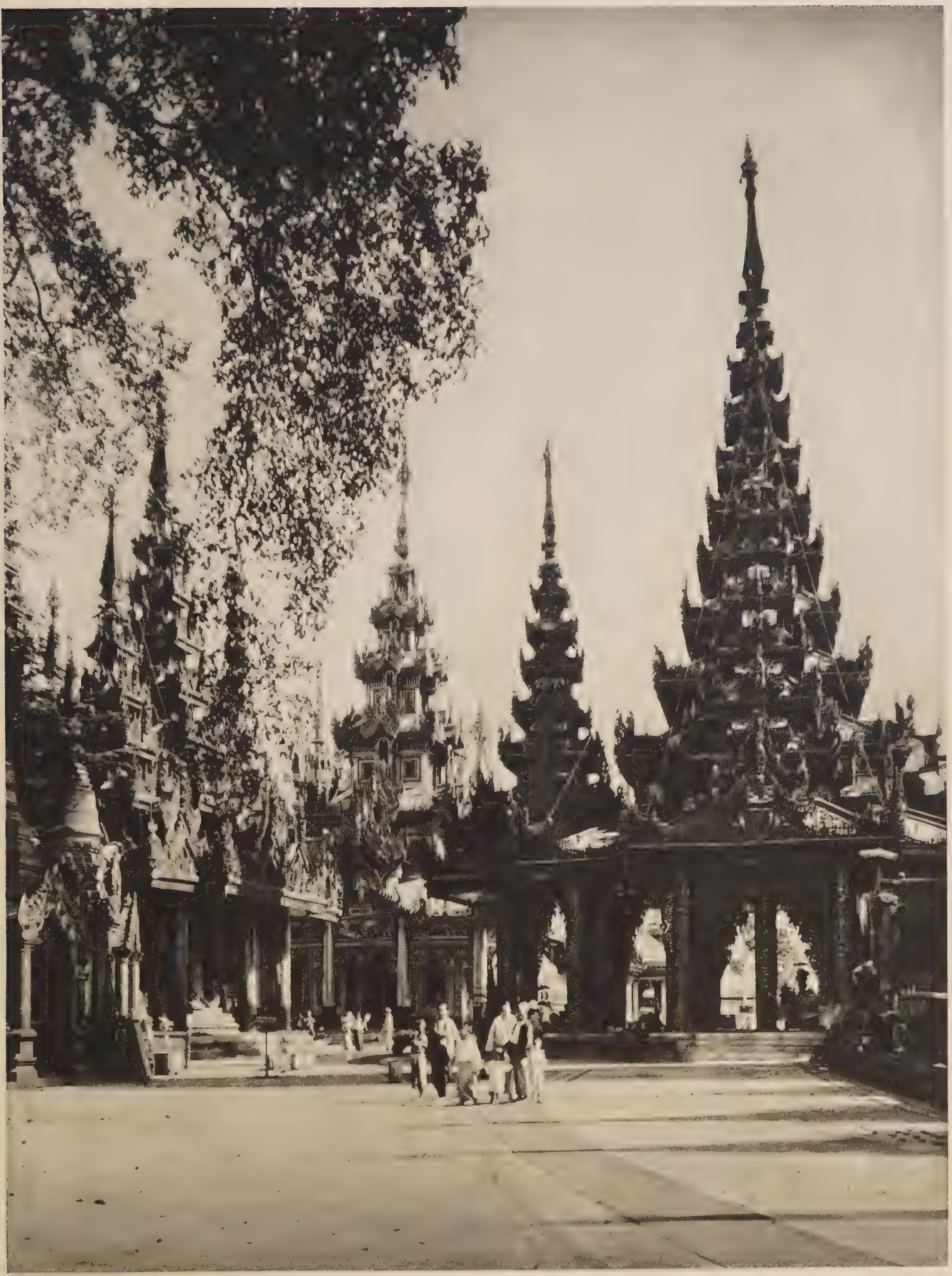


Aufgang zum Felsen von Mihintale

La montée vers le rocher de Mihintale

Ascent to the rock of Mihintale

Salita alla rupe di Mihintale

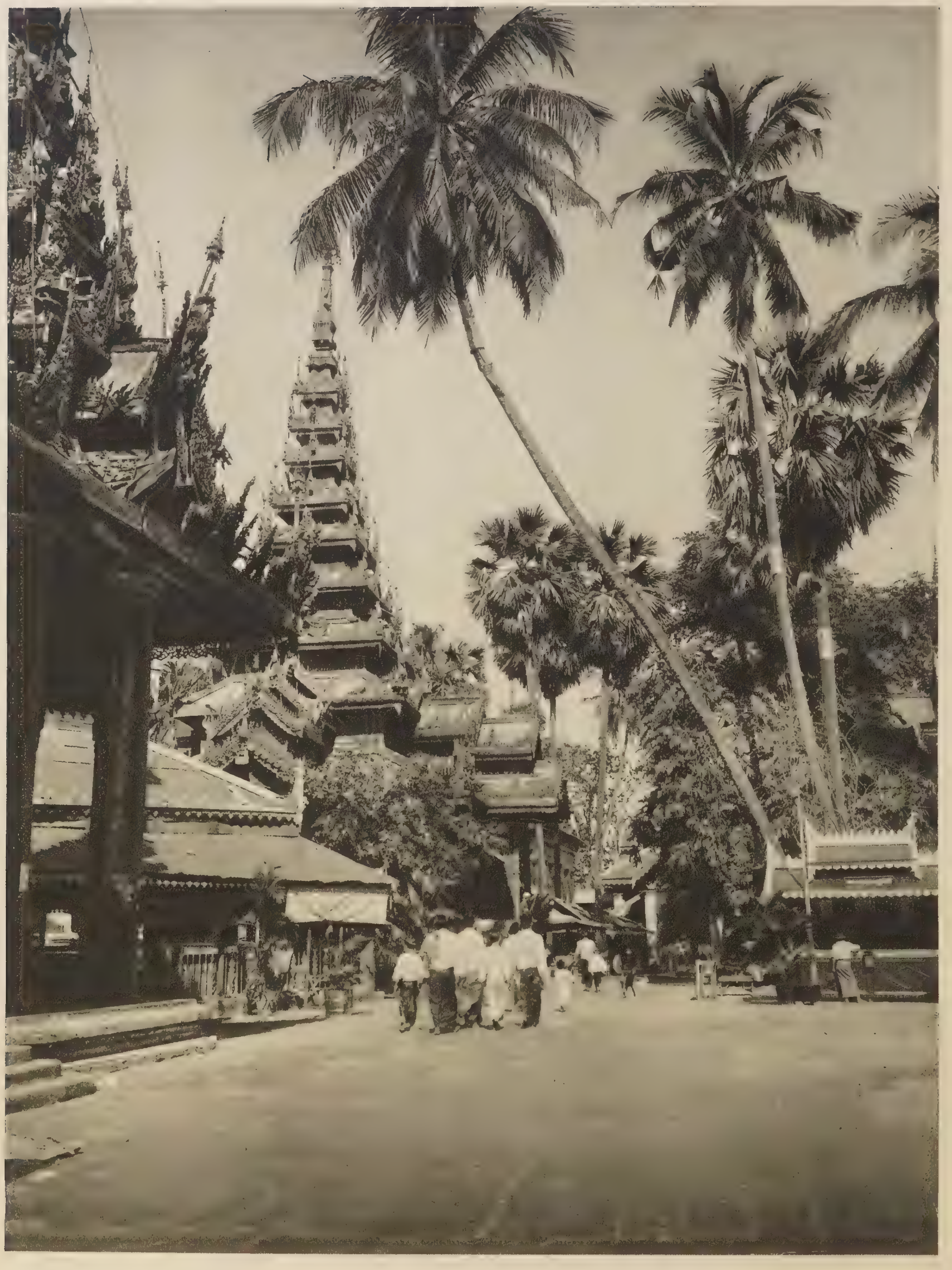


Rangoon. Bei der Schwedagon-Pagode

Rangoon. La pagode de Shwedagon

Rangoon. Near the Shwe Dagon Pagoda

Rangùn. Presso la pagoda Shwe Dagon



Rangoon. Bei der Schwedagon-Pagode

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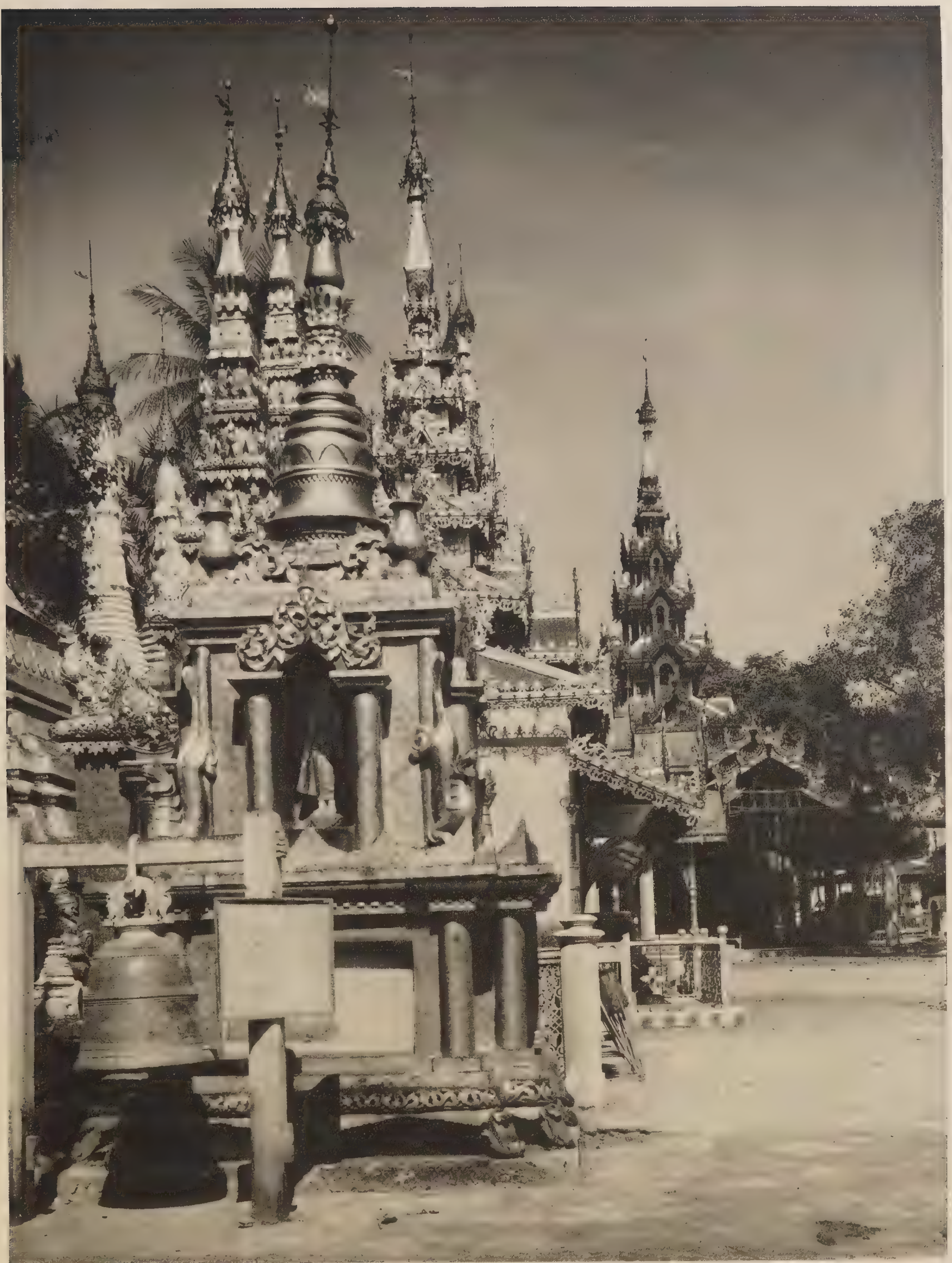
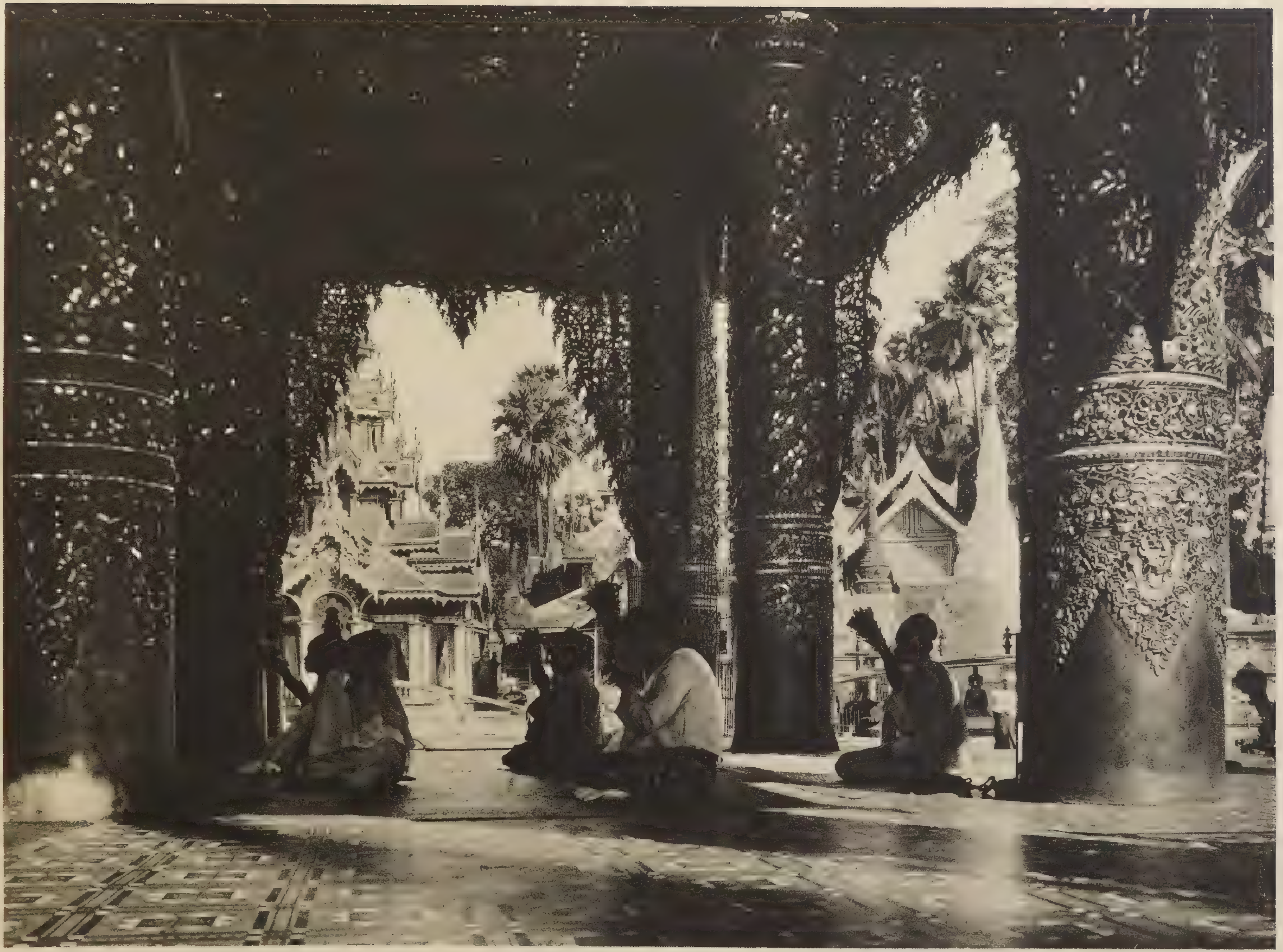


Rangoon. Kleine Pagoden und Pavillons an der
Schwedagon-Pagode

Rangoon. Small pagodas and pavilions of
the Shwe Dagon Pagoda

Rangoon. La pagode de Shwedagon:
petites pagodes et pavillons

Rangùn. Piccole pagode e padiglioni presso
la pagoda Shwe Dagon

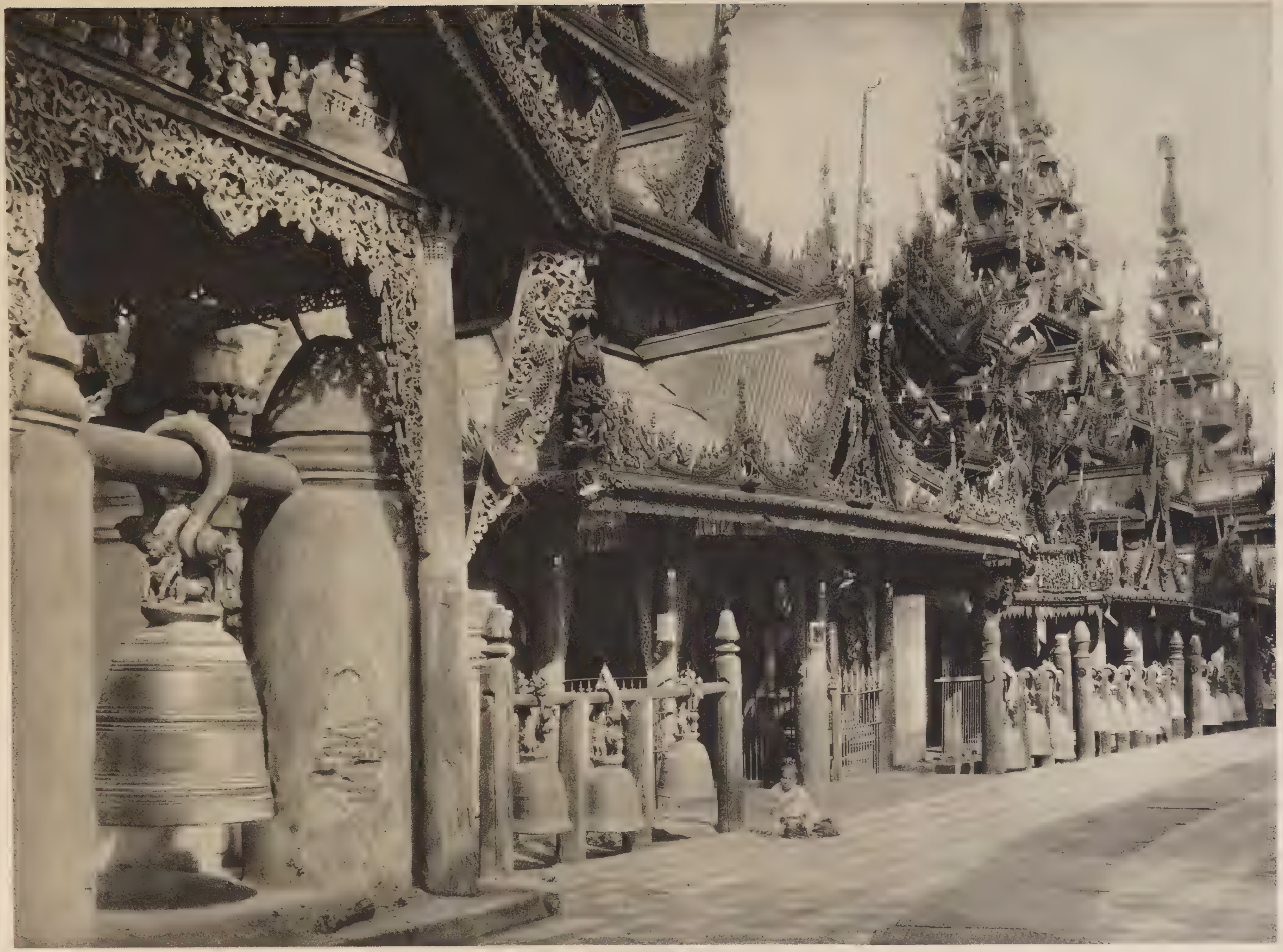


Rangoon. Gebetshalle an der Schwedagon-Pagode

Rangoon. Une salle des prières de la pagode de Shwedagon

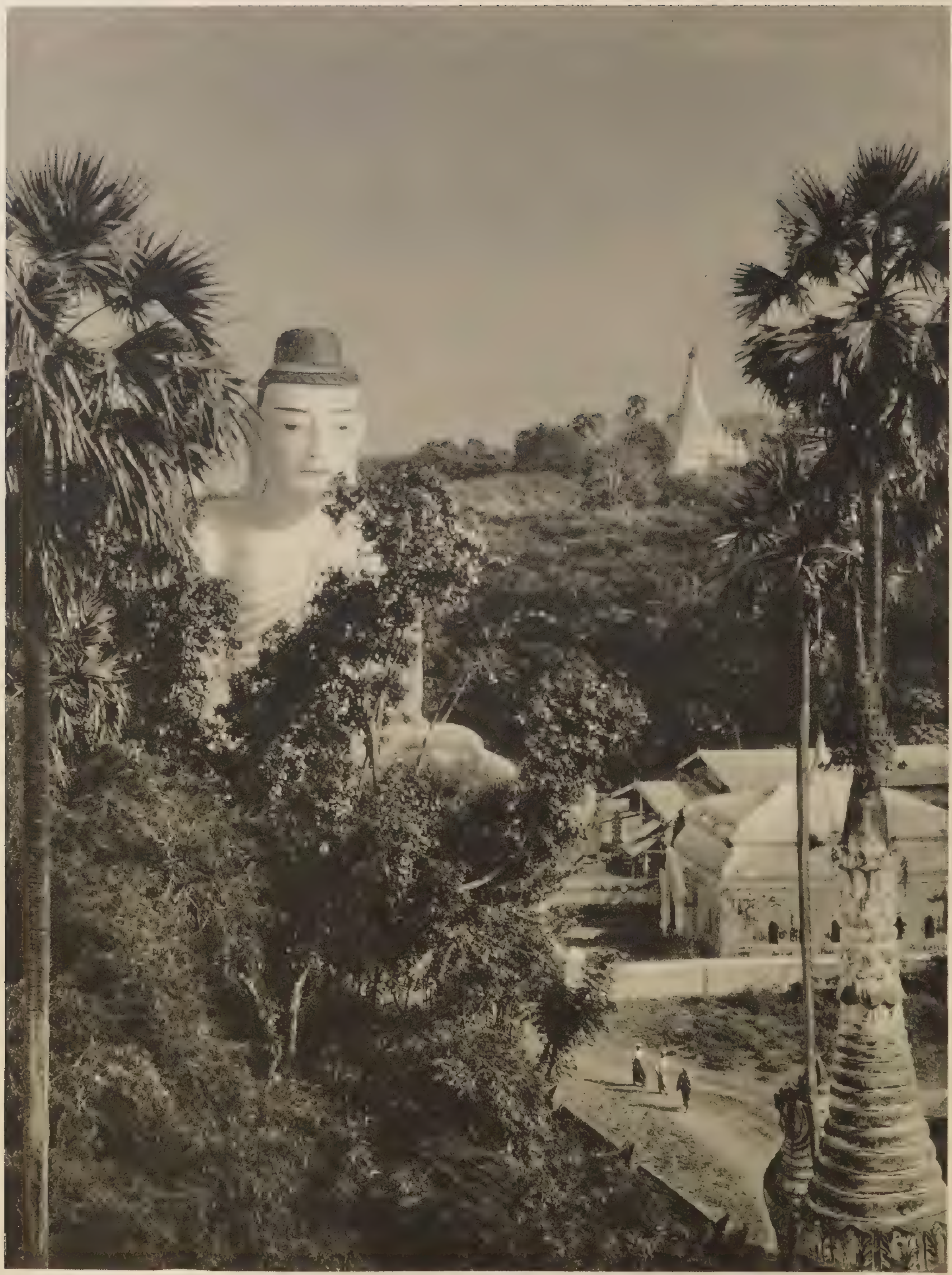
Rangoon. Hall of prayer in the Shwe Dagon Pagoda

Rangùn. Portico di preghiera alla pagoda Shwe Dagon



Prome. Schwesandaw-Pagode
Prome. Pagode de Shwesandaw

Prome. Shwesandaw Pagoda
Prome. La pagoda Shwesandaw

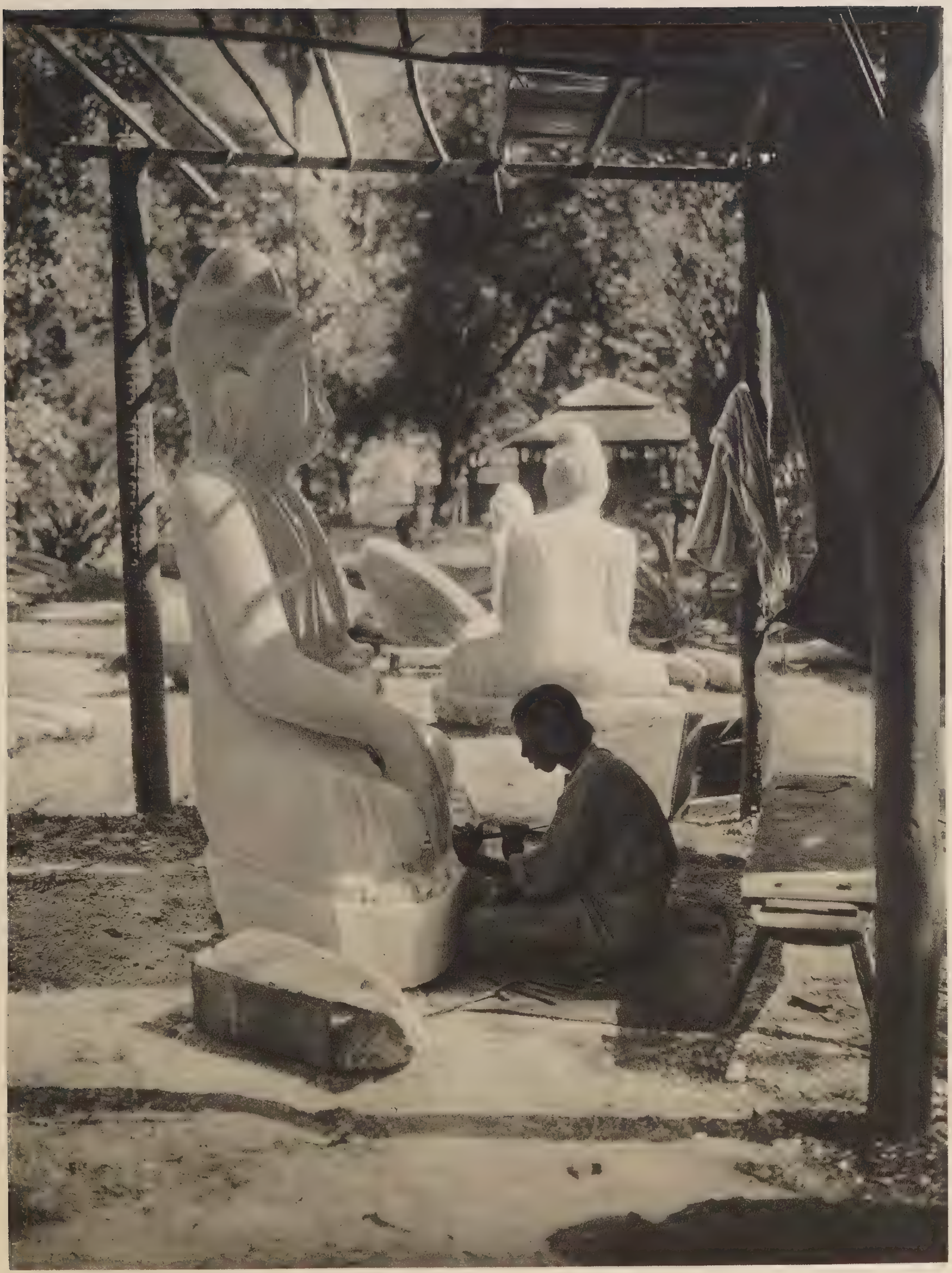


Prome. Moderne Monumentalstatue Buddhas

Prome. Modern monumental statue of Buddha

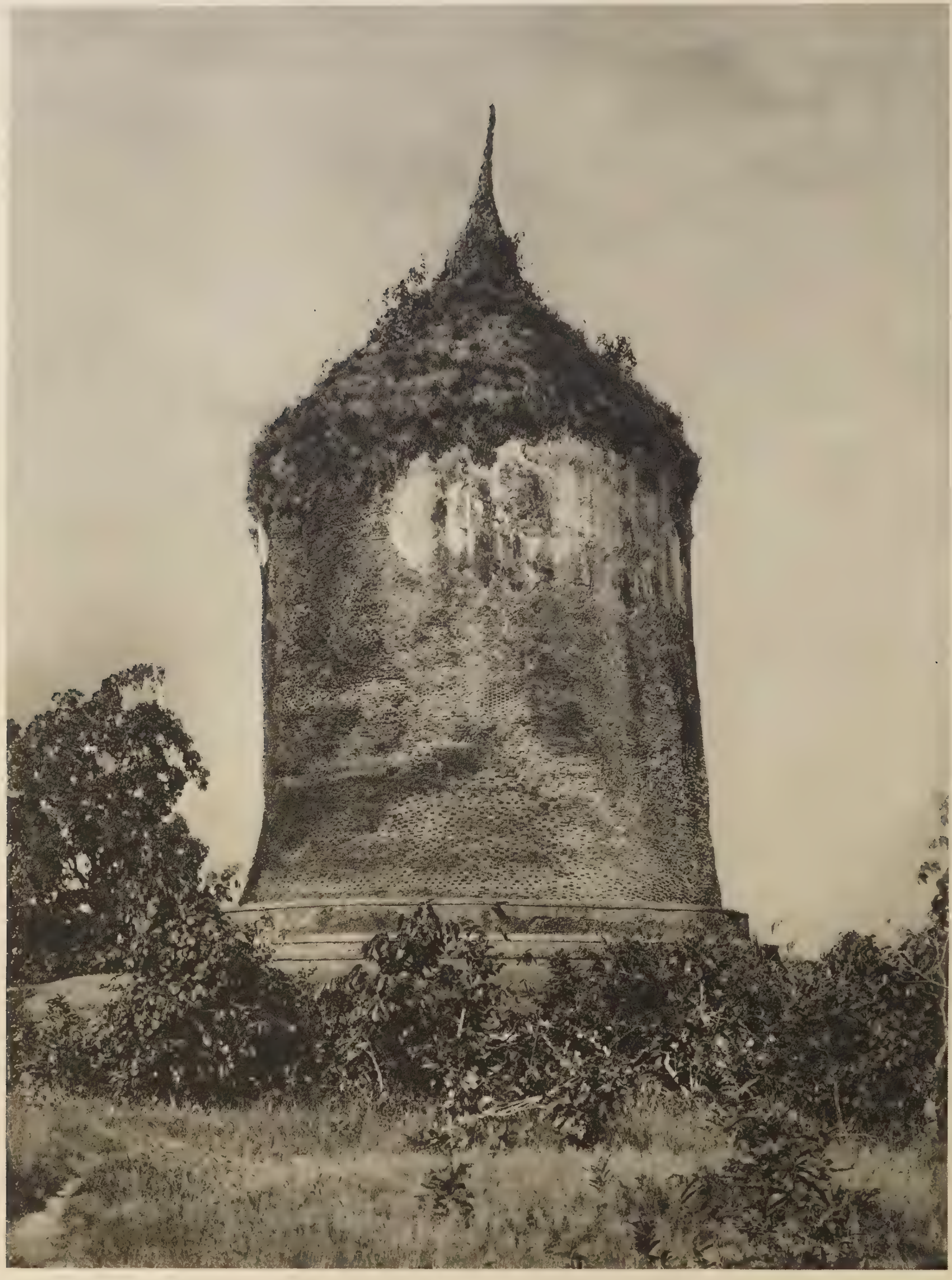
Prome. Statue monumentale moderne du Bouddha

Prome. Statua monumentale moderna di Budda



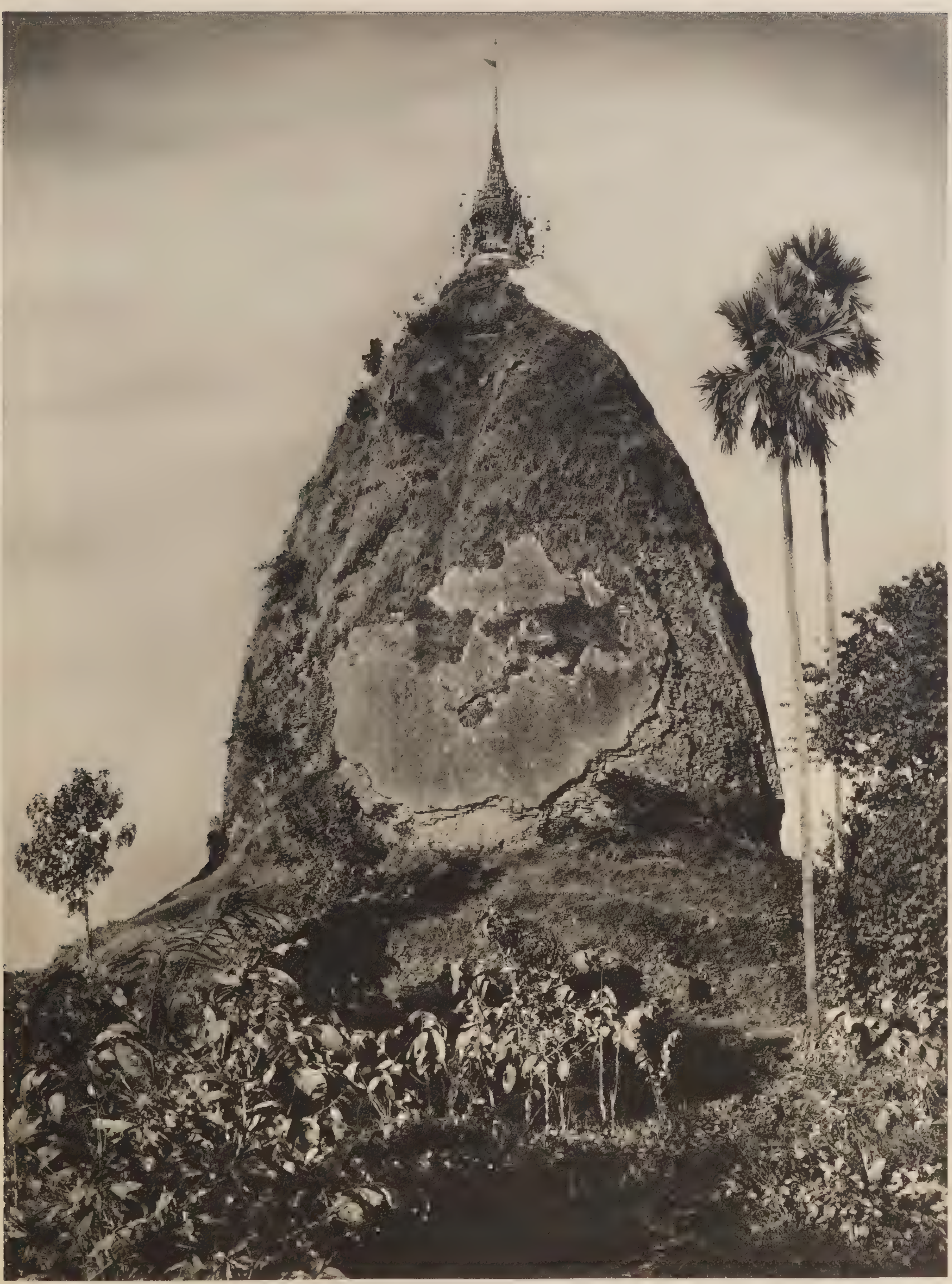
Marmorbildhauer in Prome
Prome. Marbriers

Sculptor in marble at Prome
Scultore in marmo a Prome



Bobogi-Pagode bei Prome
Pagode de Bobogi, près de Prome

Bobogi Pagoda near Prome
Pagoda Bobogi presso Prome

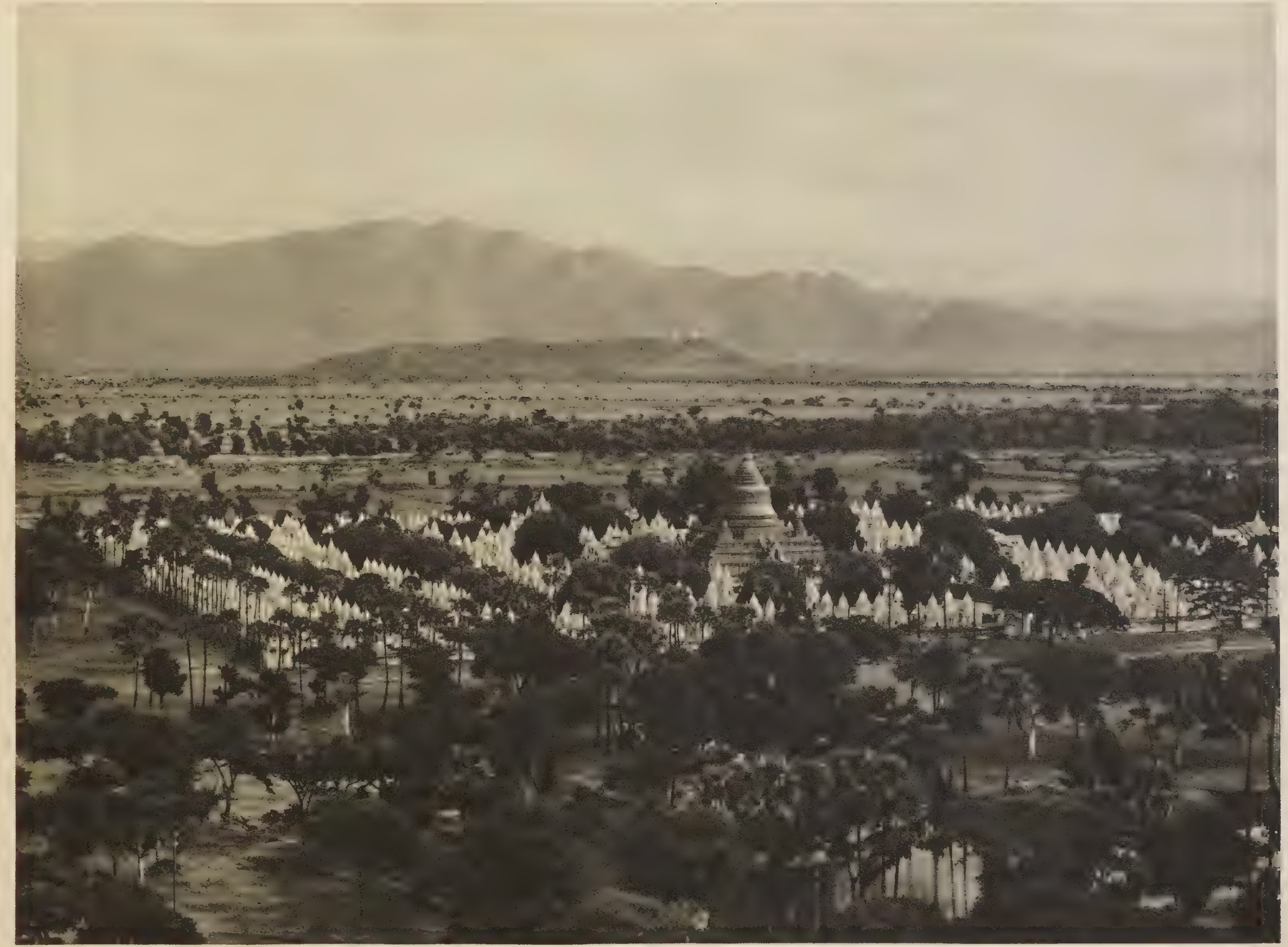


Payagyi-Pagode bei Prome

Pagode de Payagyi, près de Prome

Payagyi Pagoda near Prome

Pagoda Payagyi presso Prome

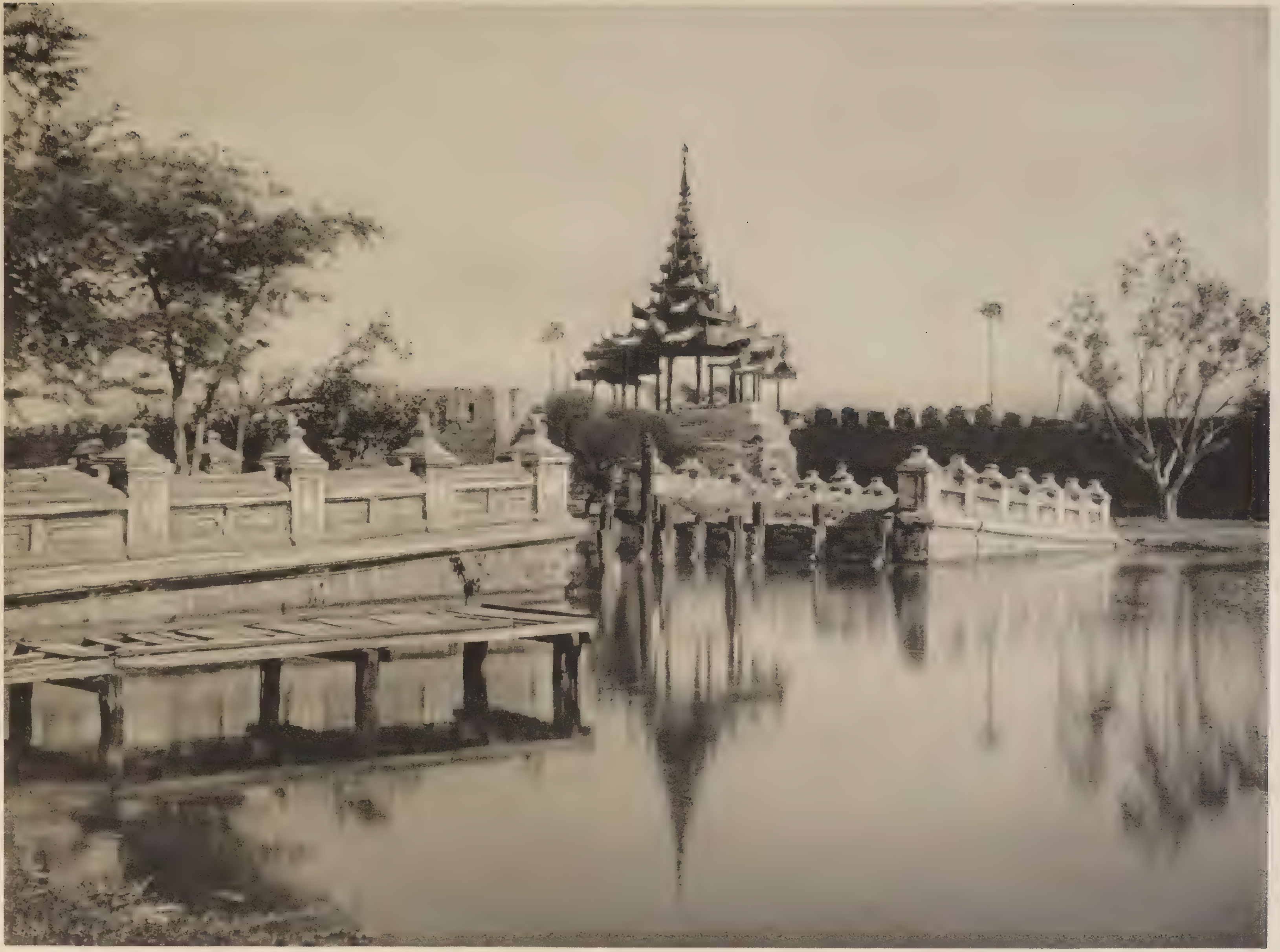


Mandalay. Blick vom Mandalay-Hügel auf die Kuthodaw-Pagode

Mandalay. Vue prise dès la colline de Mandalay sur la pagode de Kuthodaw

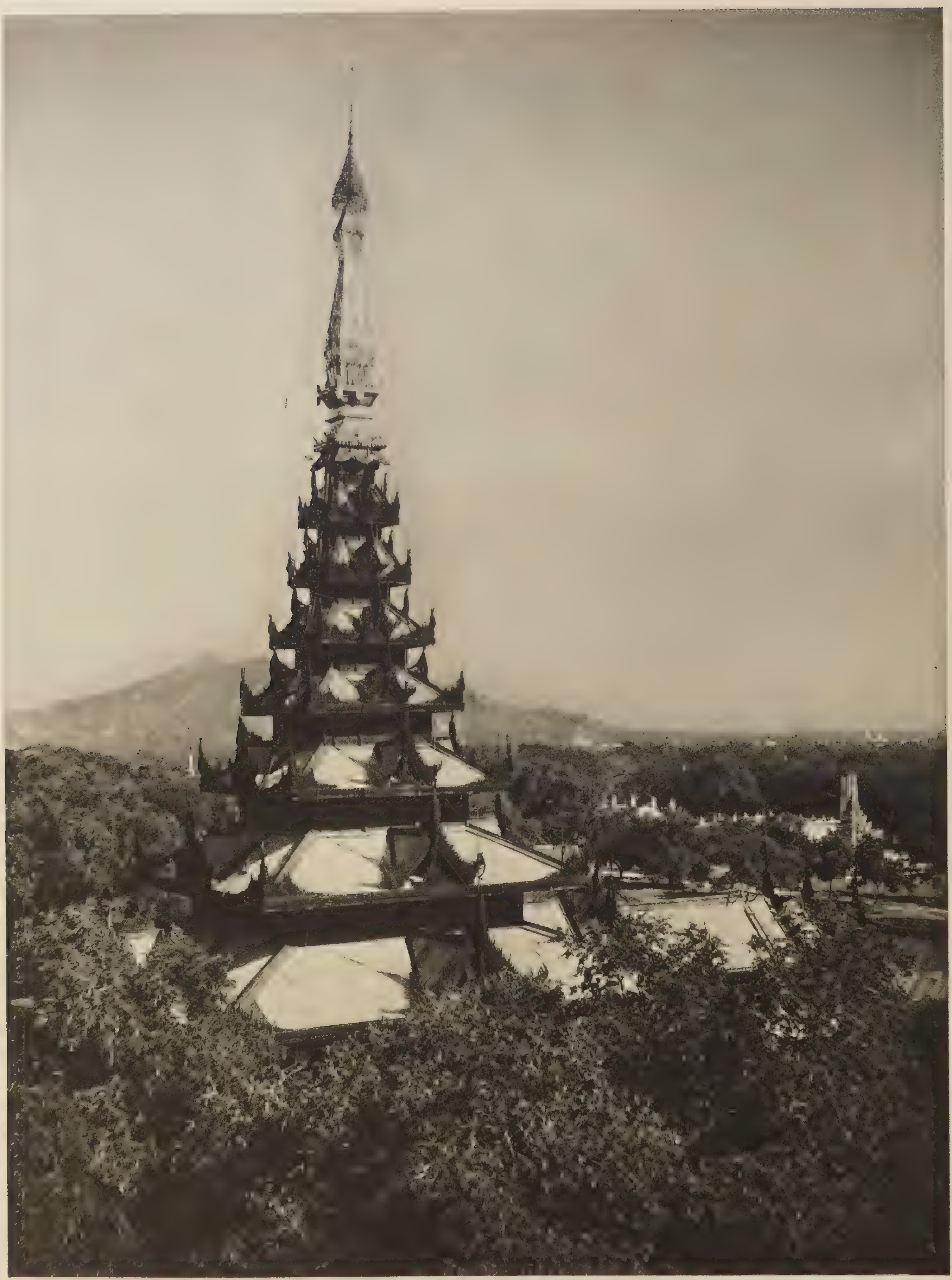
Mandalay. View from Mandalay Hill of the Kuthodaw Pagoda

Mandalè. Vista dalla collina di Mandalè sulla pagoda Kuthodaw



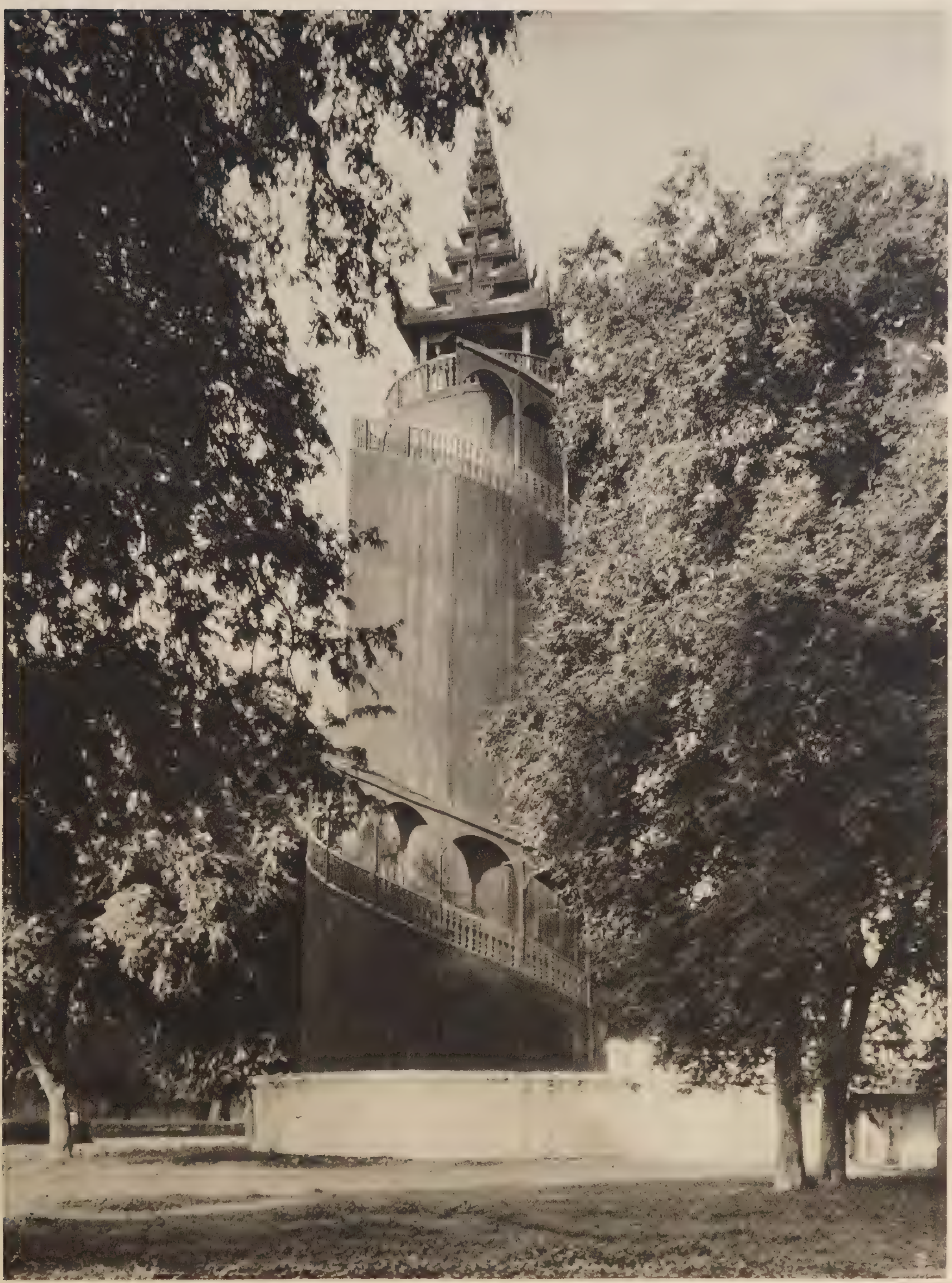
Mandalay. Eingang zur Königsstadt
Mandalay. Entrée de la ville royale

Mandalay. Entrance to the royal city
Mandalè. Ingresso della Città del Re



Mandalay. Turmdach des Königspalastes
Mandalay. Tour du palais royal

Mandalay. Tower of the royal palace
Mandalè. Tetto a torre del Palazzo reale

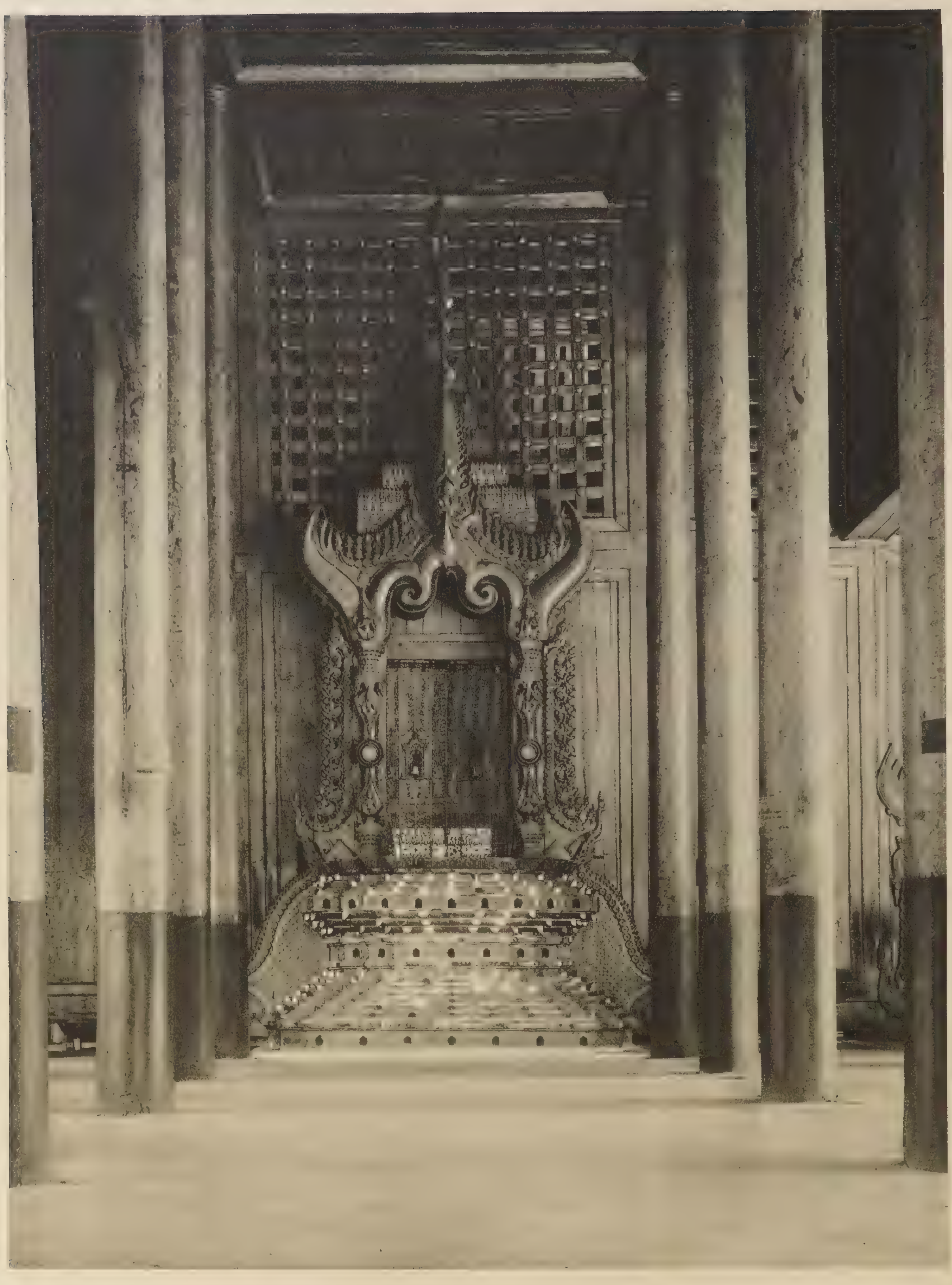


Mandalay. Wachtturm am Königspalast

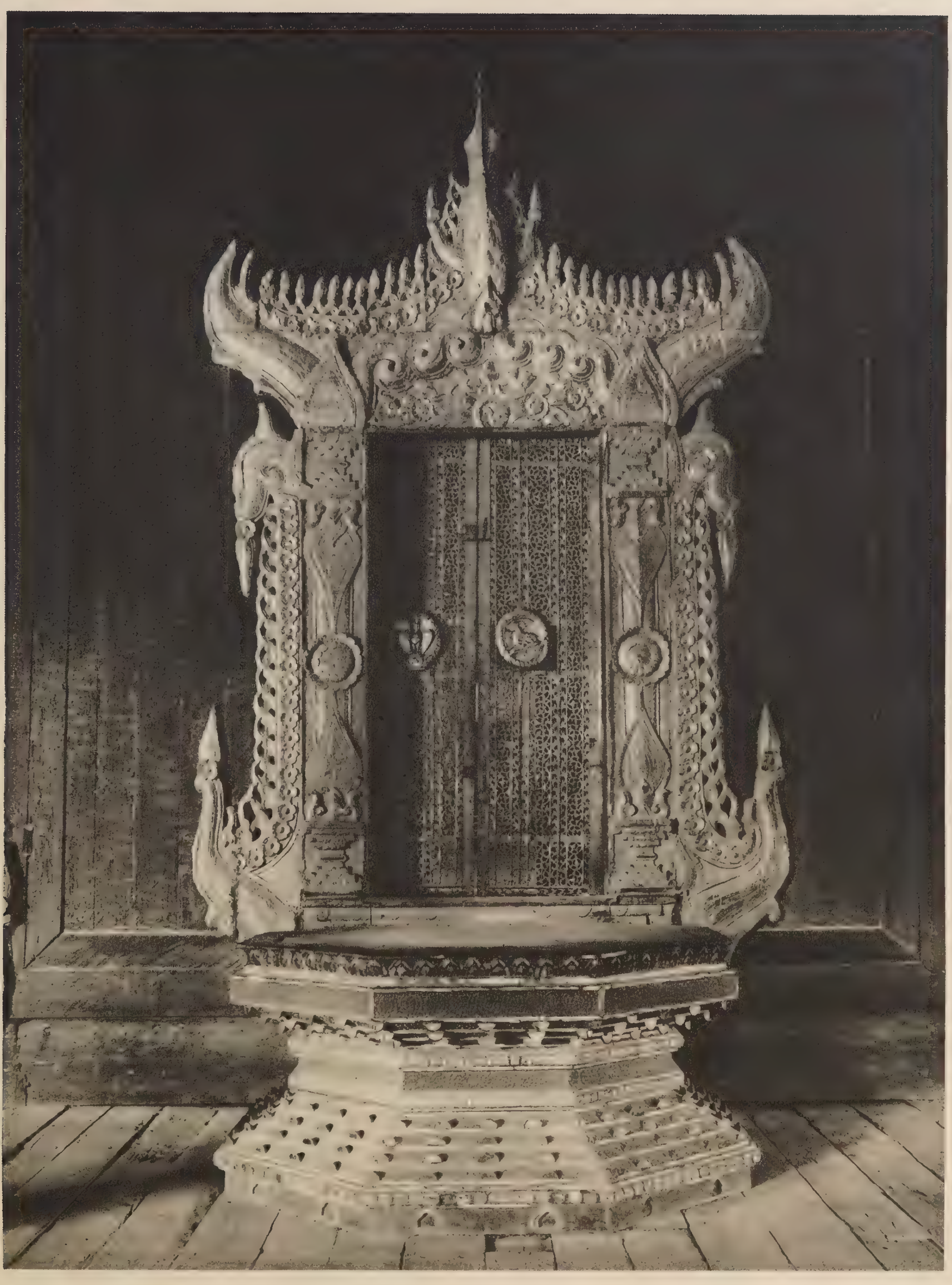
Mandalay. Watch tower on the royal palace

Mandalay. Tour du palais royal

Mandalè. Vedetta del Palazzo reale



Mandalay. Die Lilien-Thronhalle im Königspalast
Mandalay. The lily throne hall in the royal palace
Mandalay. La salle du trône des lys, dans le palais royal
Mandalè. La sala del trono dei gigli nel Palazzo reale

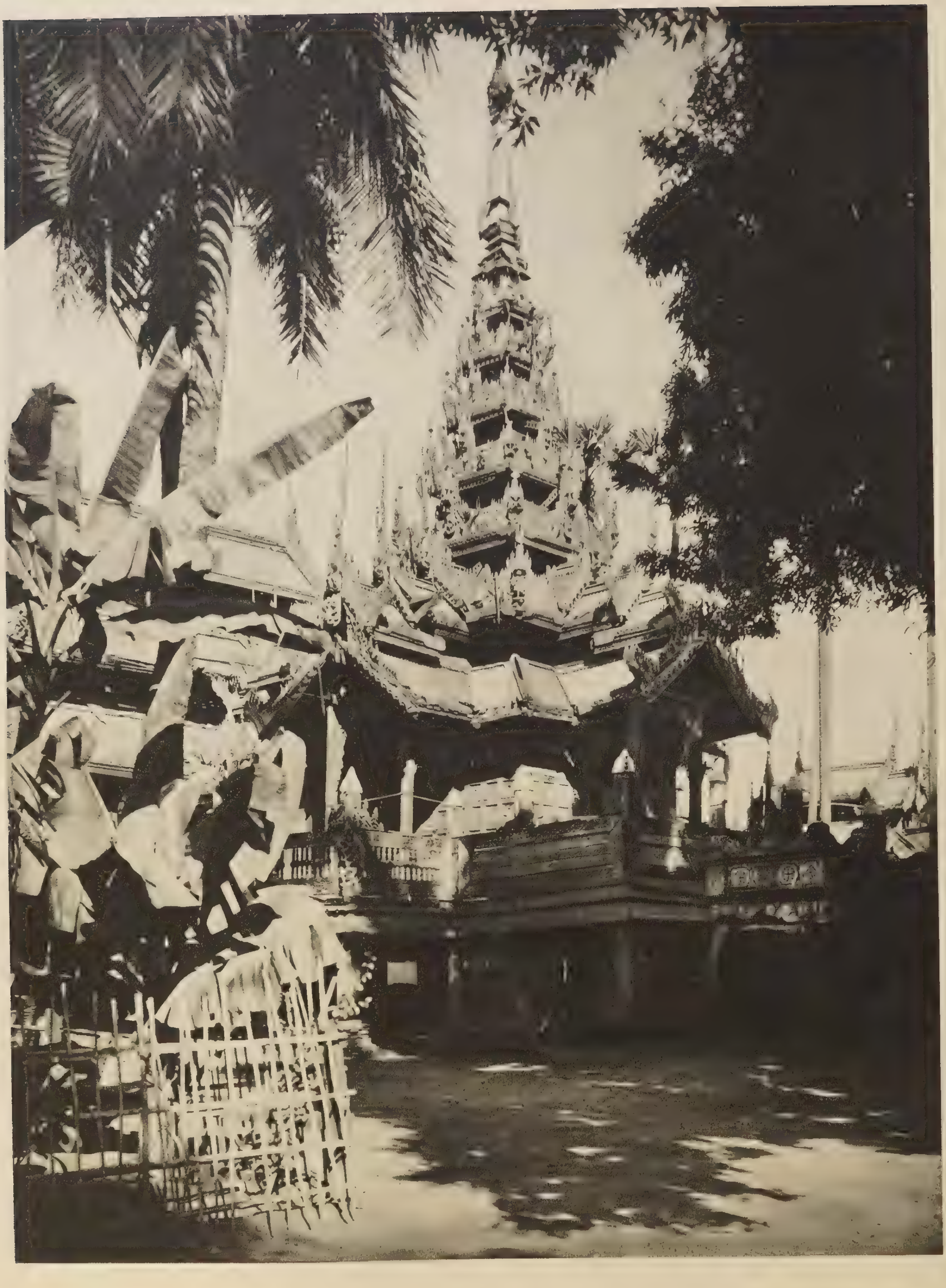


Mandalay. Der Enten-Thron im Königspalast

Mandalay. The goose throne in the royal palace

Mandalay. Le trône des canards, dans le palais royal

Mandalè. Il trono delle anitre nel Palazzo reale

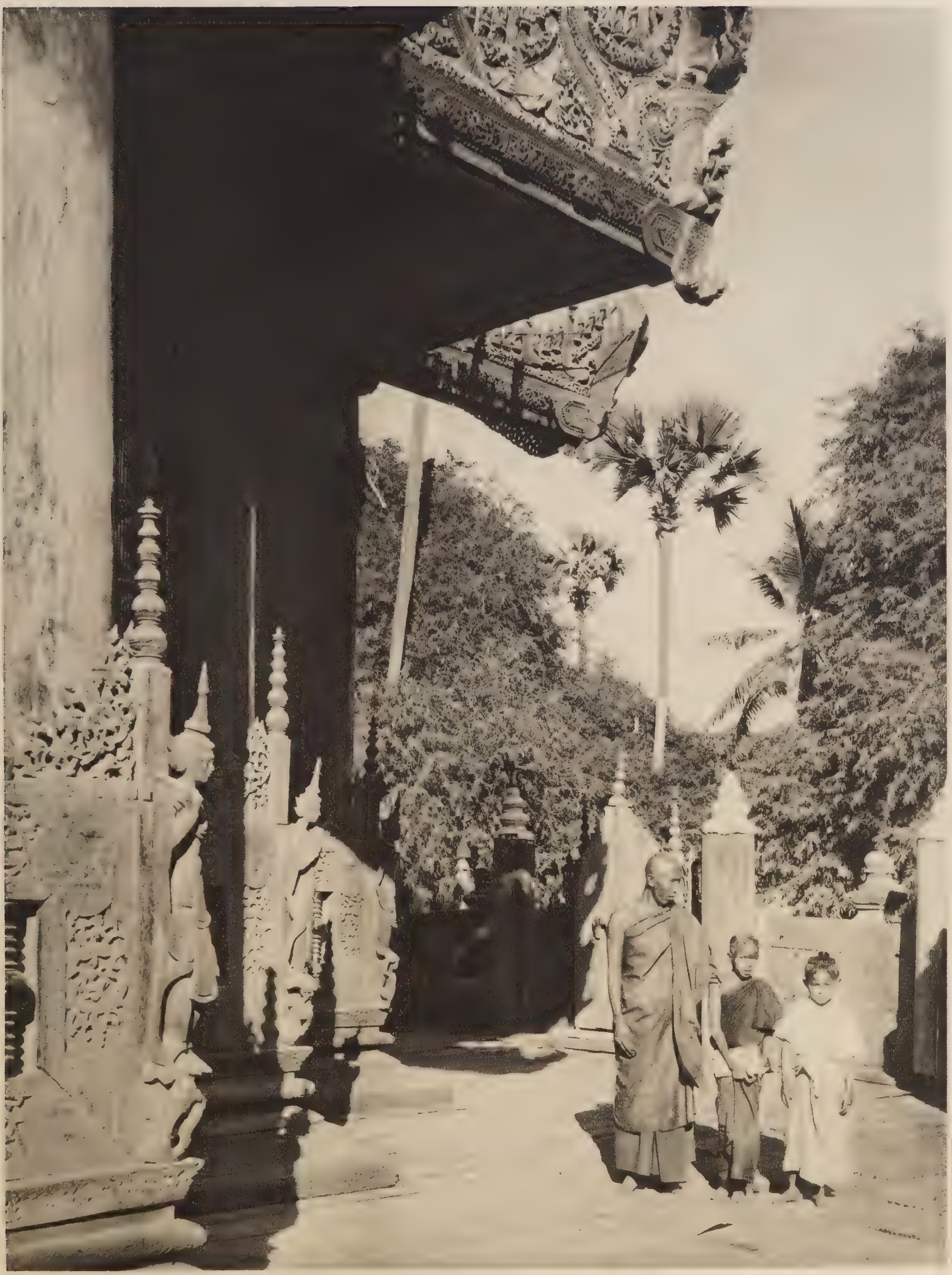


Altes Kloster in Mandalay

Mandalay. Vieux cloître

Old monastery in Mandalay

Antico convento a Mandalè

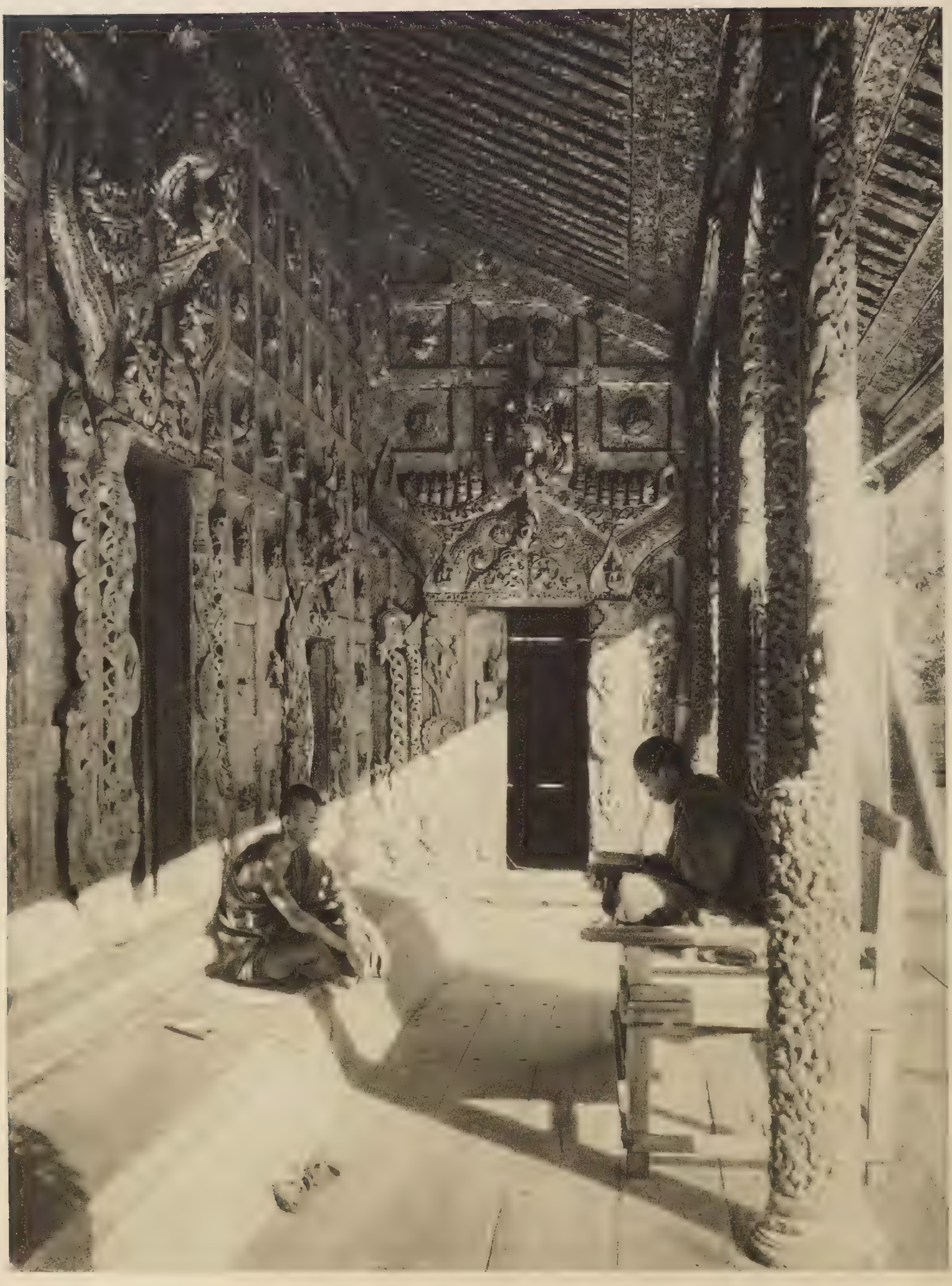


Mandalay. Am goldenen Kloster der Königin

Mandalay. The Queen's Golden Monastery

Mandalay. Le cloître d'or de la reine

Mandalè. Nel convento d'oro della Regina

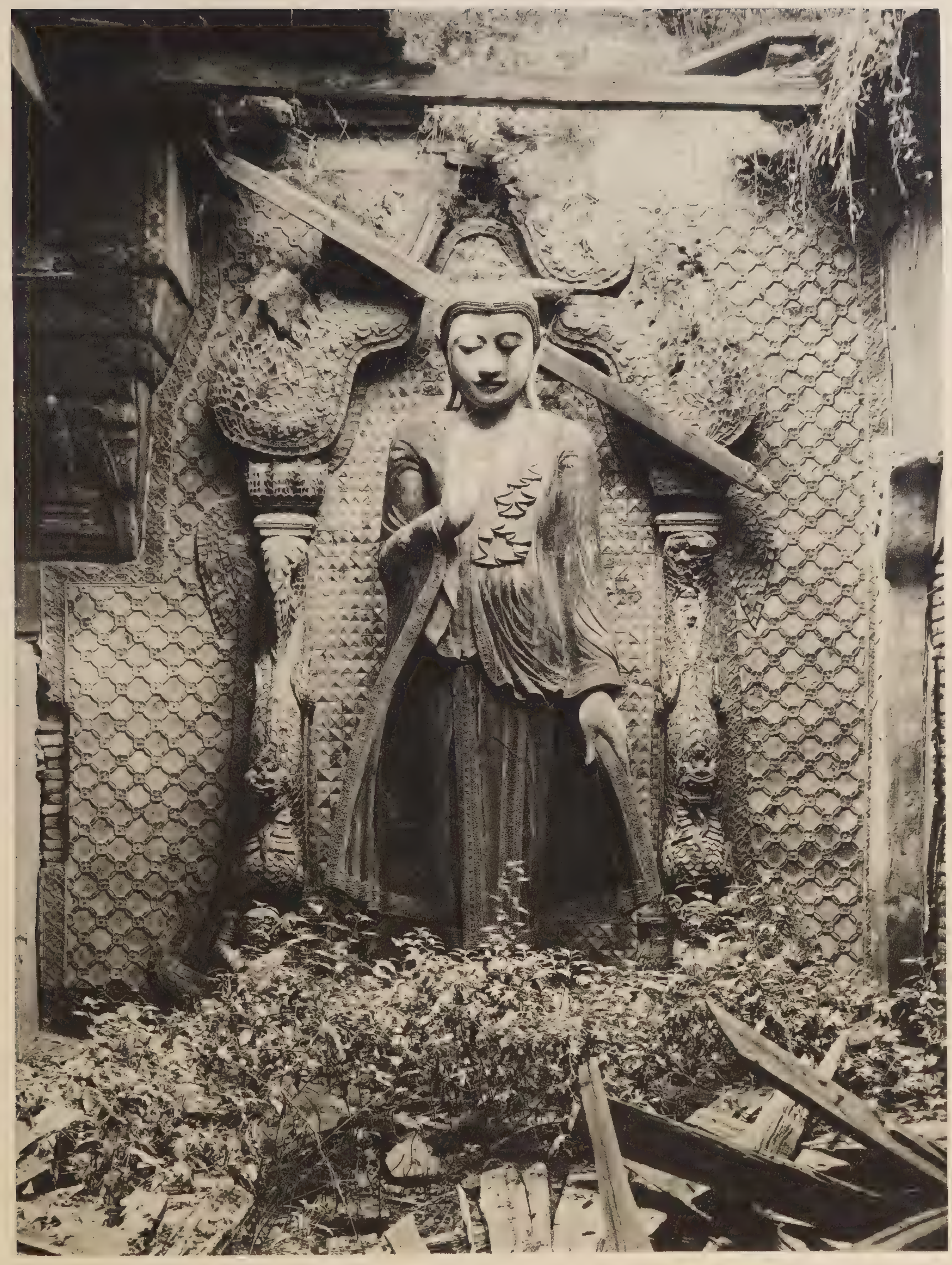


Mandalay. Im goldenen Kloster der Königin

Mandalay. Intérieur du cloître d'or

Mandalay. In the Queen's Golden Monastery

Mandalè. Nel convento d'oro della Regina

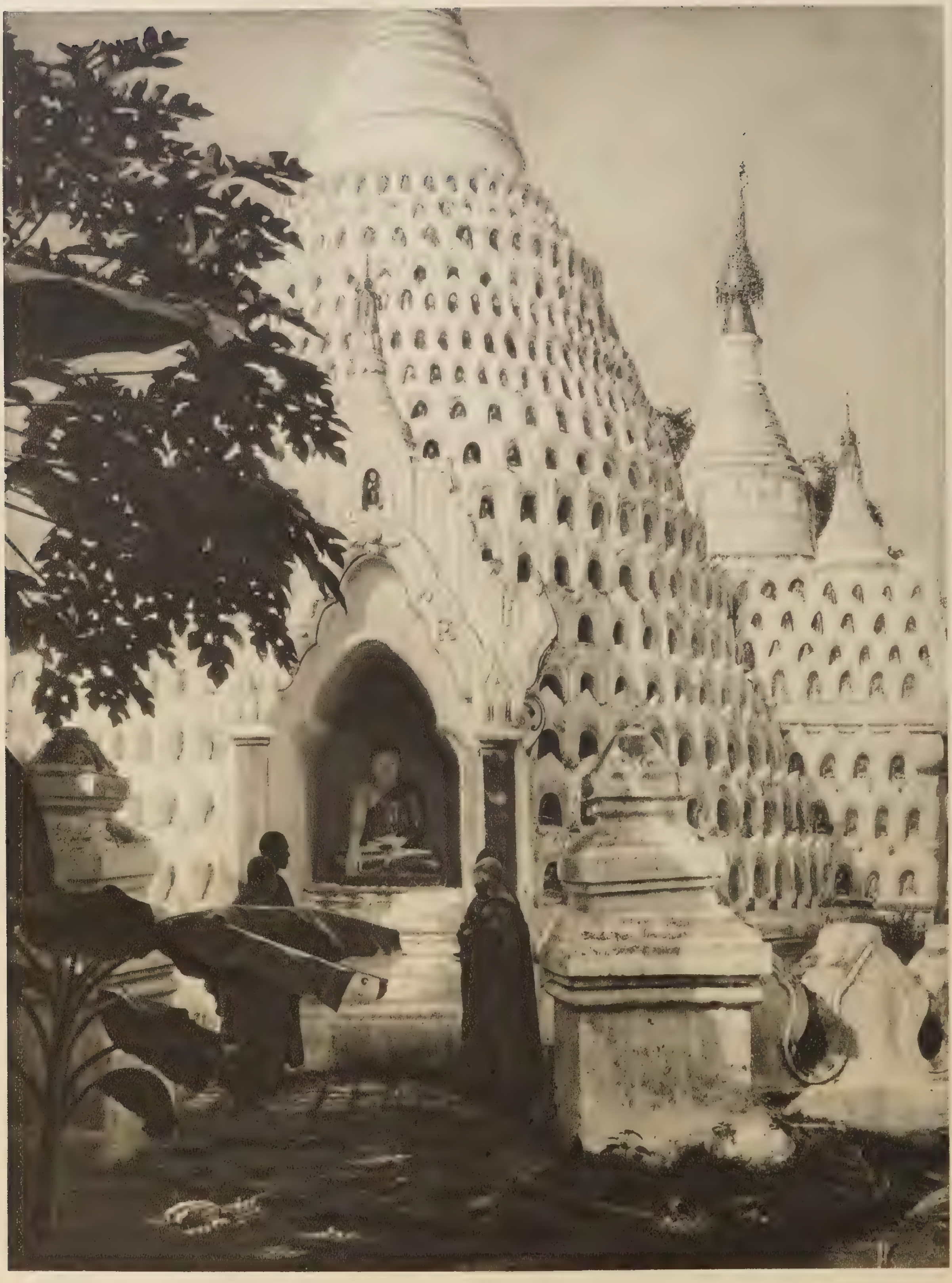


In einer Pagoden-Ruine von Amarapura

Amarapoura. Ruines d'une pagode

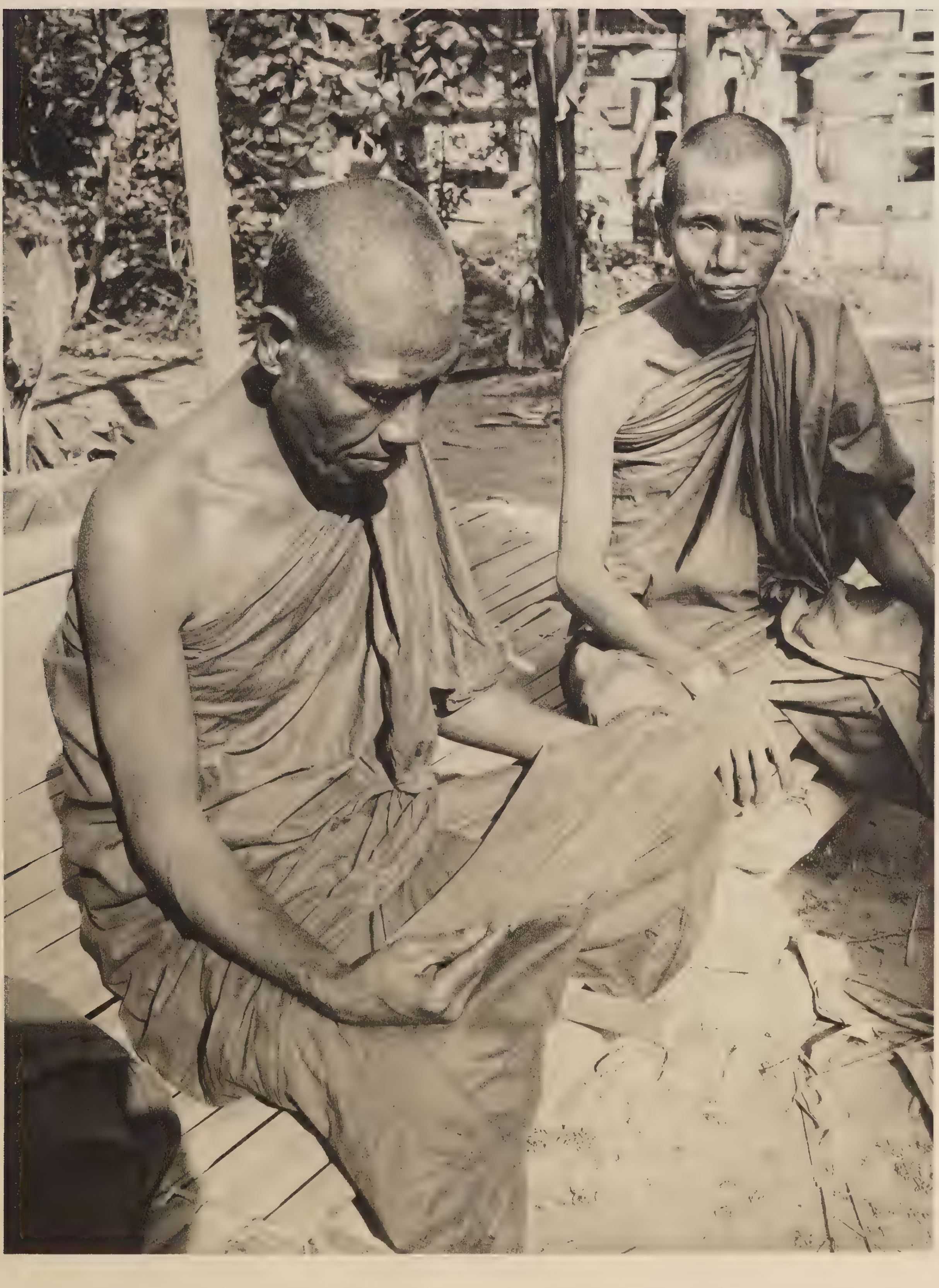
In a ruined pagoda at Amarapura

Tra le rovine di una pagoda ad Amarapura

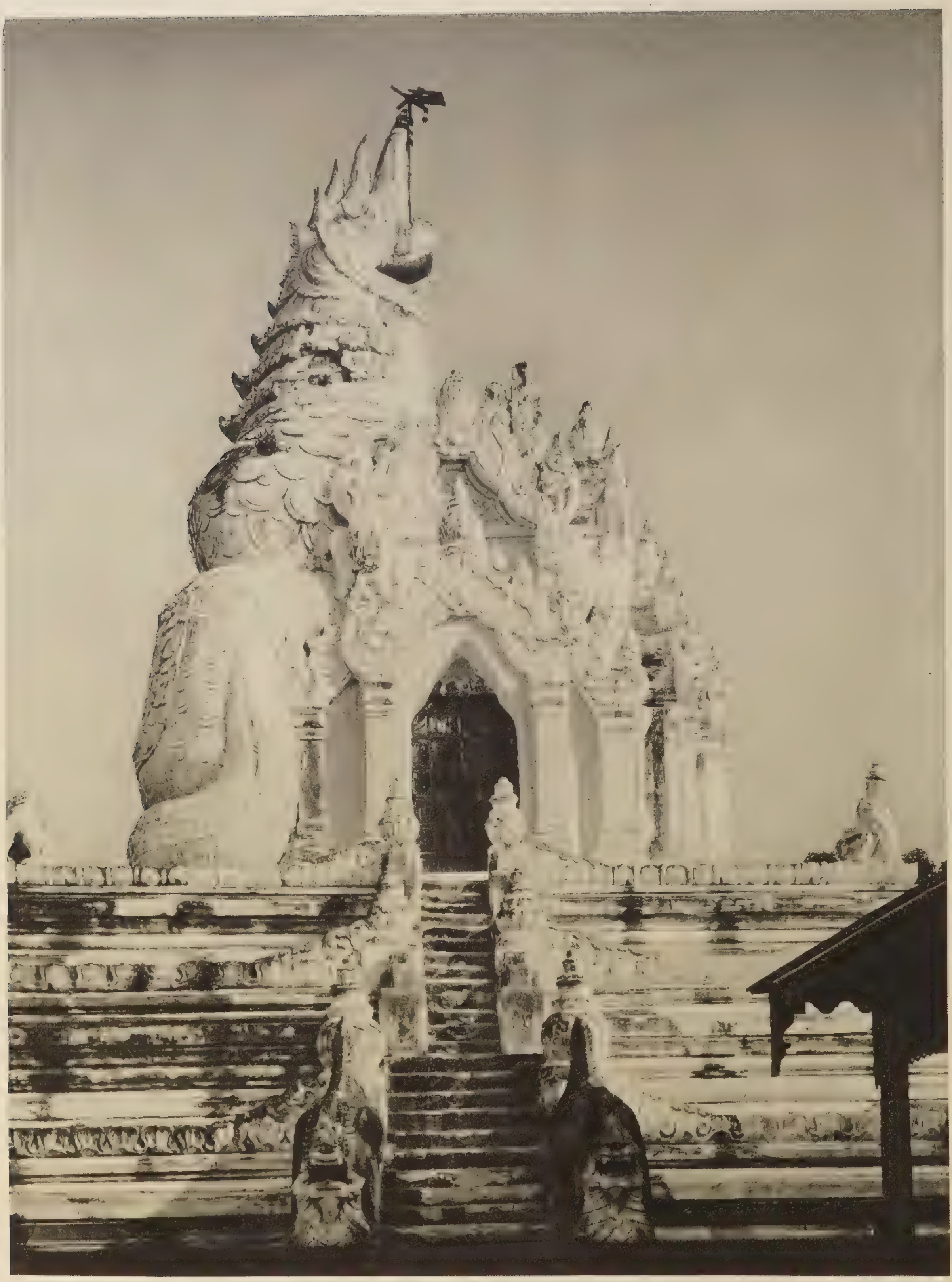


Pagoden bei einem Kloster in Ava
Pagodes près d'un cloître à Ava

Pagodas near a monastery in Ava
Pagode presso un convento di Ava



Pungis (Mönche) mit Palmblattbuch
Pungis (monks) with palm-leaf book
Pungis (moines) avec un livre en feuille de palmier
Punghi (monaci) con libro di foglie di palma

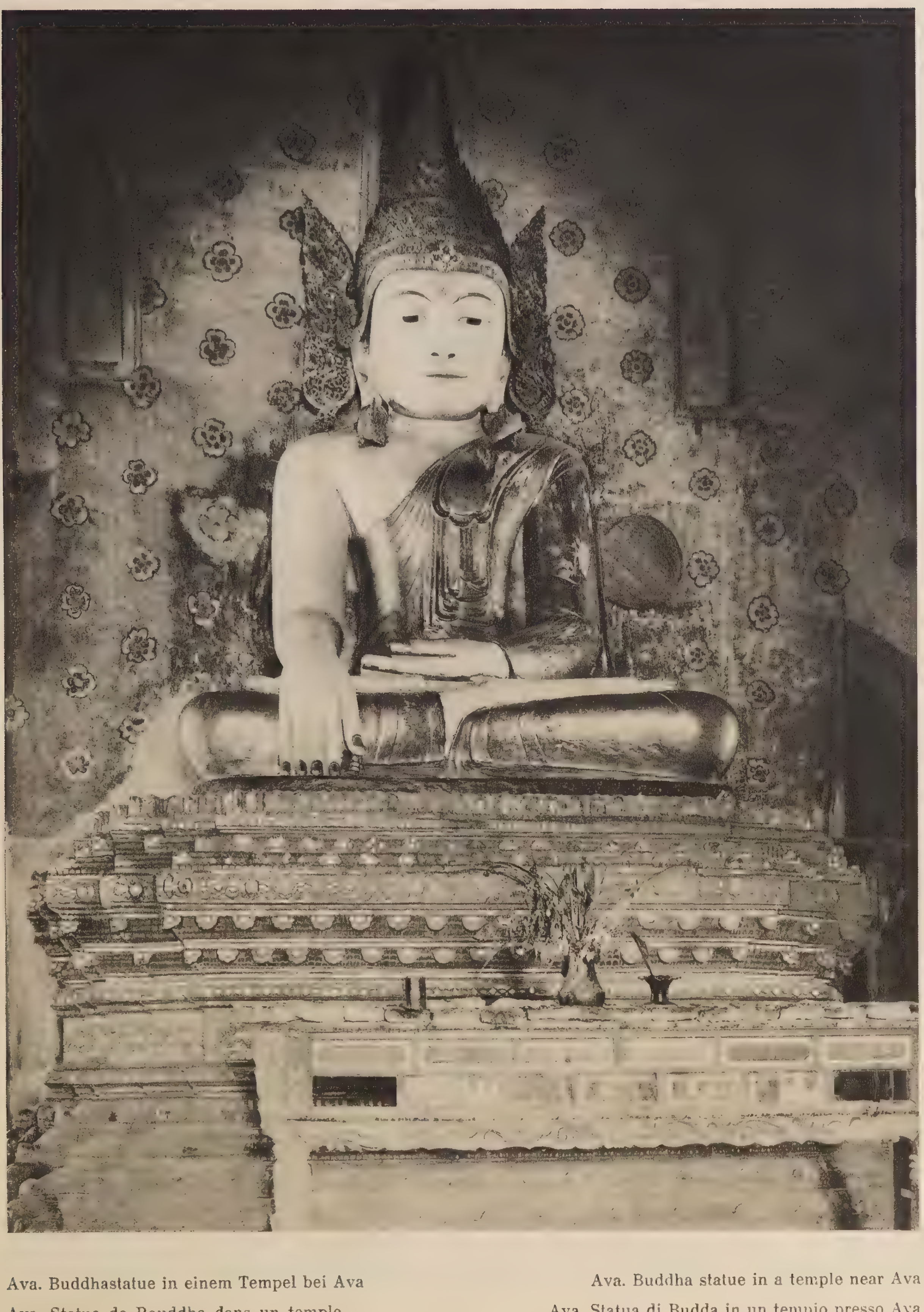


Ava. Pagode in Form eines Drachens

Ava. Pagode en forme de dragon

Ava. Pagoda in the shape of a dragon

Ava. Pagoda in forma di drago

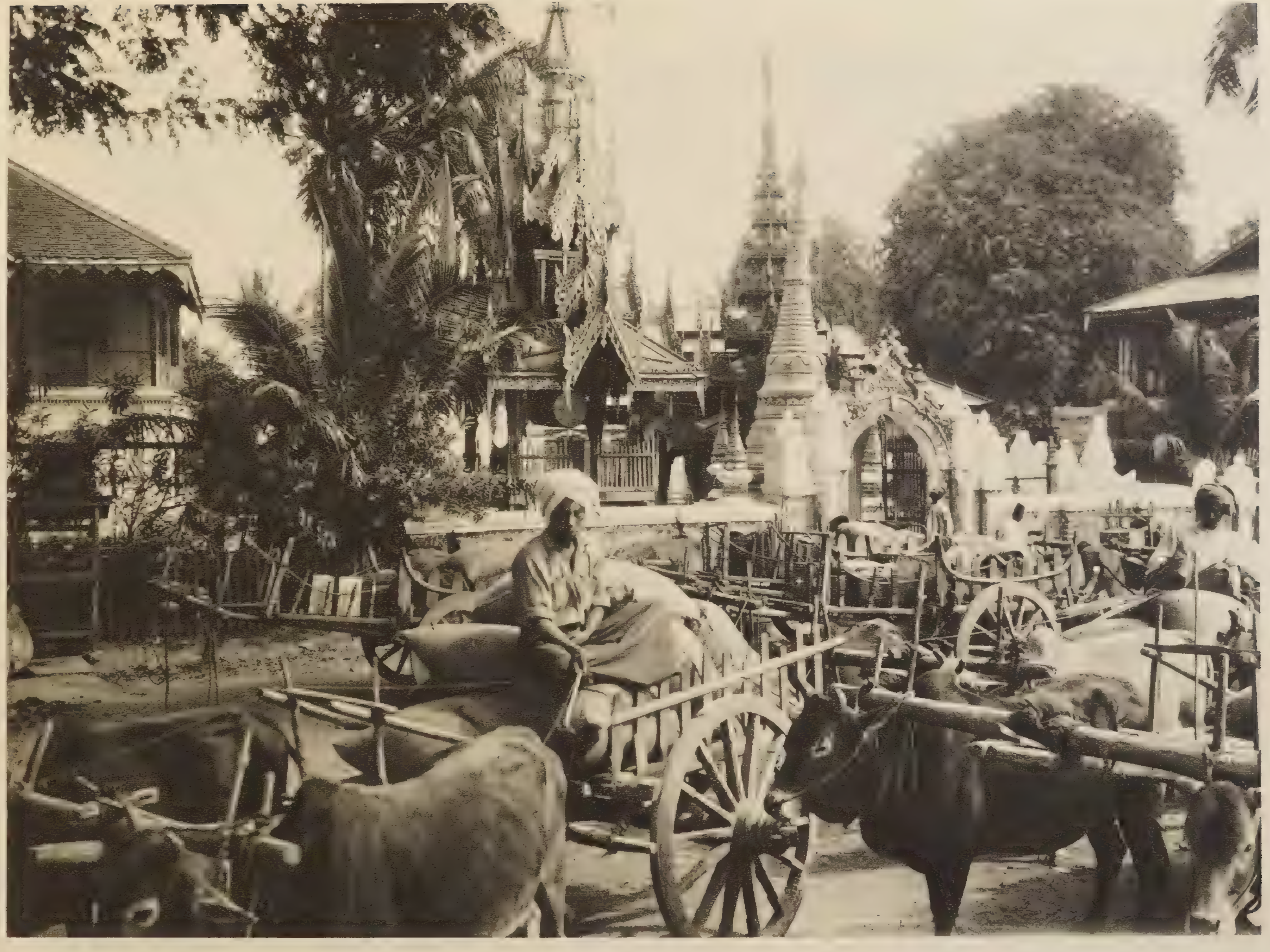


Ava. Buddhastatue in einem Tempel bei Ava

Ava. Statue de Bouddha dans un temple

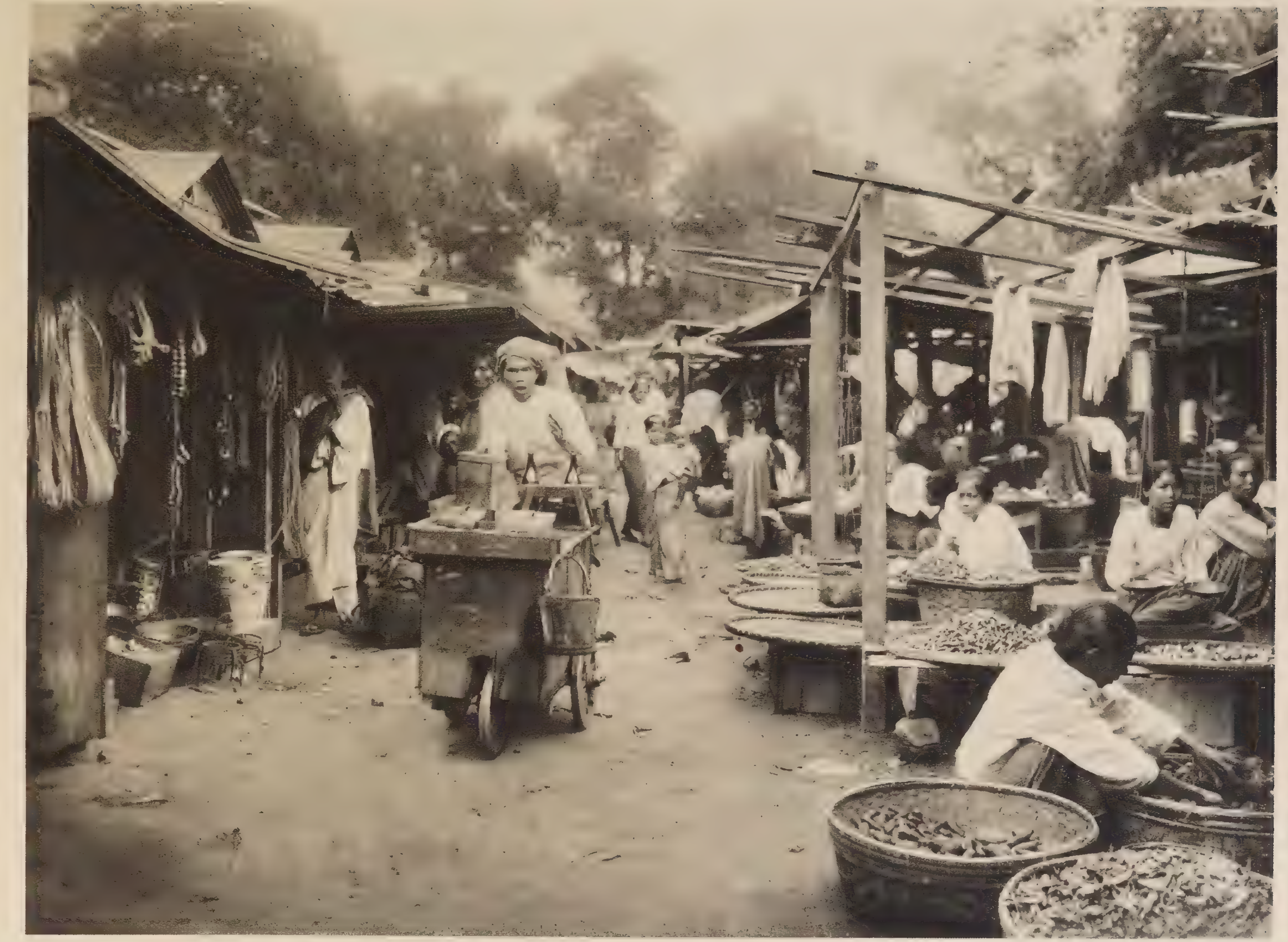
Ava. Buddha statue in a temple near Ava

Ava. Statua di Budda in un tempio presso Ava



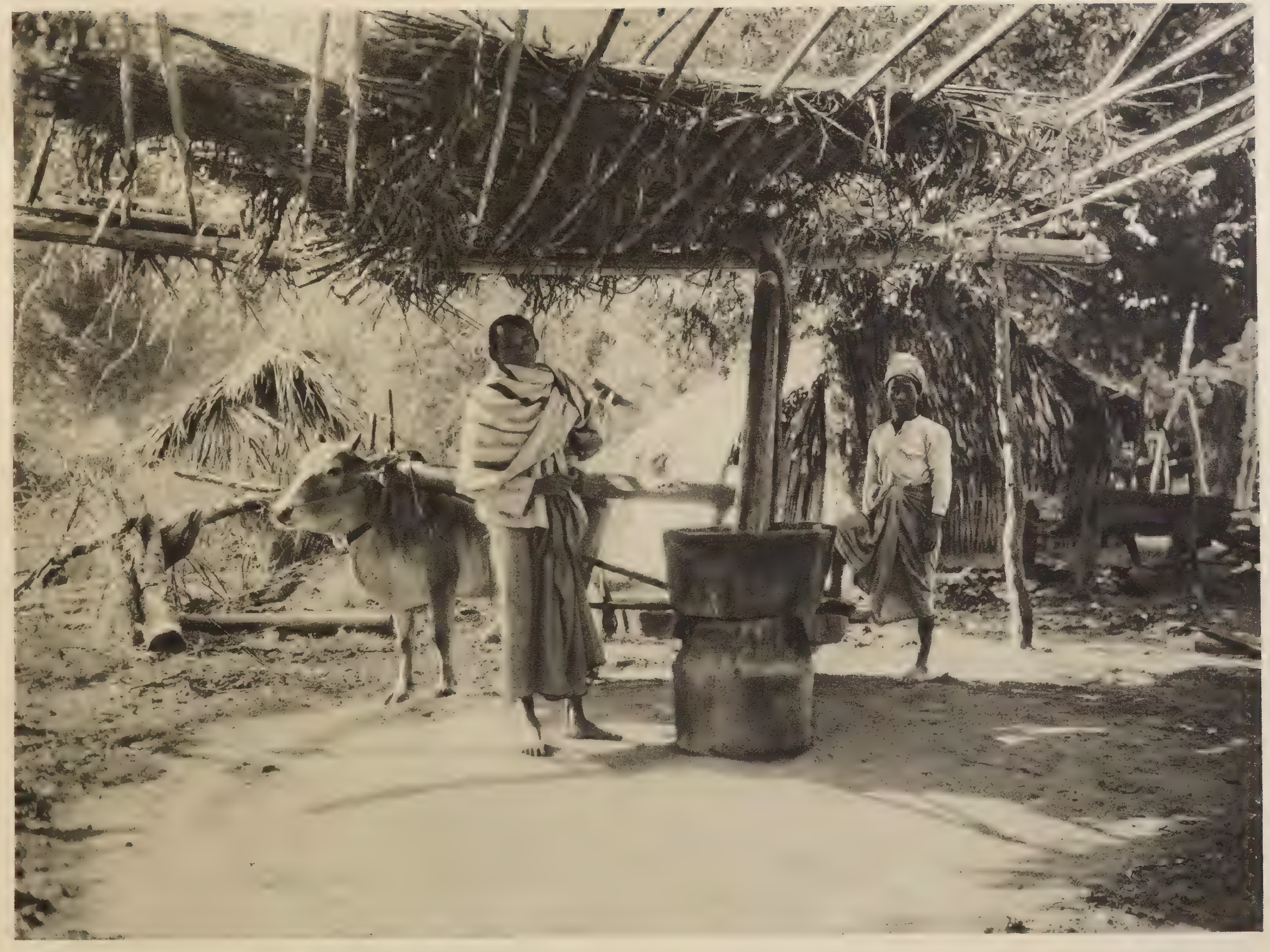
Monywa. Ochsenkarren bei einer Pagode
Monywa. Attelage de bœufs et pagode

Monywa. Ox-carts near a pagoda
Moniva. Carri e buoi presso una pagoda



Markt in Sagaing
Marché à Sagaing

Market in Sagaing
Il mercato di Sagaing

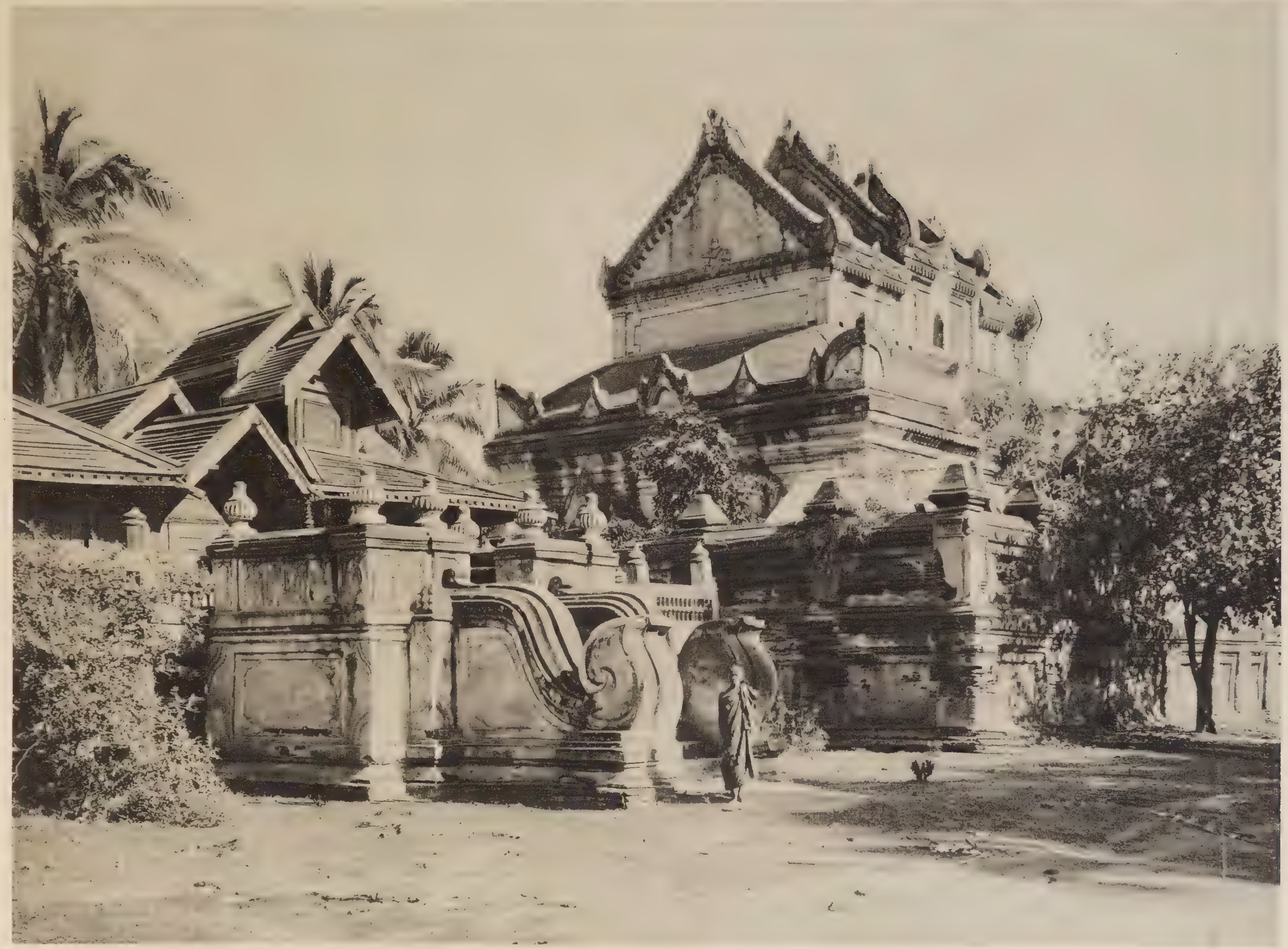


Getreidemühle in einem Dorf

Moulin dans un village

A village corn mill

Molino in un villaggio

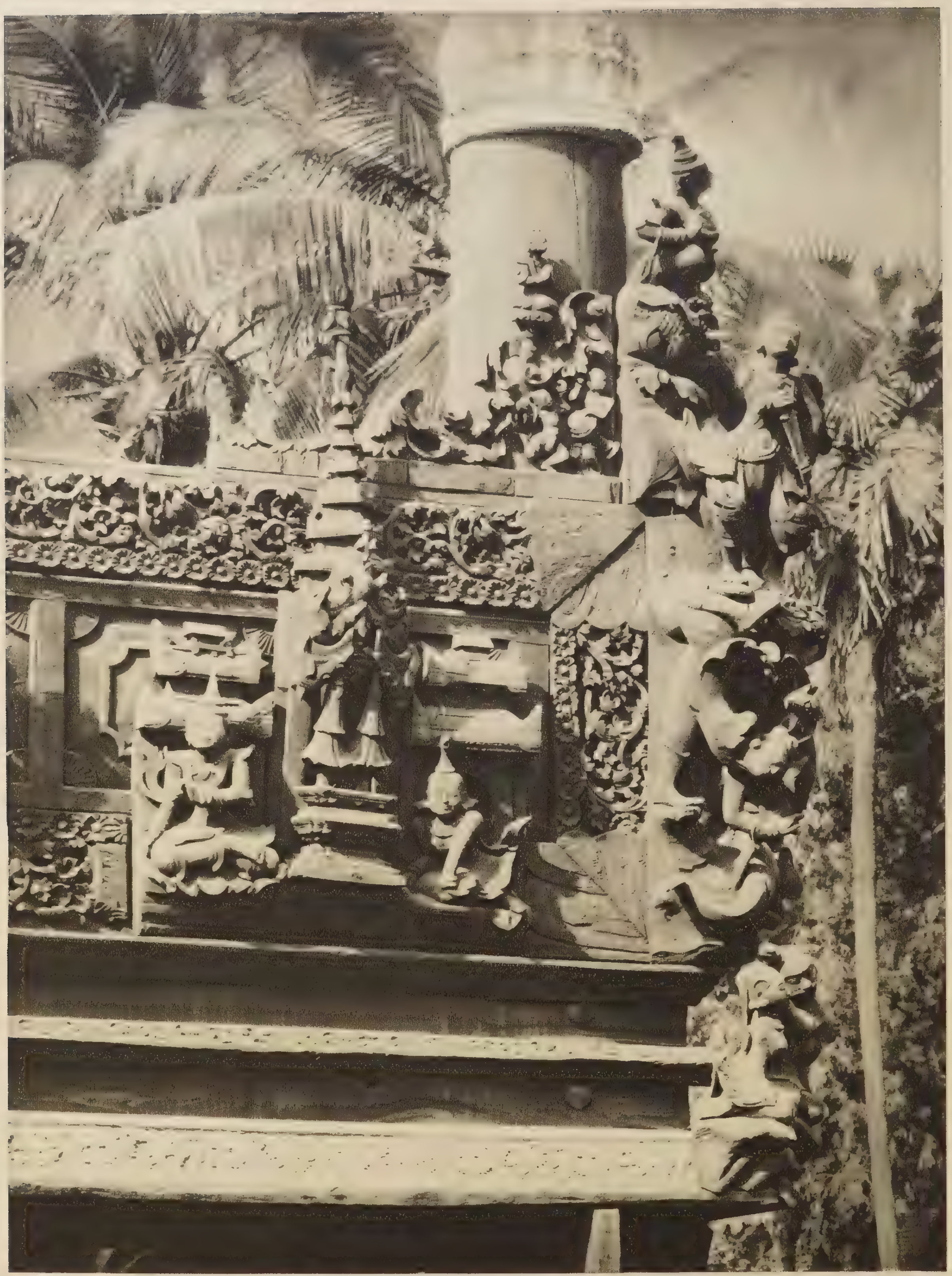


Monywa. Klostergebäude

Monywa. Cloître

Monywa. Monastery building

Moniva. Convento

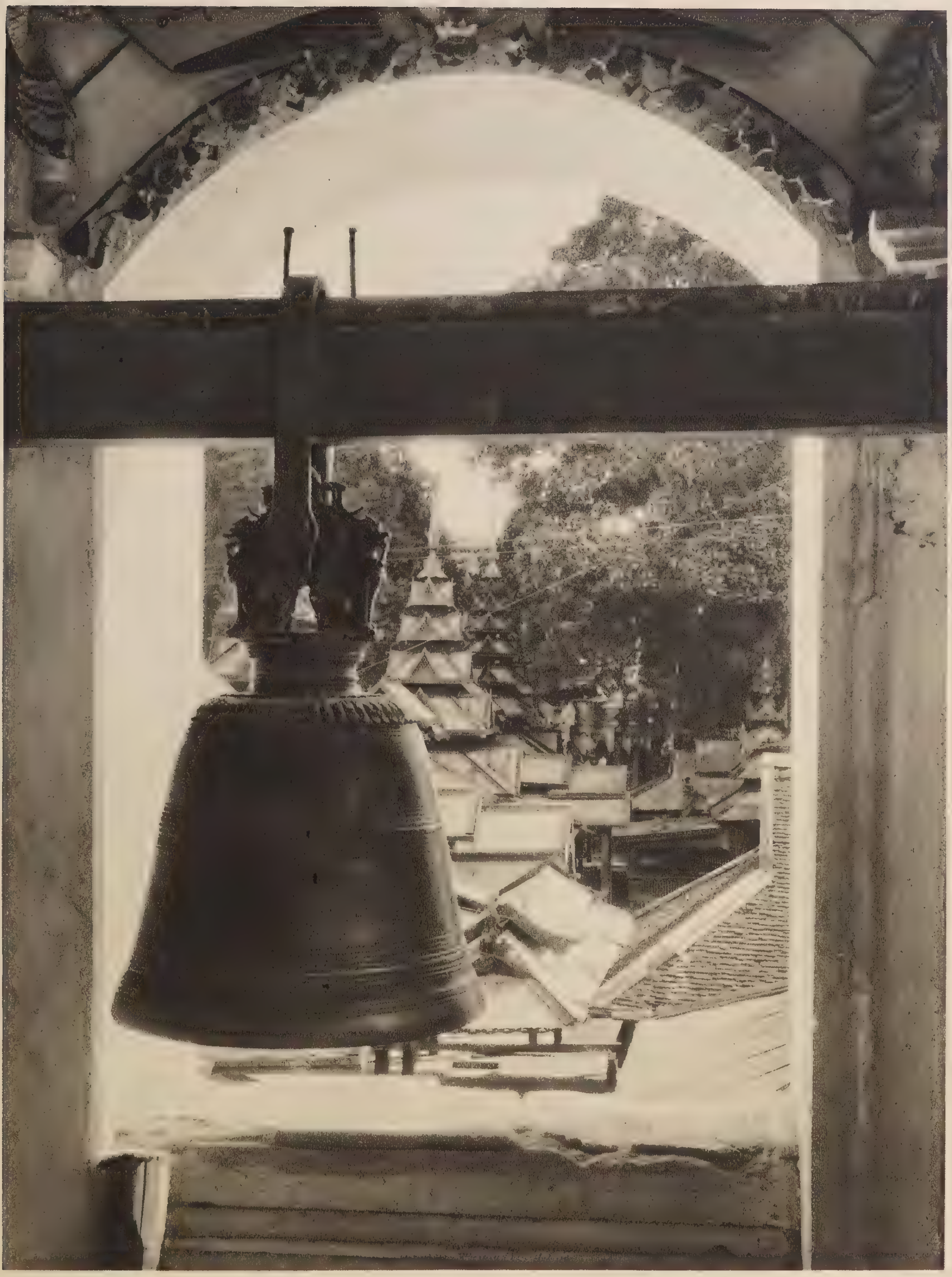


Monywa. Holzschnitzerei an einem Kloster

Monywa. Sculpture sur bois dans un cloître

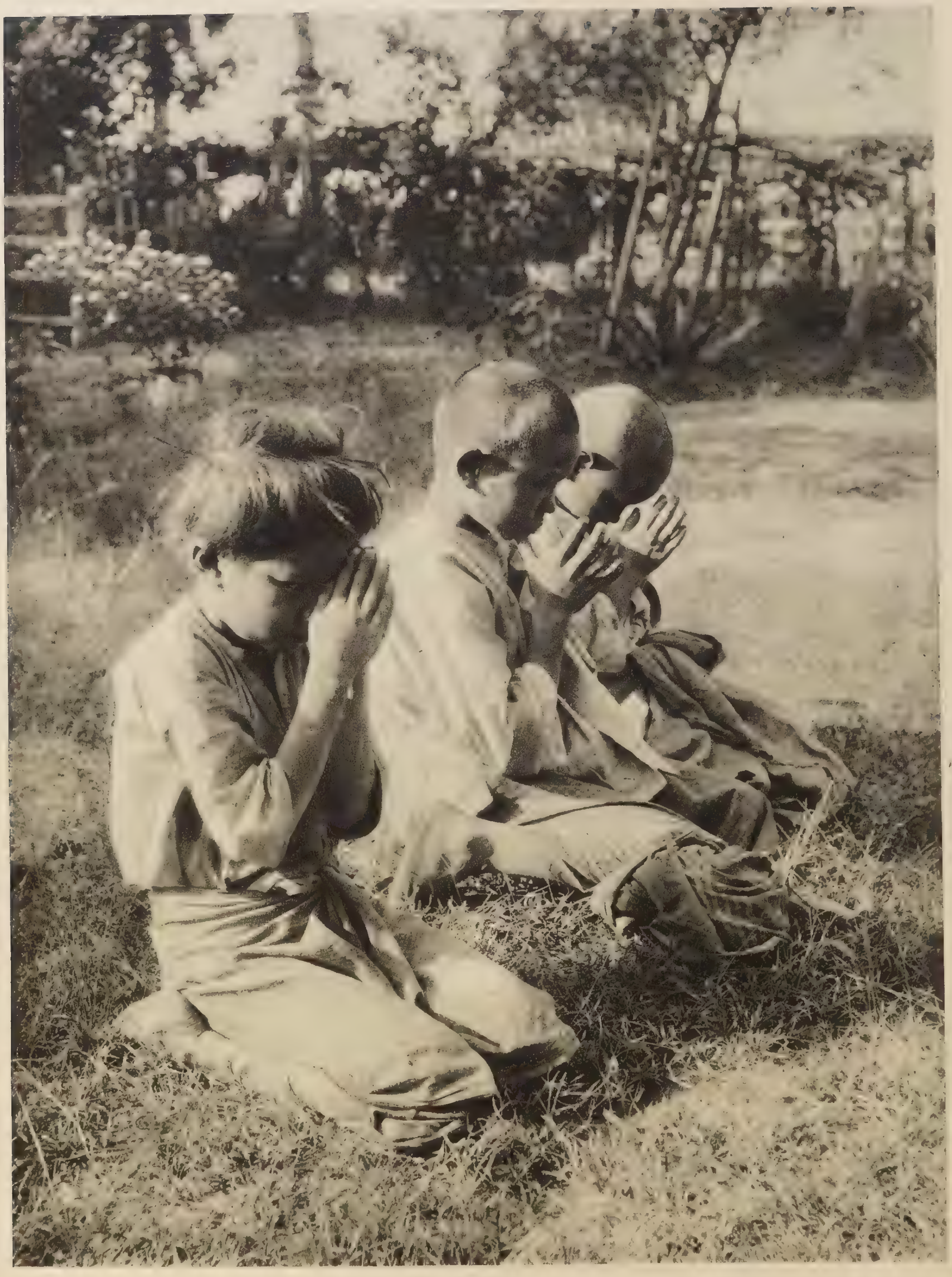
Monywa. Wood-carvings in a monastery

Moniva. Scolture in legno in un convento



Sagaing. Pagodenglocke
Sagaing. Cloche d'une pagode

Sagaing. Pagoda bell
Sagaing. Campana di pagoda

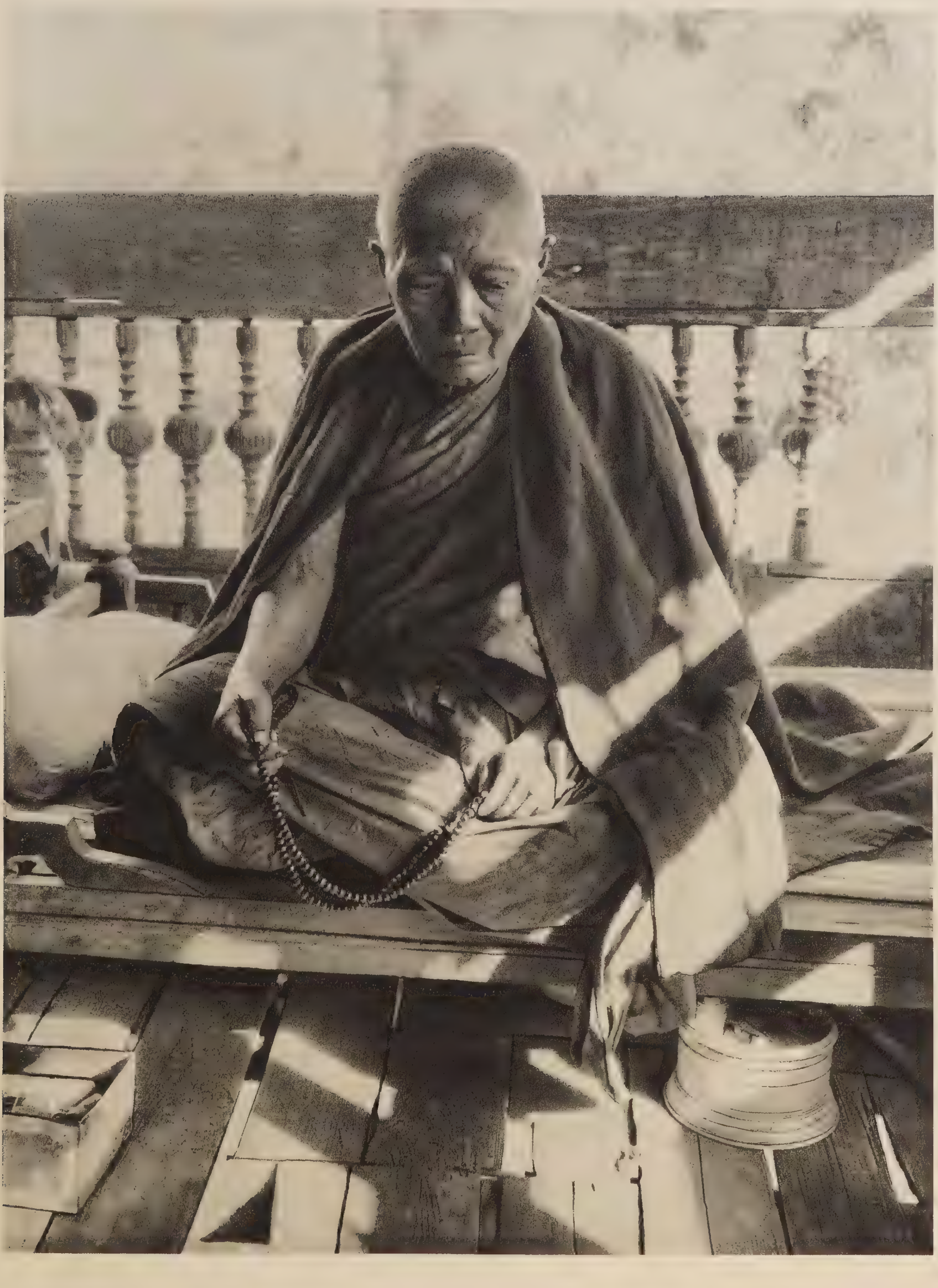


Betende Kinder vor einer Pagode

Enfants en prière devant une pagode

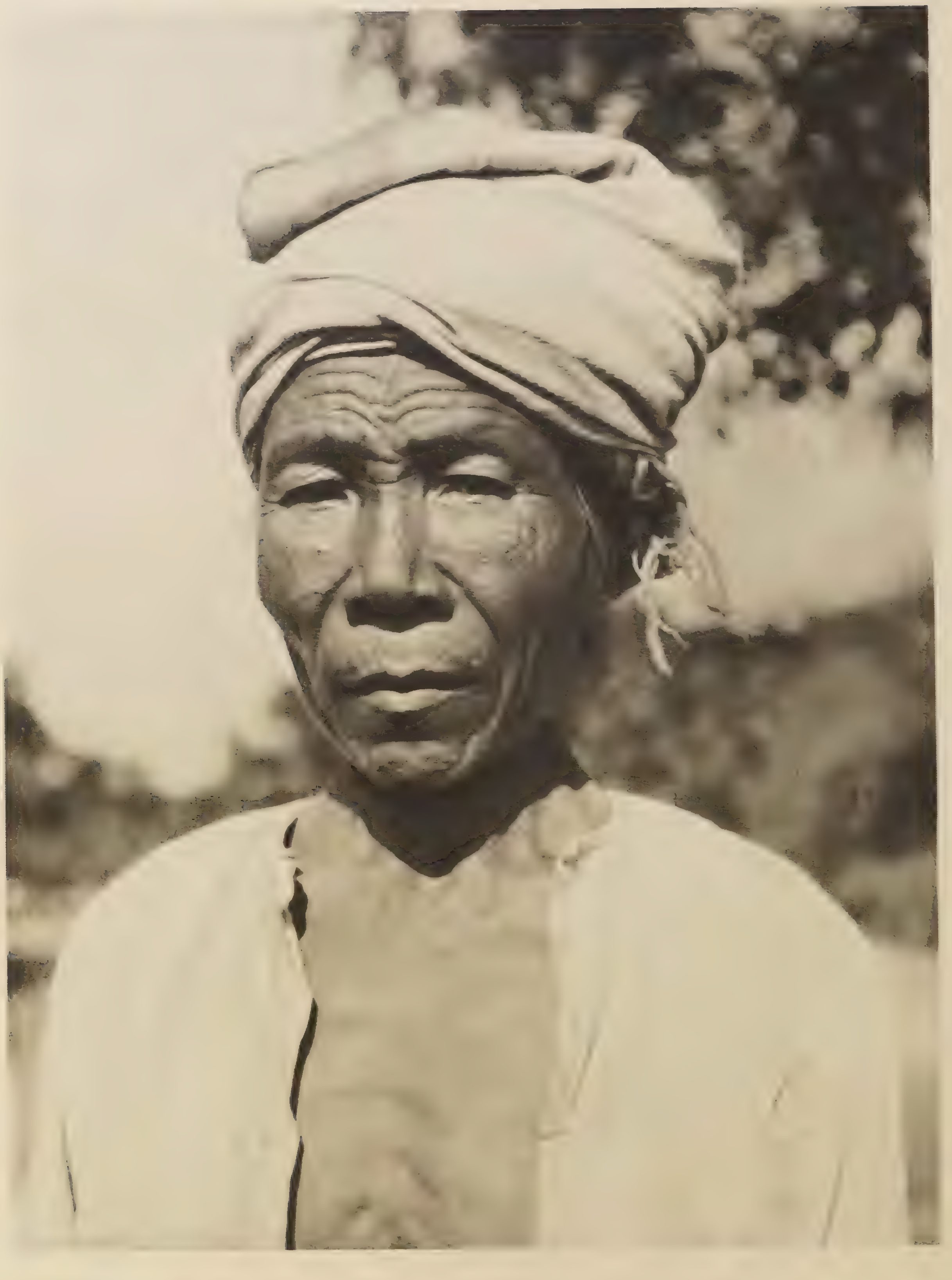
Children praying before a pagoda

Fanciulli in orazione davanti a una pagoda



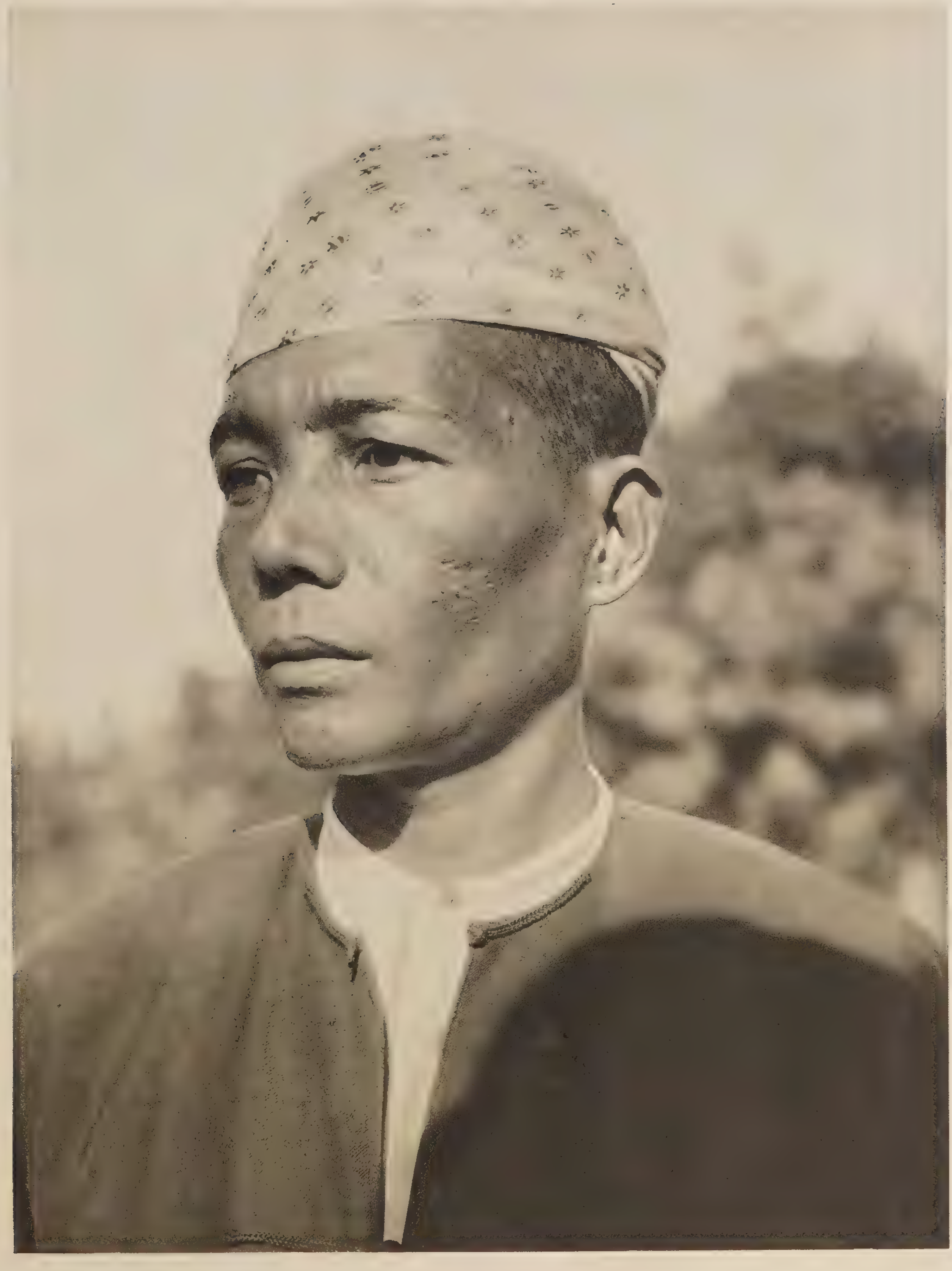
Ein alter Pungi
Vieux poungi

An old Pungi (monk)
Un vecchio punghi (monaco)



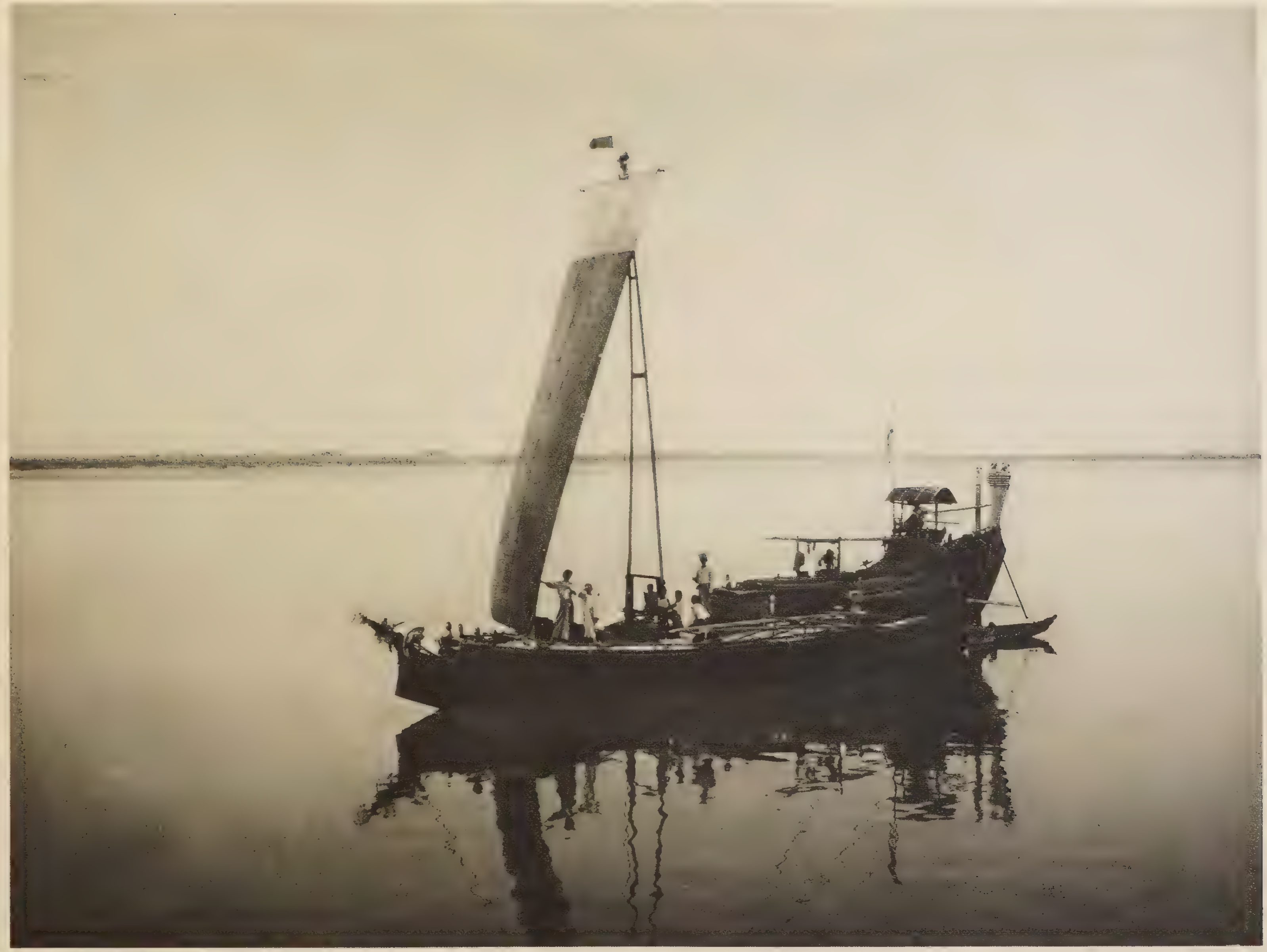
Burmanischer Dorfhauptmann
Chef d'un village birman

Burman village headman
Capitano di villaggio birmanese



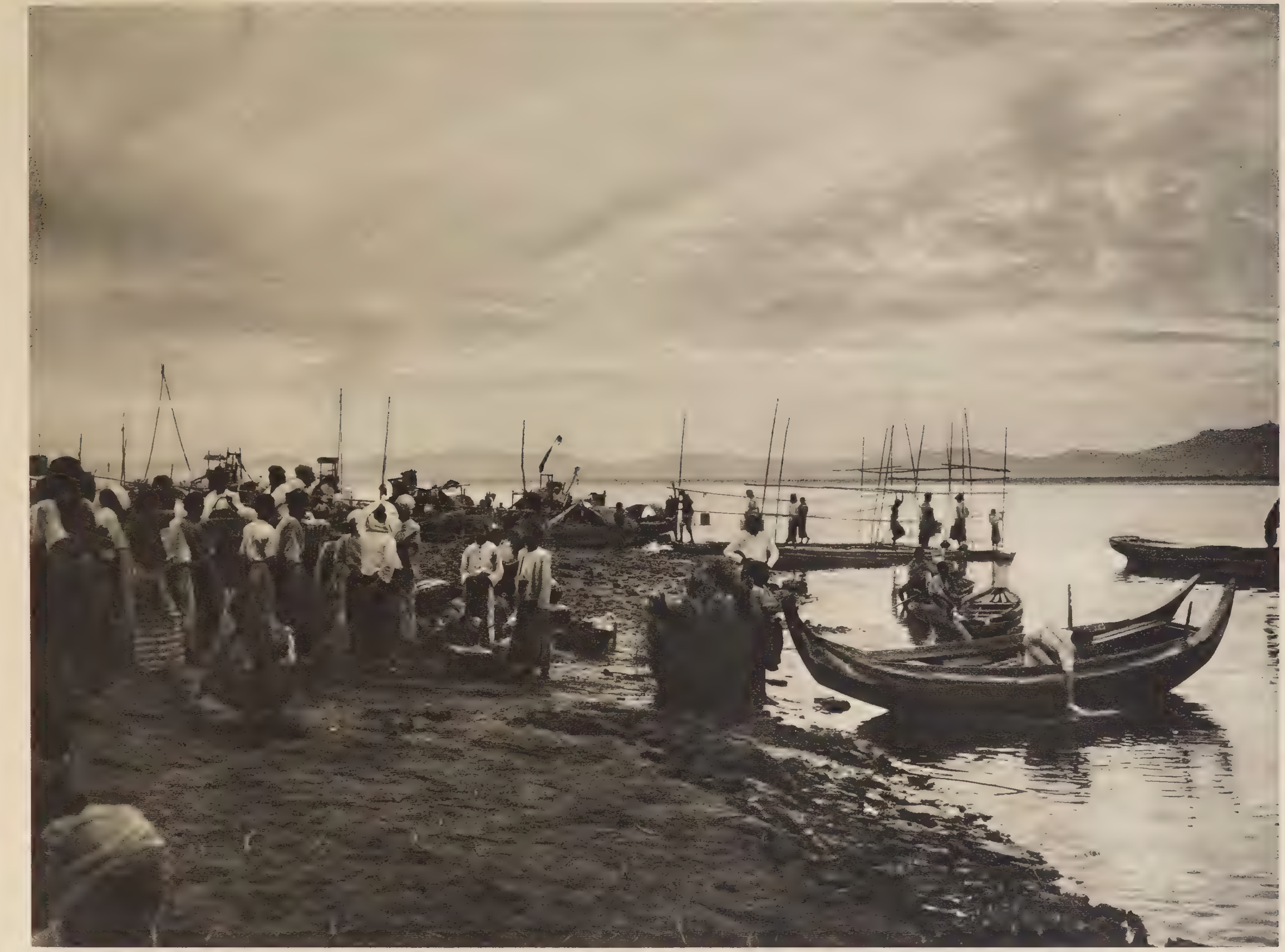
Ein Burmane
Un birman

A Burmese
Un Birmano



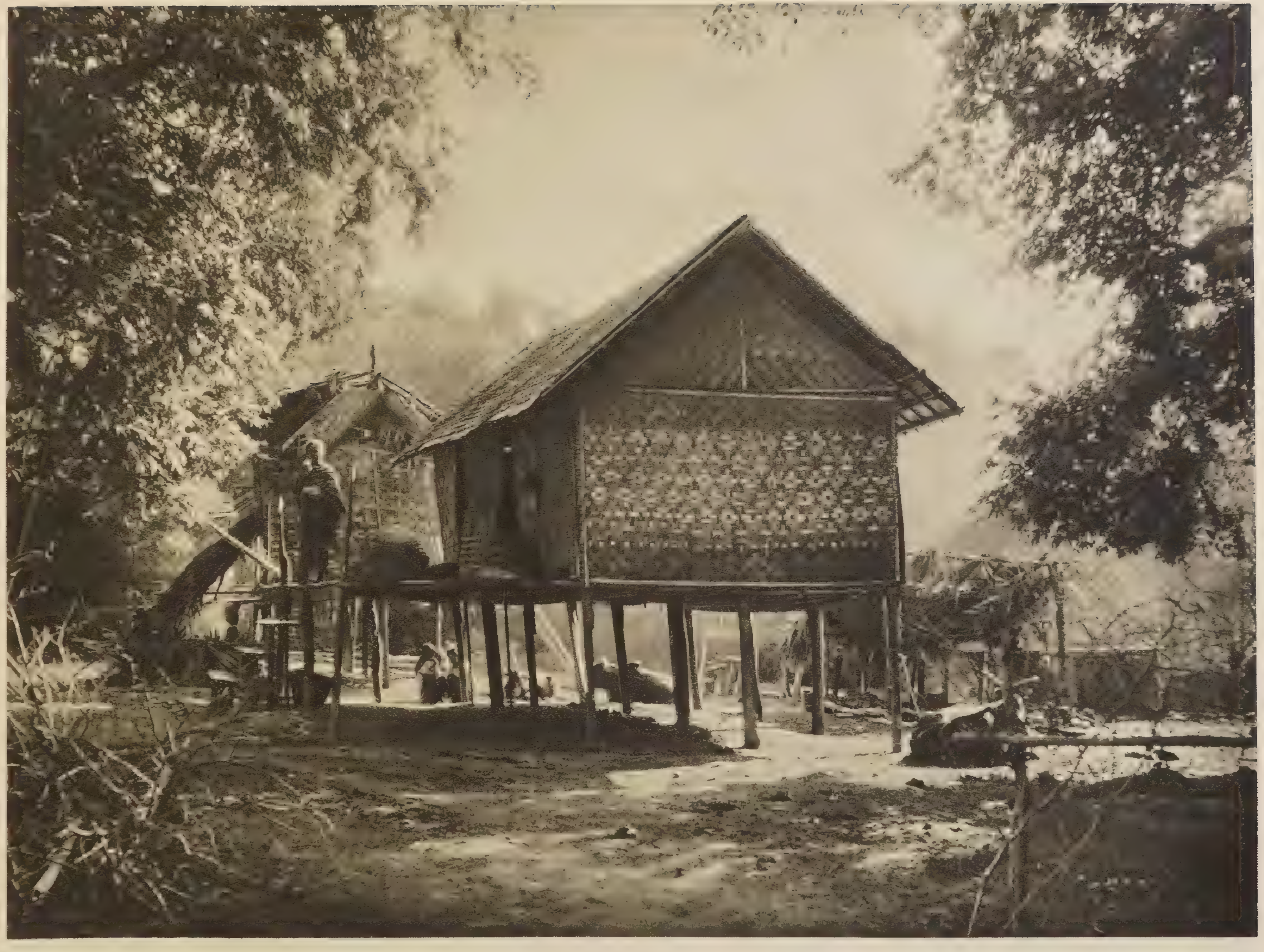
Boot auf dem Irawadi
Sur l'Irawadi

Boat on the Irrawaddy
Barca sull'Iràvadi



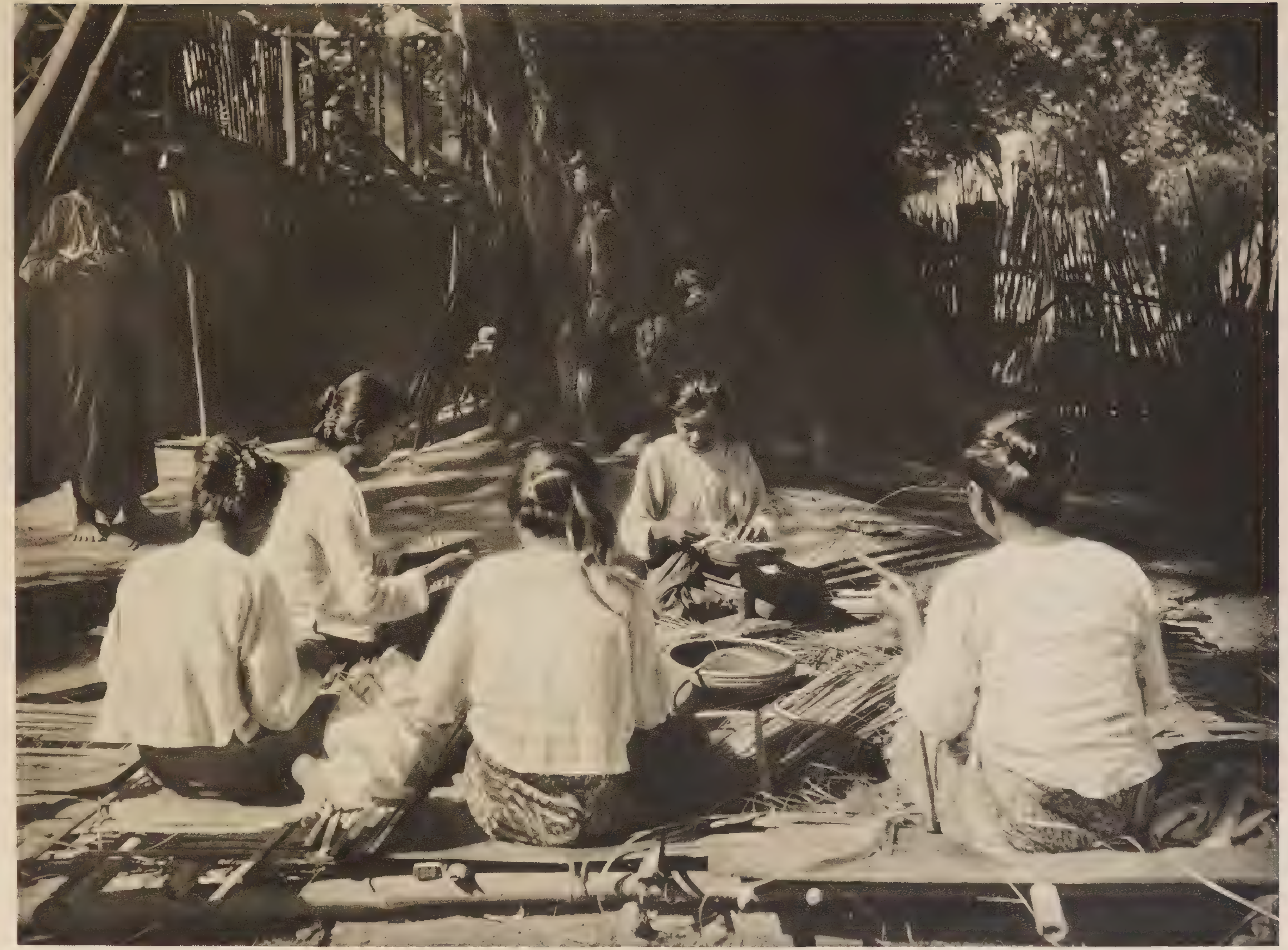
Am Irawadi bei Pagan
Au bord de l'Irawadi, près de Pagan

On the Irrawaddy near Pagan
Sull'Iràvadi presso Pagan



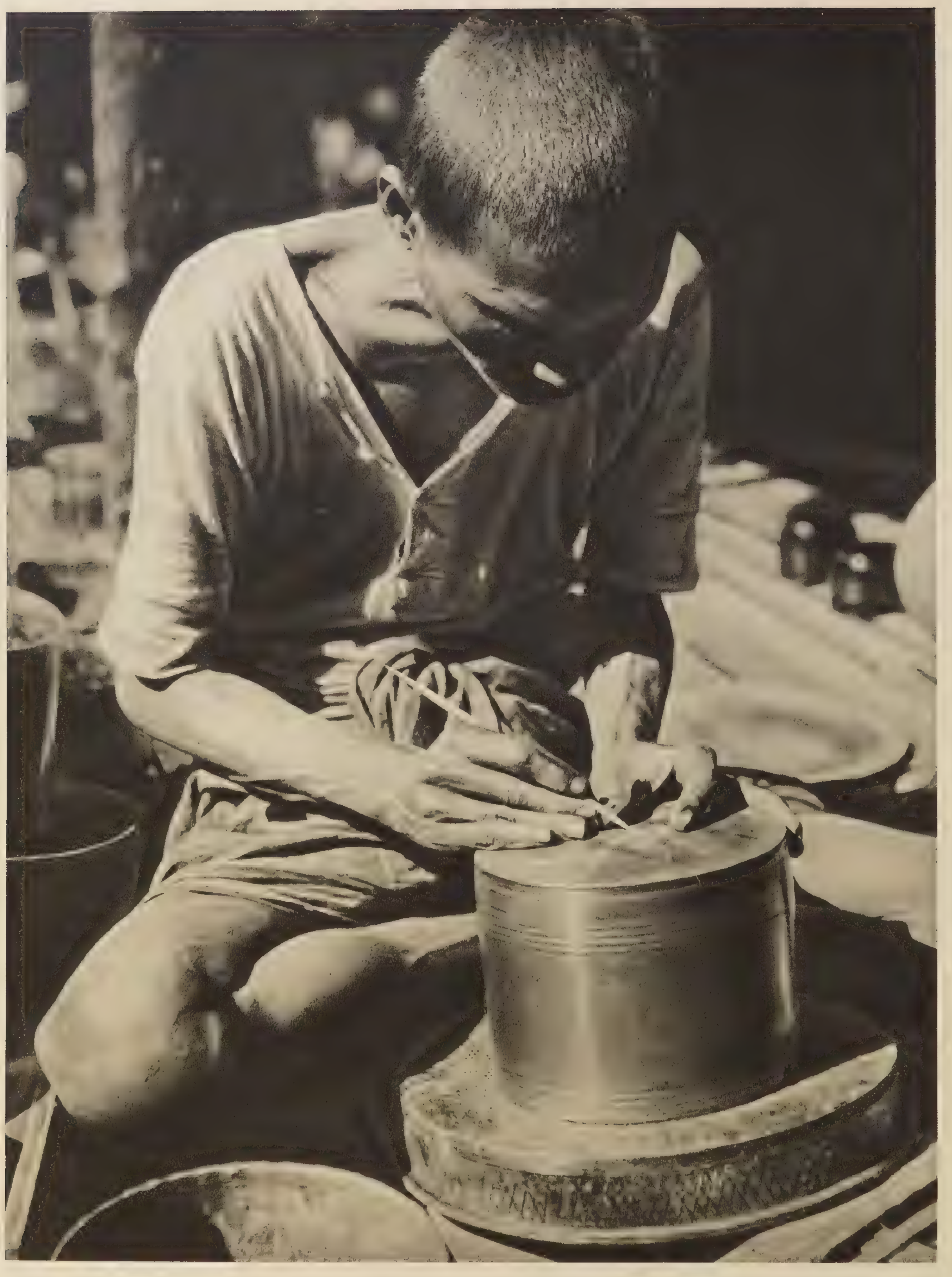
Im Dörfchen Myinpagan
Le hameau de Myinpagan

In the little village of Myinpagan
Nel piccolo villaggio di Myinpagan



Pagan. Herstellen von Lackkörbchen
Pagan. Fabrication de corbeilles laquées

Pagan. Manufacture of lacquer baskets
Pagan. Confezione di cestini di lacca

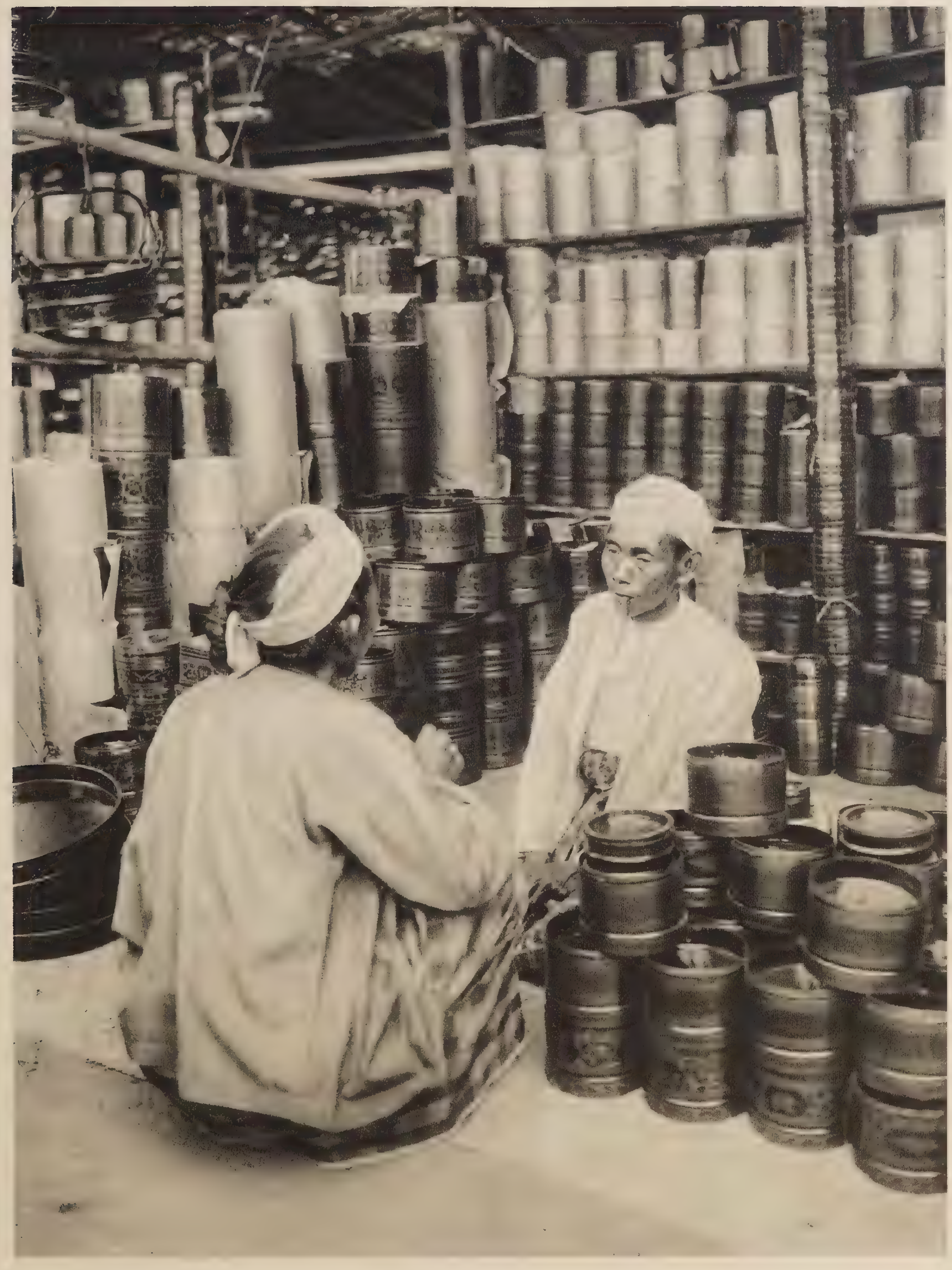


Pagan. Ornamentieren einer Lackschachtel

Pagan. Décoration d'une boîte de laque

Pagan. Ornamenting a lacquer box

Pagan. Ornamentazione di una scatola di lacca

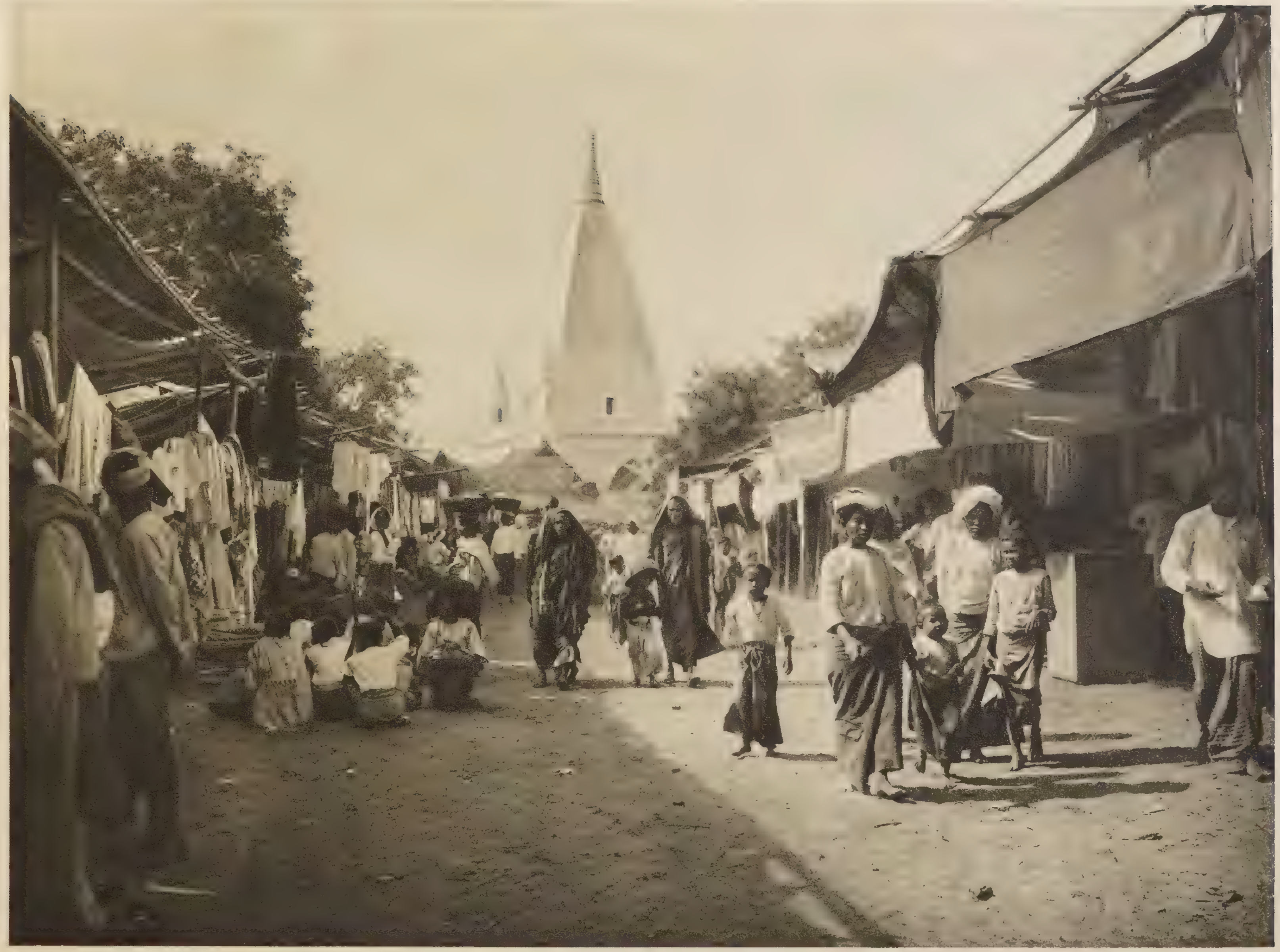


Pagan. Basarstand mit Lackwaren

Pagan. Objets de laque au bazar

Pagan. Bazar stall with lacquer work

Pagan. Stand di bazar con articoli di lacca

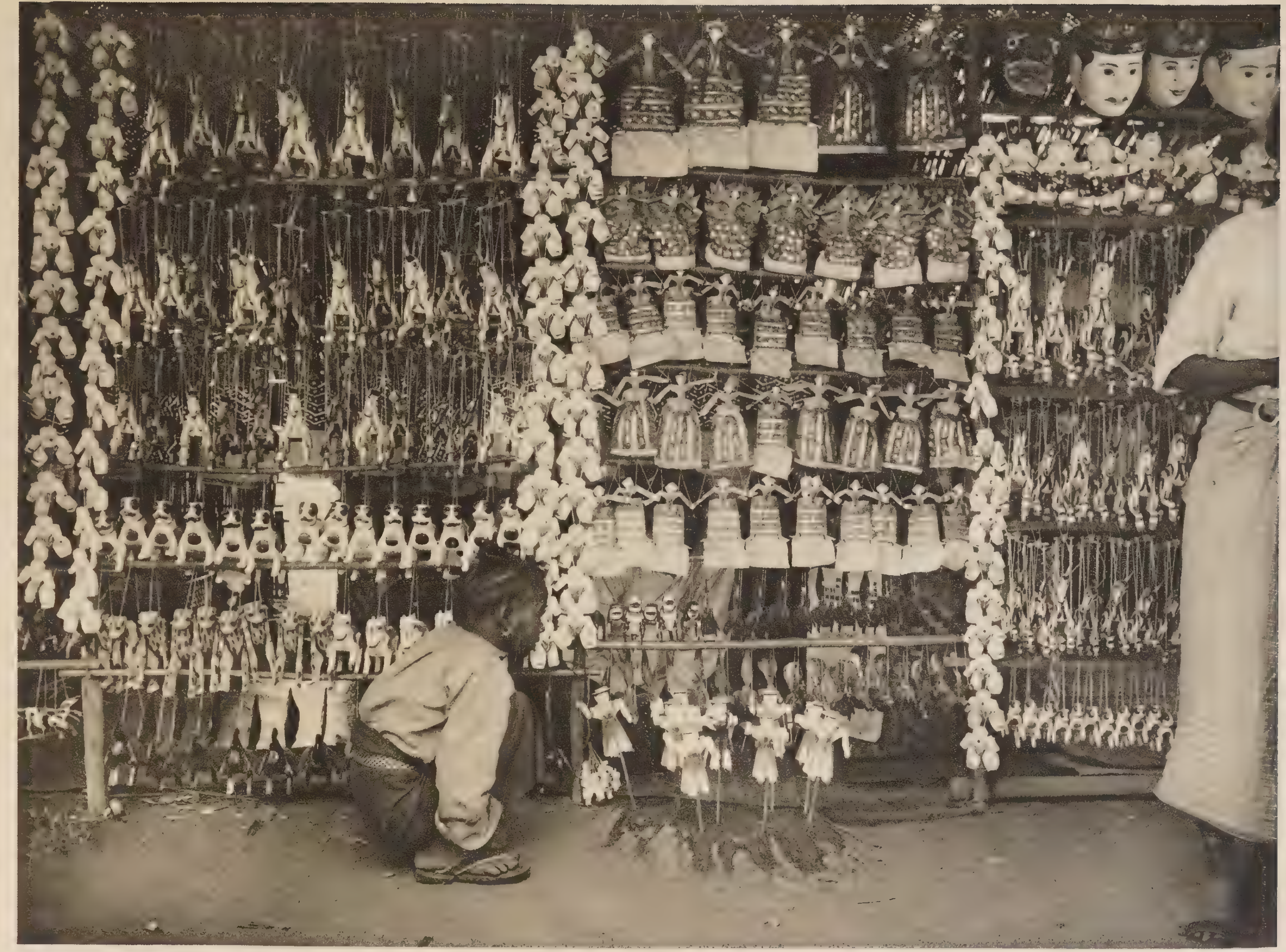


Basarstrasse in Pagan mit dem Mahabodhi-Tempel

Bazar street in Pagan with the Maha Bodhi temple

Rue du bazar à Pagan et temple de la Mahabodhi

Bazar di Pagan col tempio di Mahabodhi

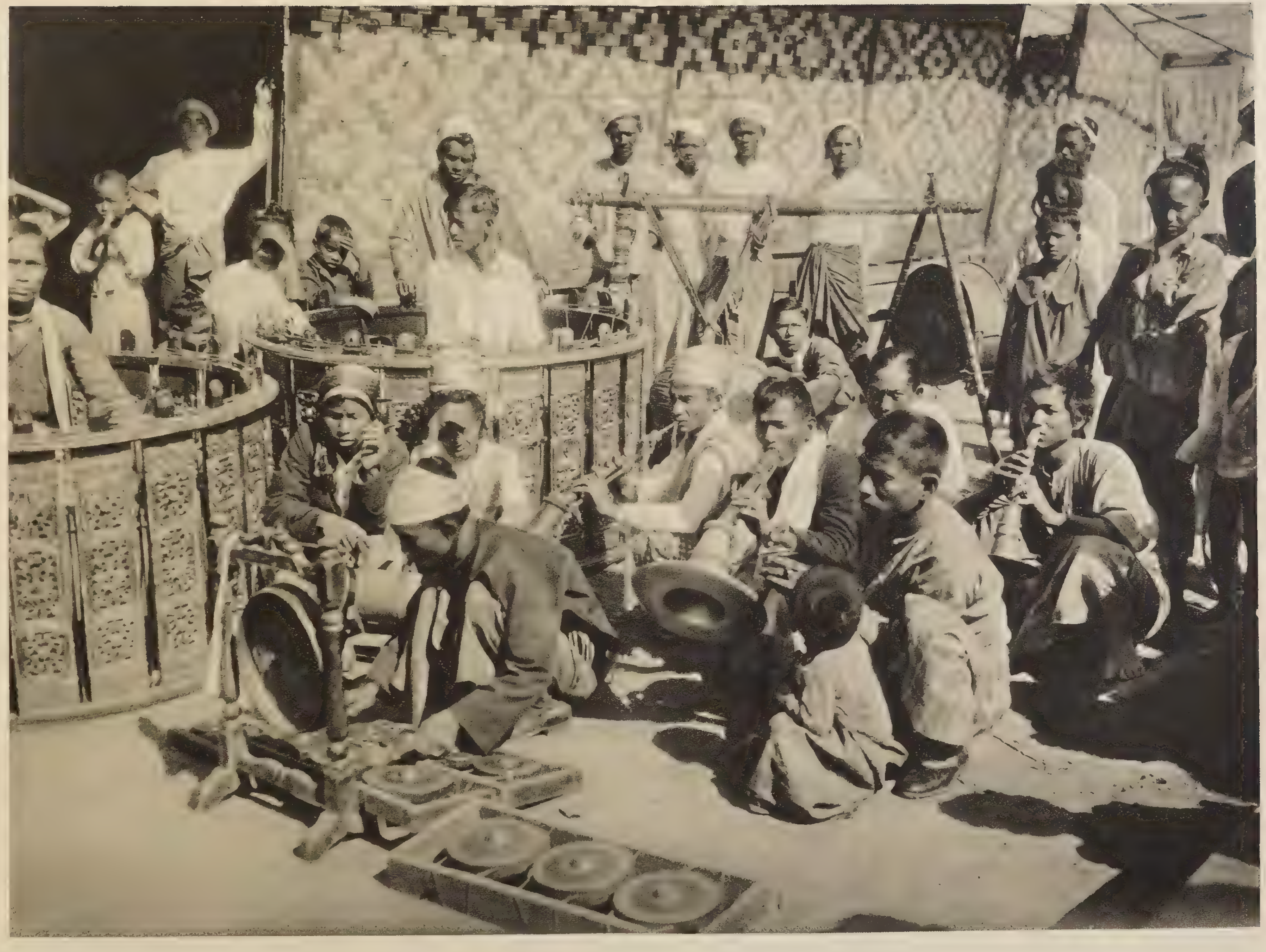


Basarstand mit Spielzeug

Jouets au bazar

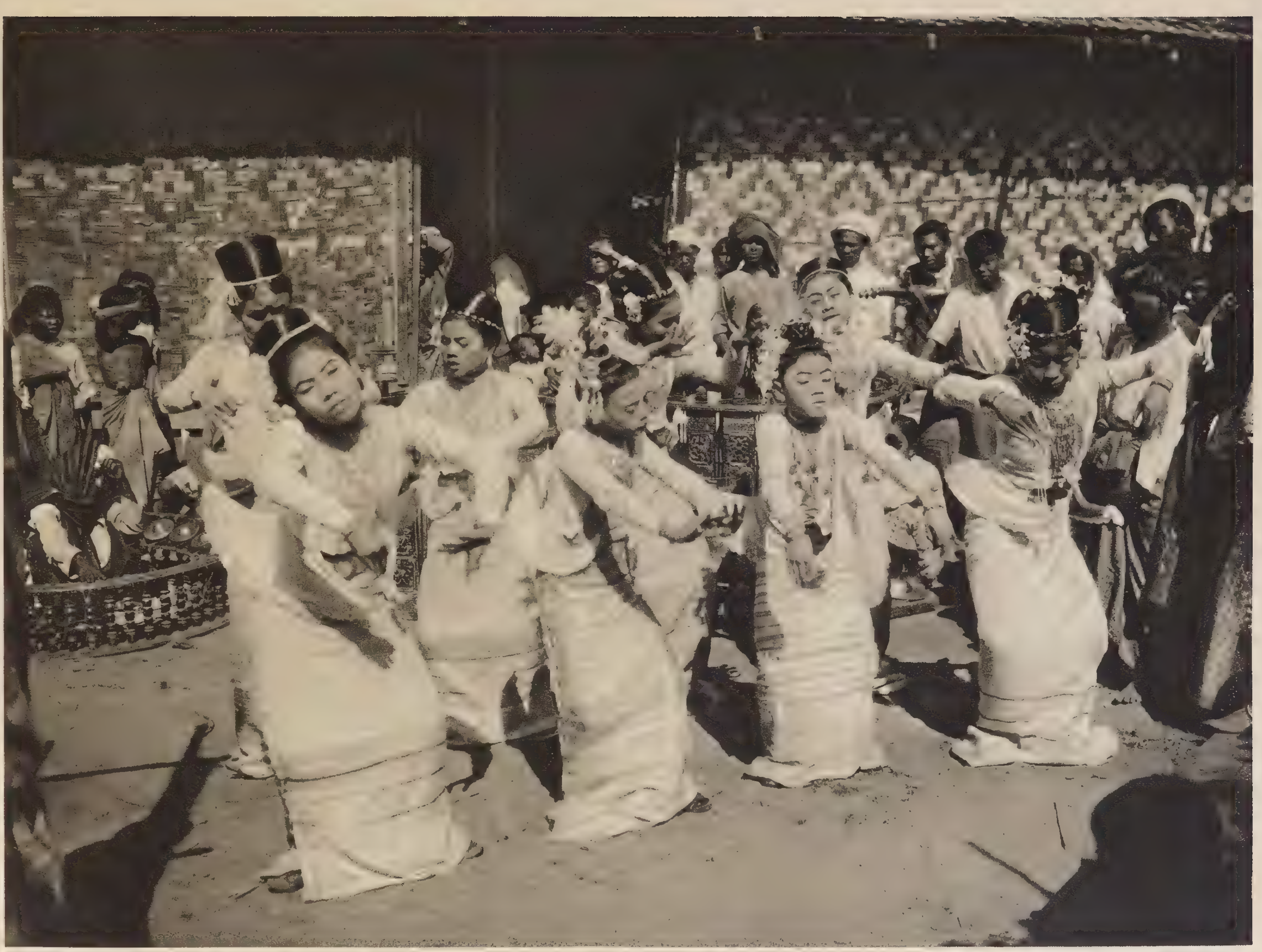
Bazar stall with playthings

Stand di bazar con giocattoli



Burmanisches Orchester
Orchestre birman

Burmese orchestra
Orchestra birmana

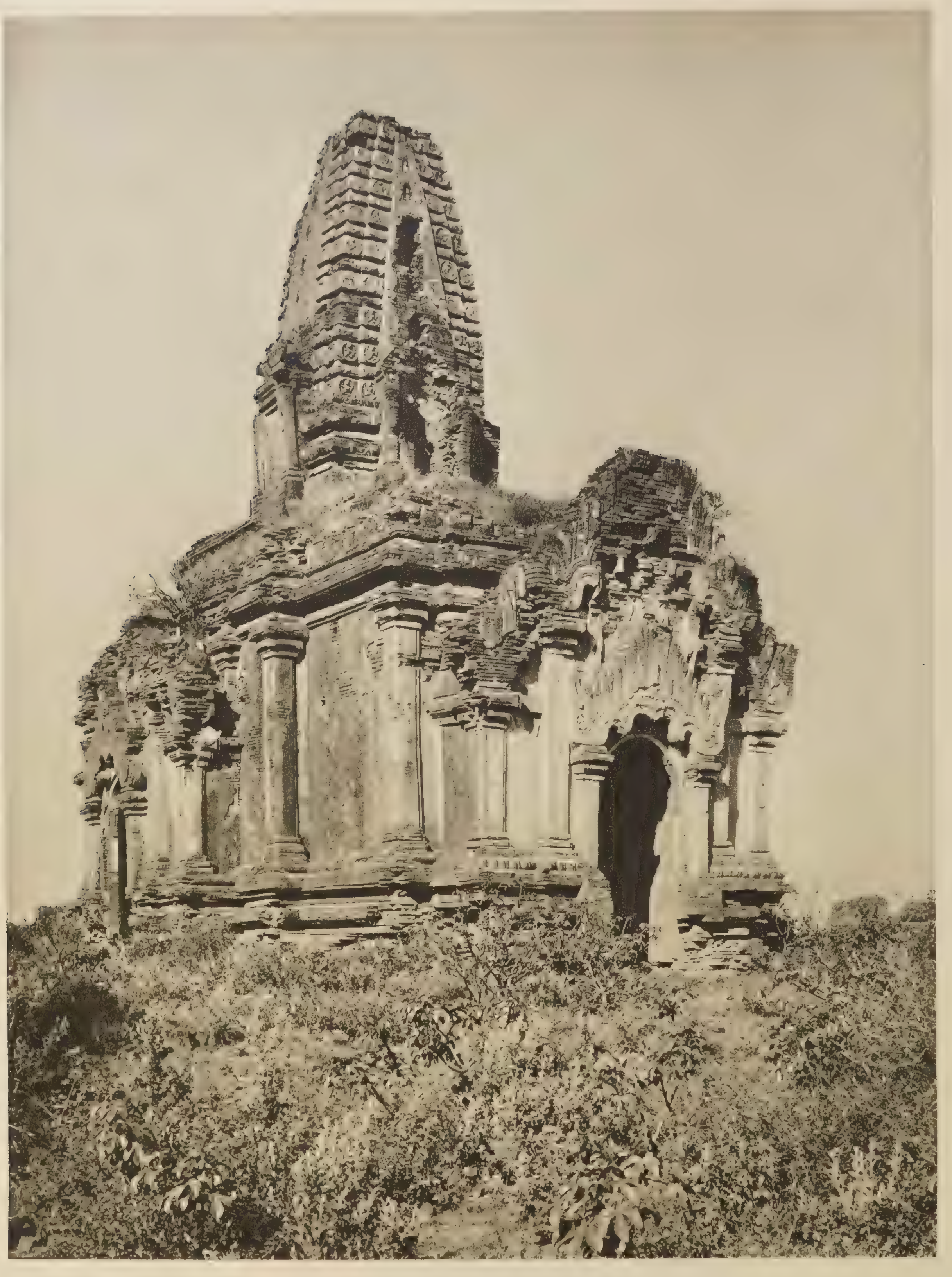


Burmanisches Ballett

Ballet birman

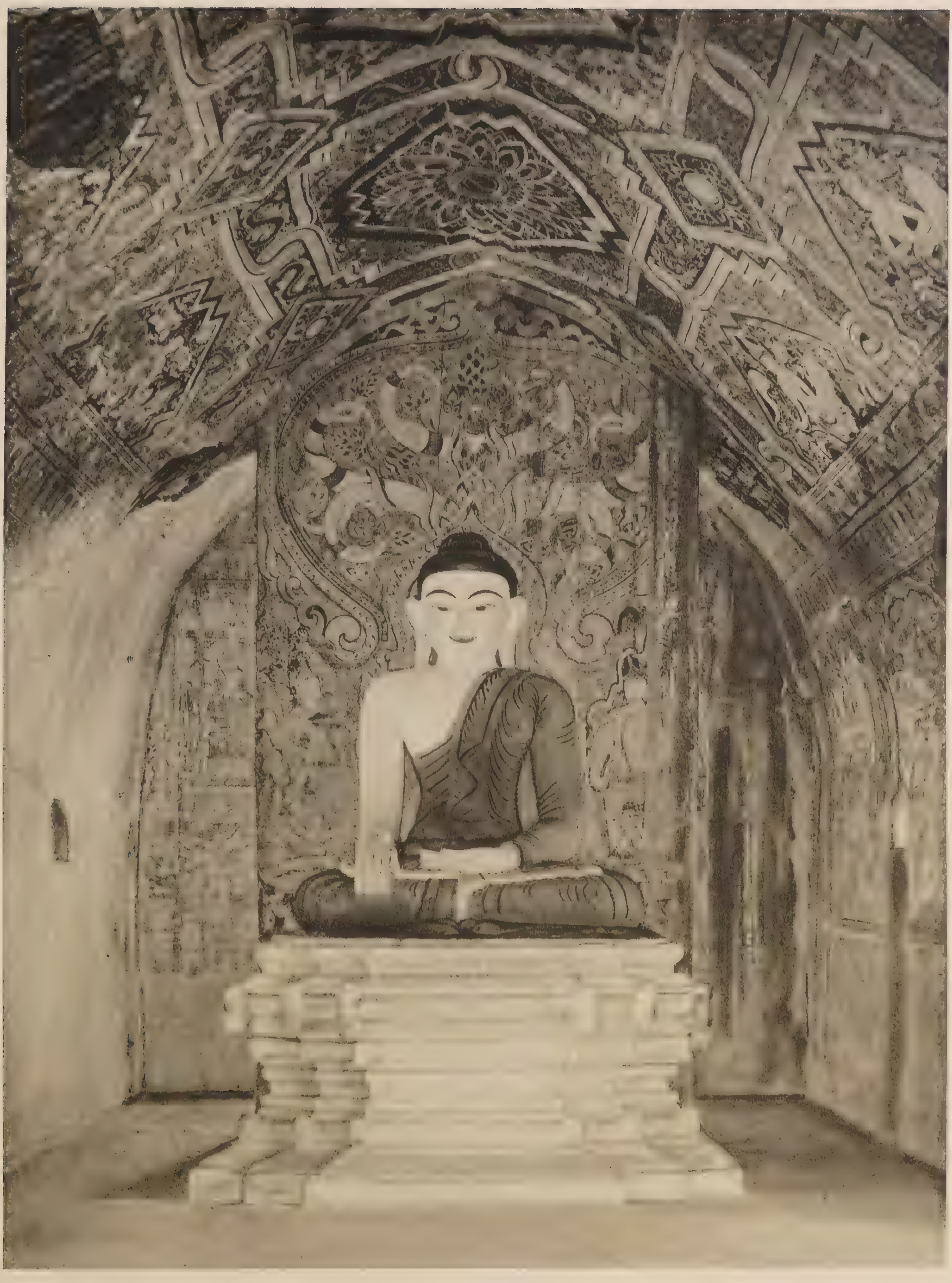
Burmese ballet

Balletto birmano



Kleine Pagode im Ruinenfeld von Pagan
Pagan. Petite pagode dans les ruines

Small pagoda in the ruins of Pagan
Piccola pagoda fra le rovine di Pagan

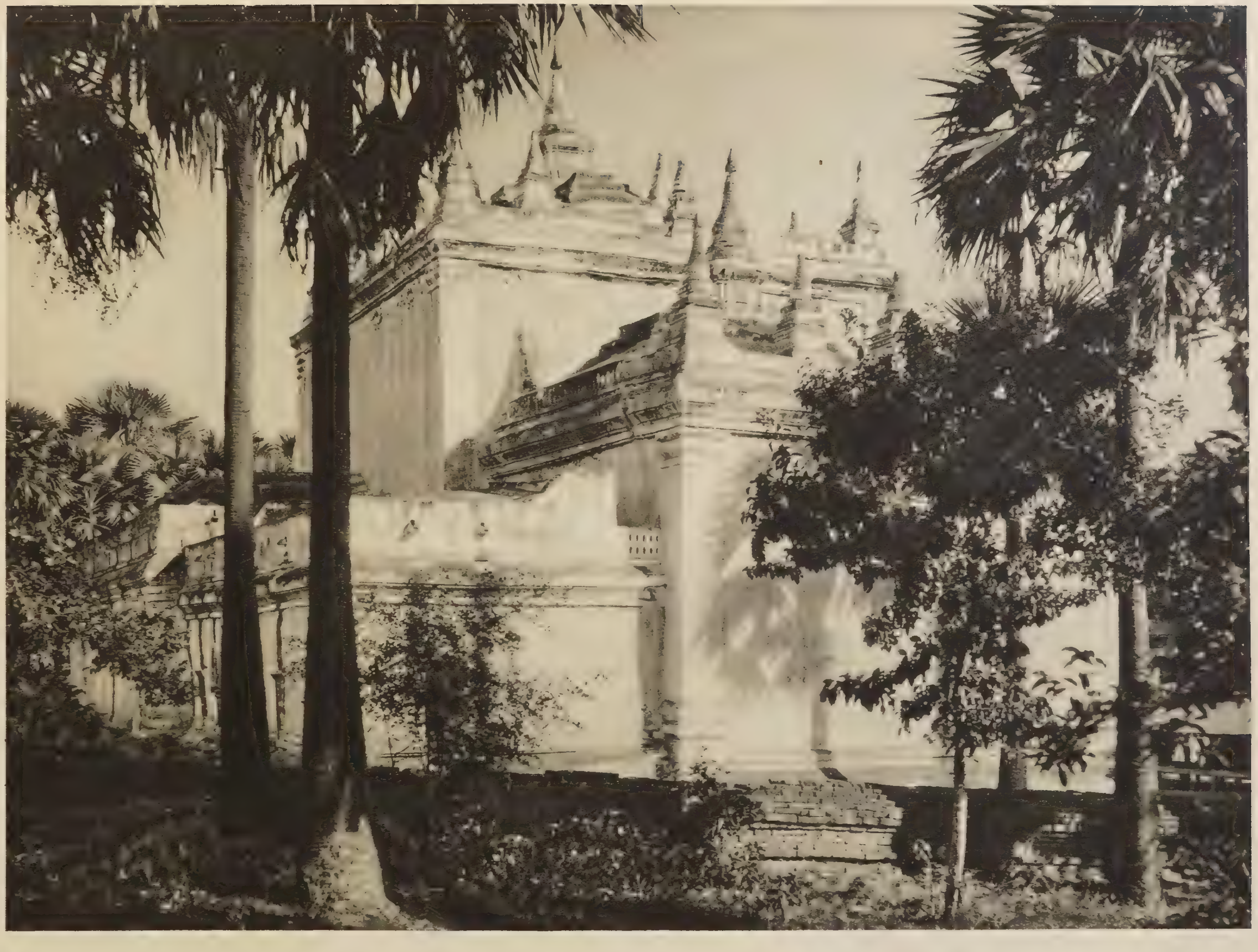


Pagan. Fresken im Upalithein-Tempelchen

Pagan. Frescoes in the small temple

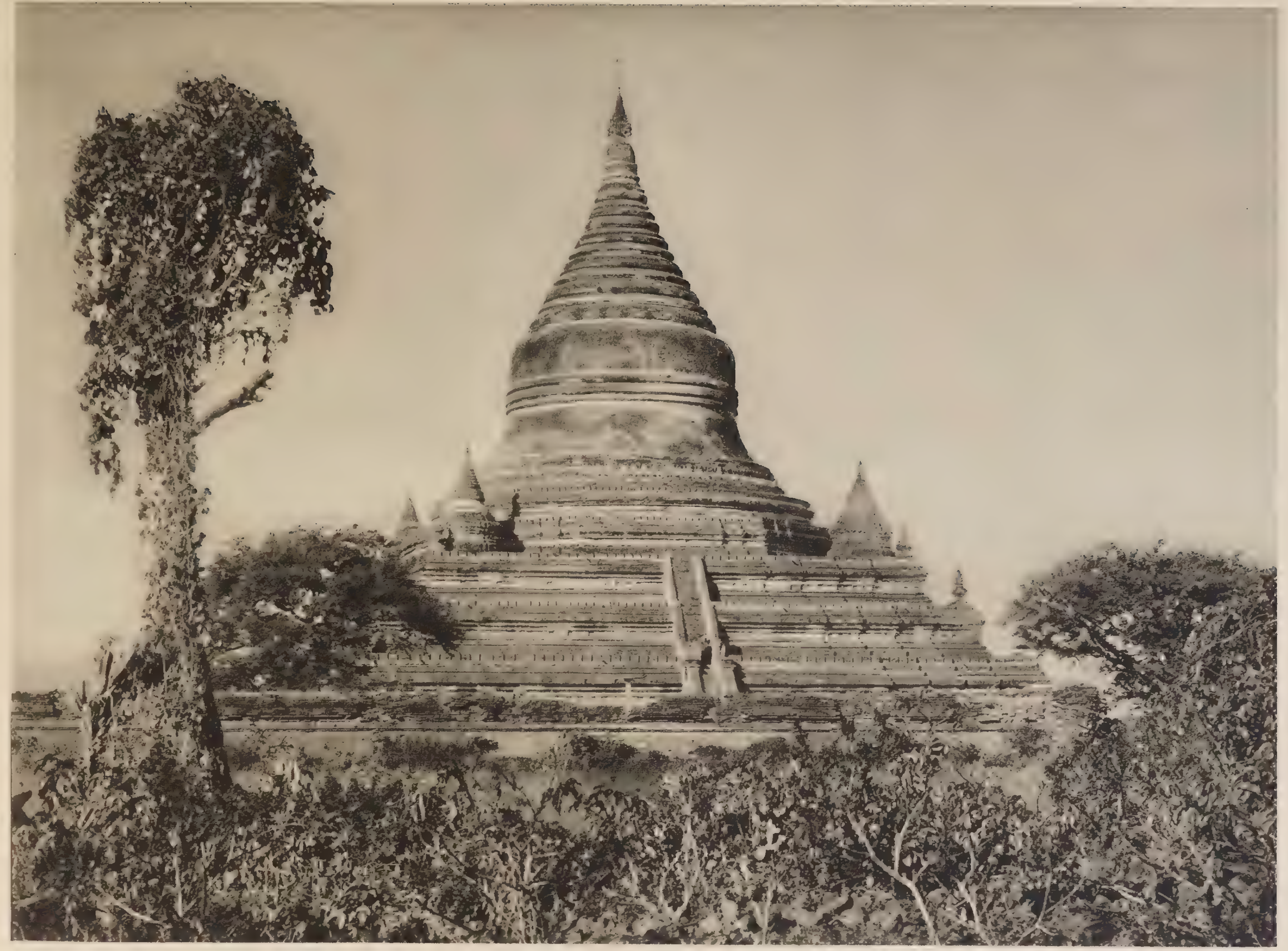
Pagan. Fresques du petit temple d'Upalithein

Affreschi nel tempietto di Upalithein



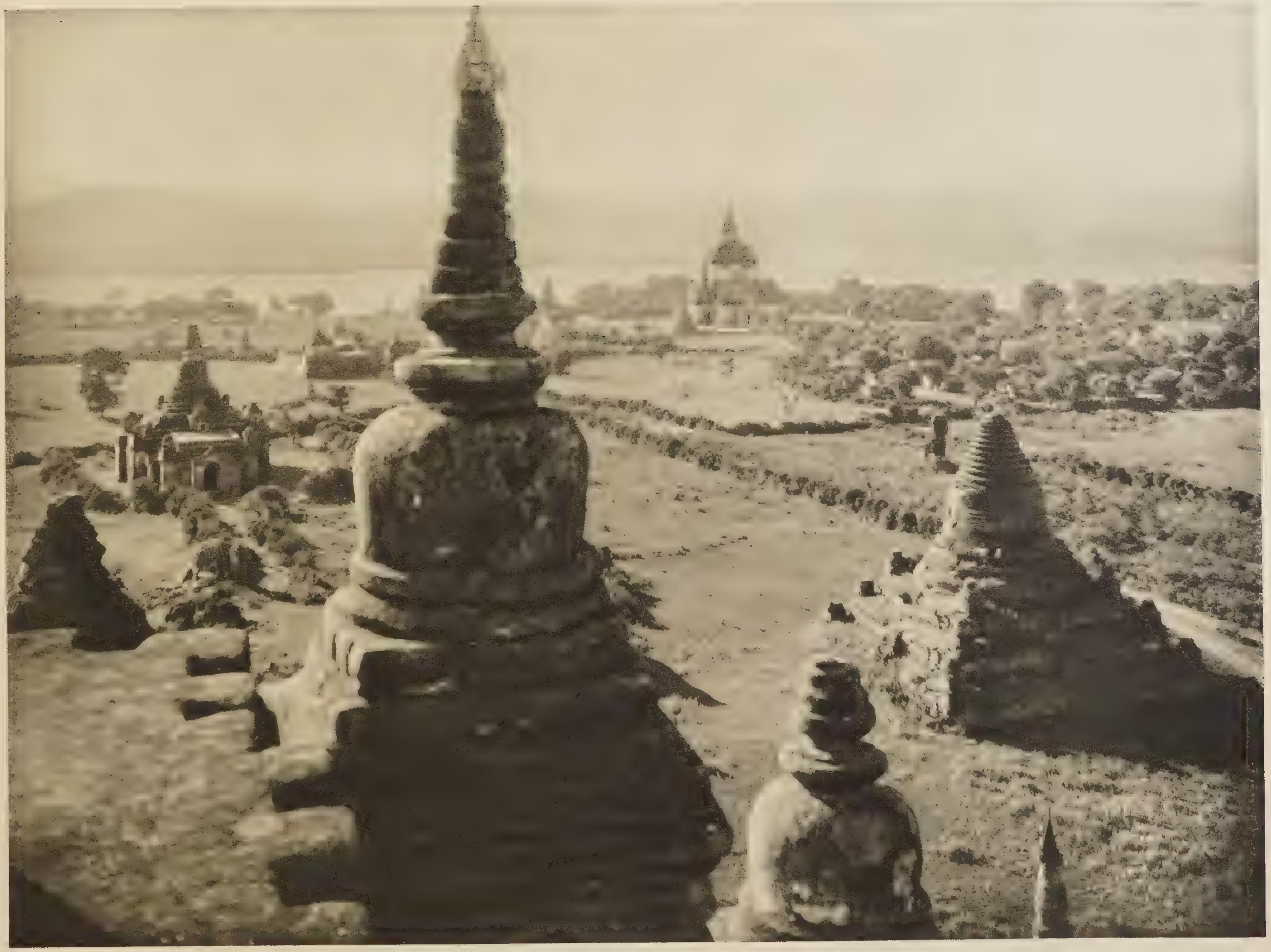
Pagan. Manuha-Kloster
Pagan. Cloître de Manuha

Pagan. Manuha monastery
Pagan. Convento manù



Pagan. Mingalazedi-Pagode
Pagan. Pagode de Mingalazedi

Pagan. Mingalazedi Pagoda
Pagan. Pagoda Mingalazedi

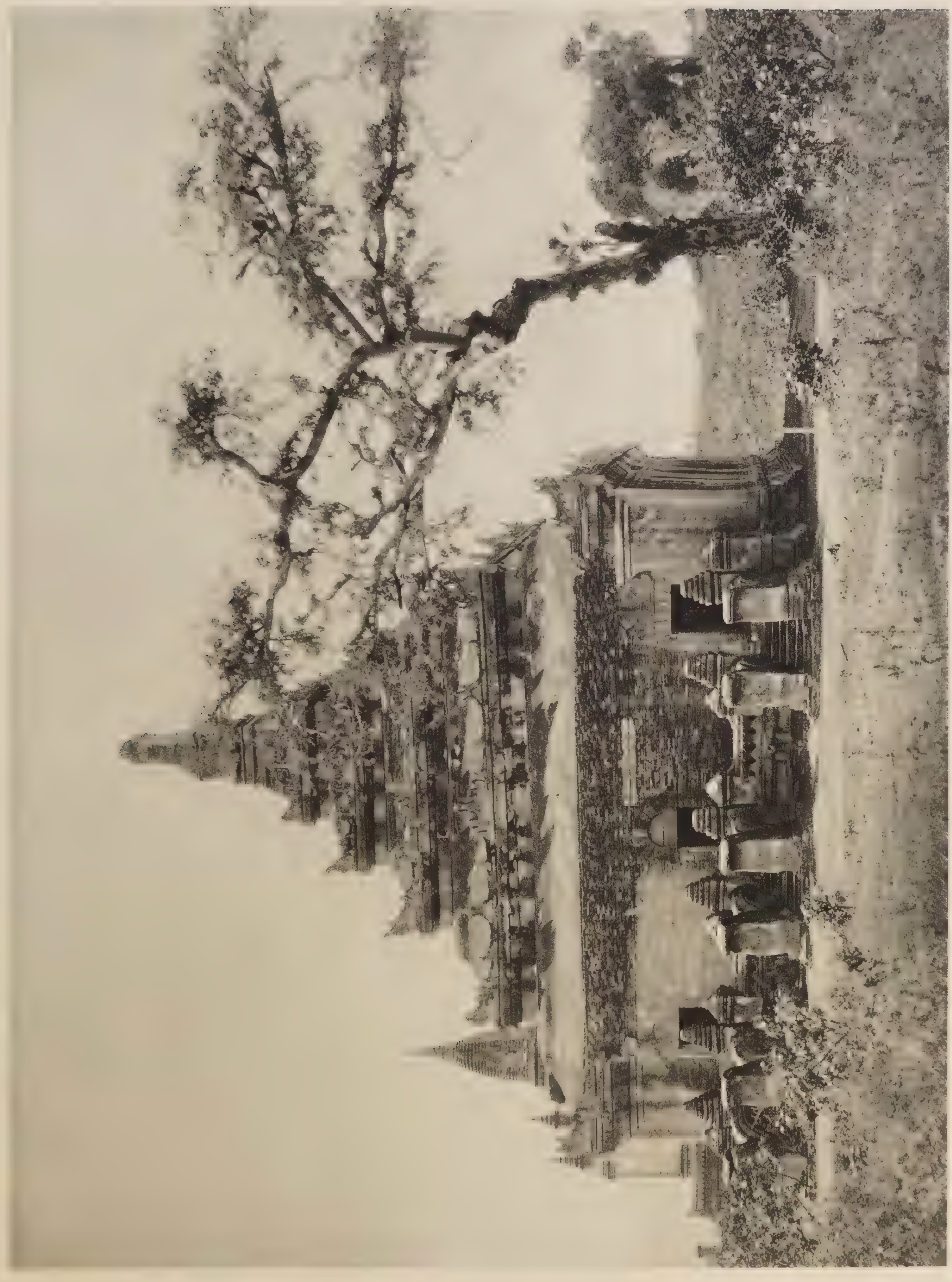


Ein Teil des Ruinenfeldes von Pagan

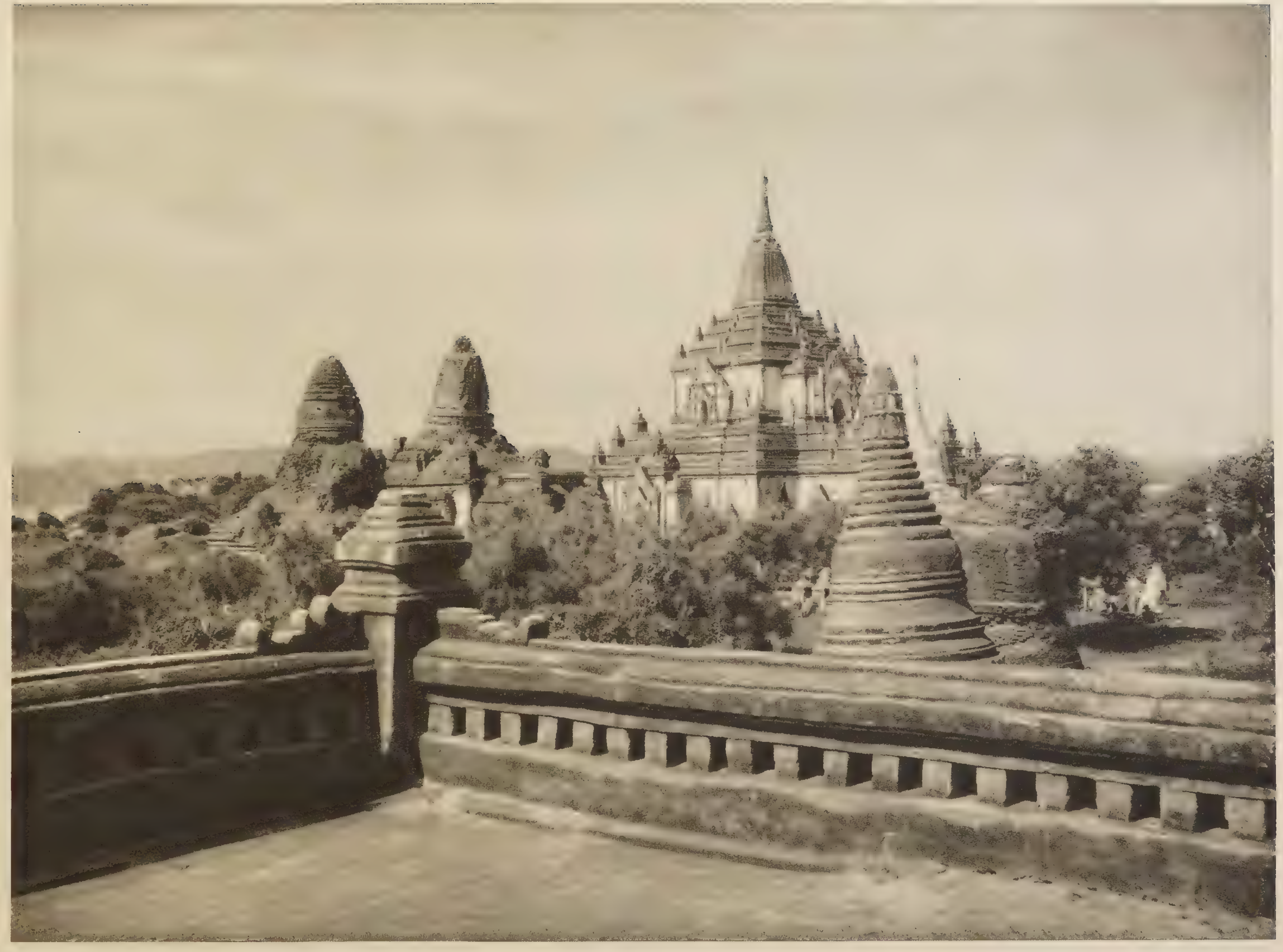
Pagan. Une partie des ruines

Part of the ruins of Pagan

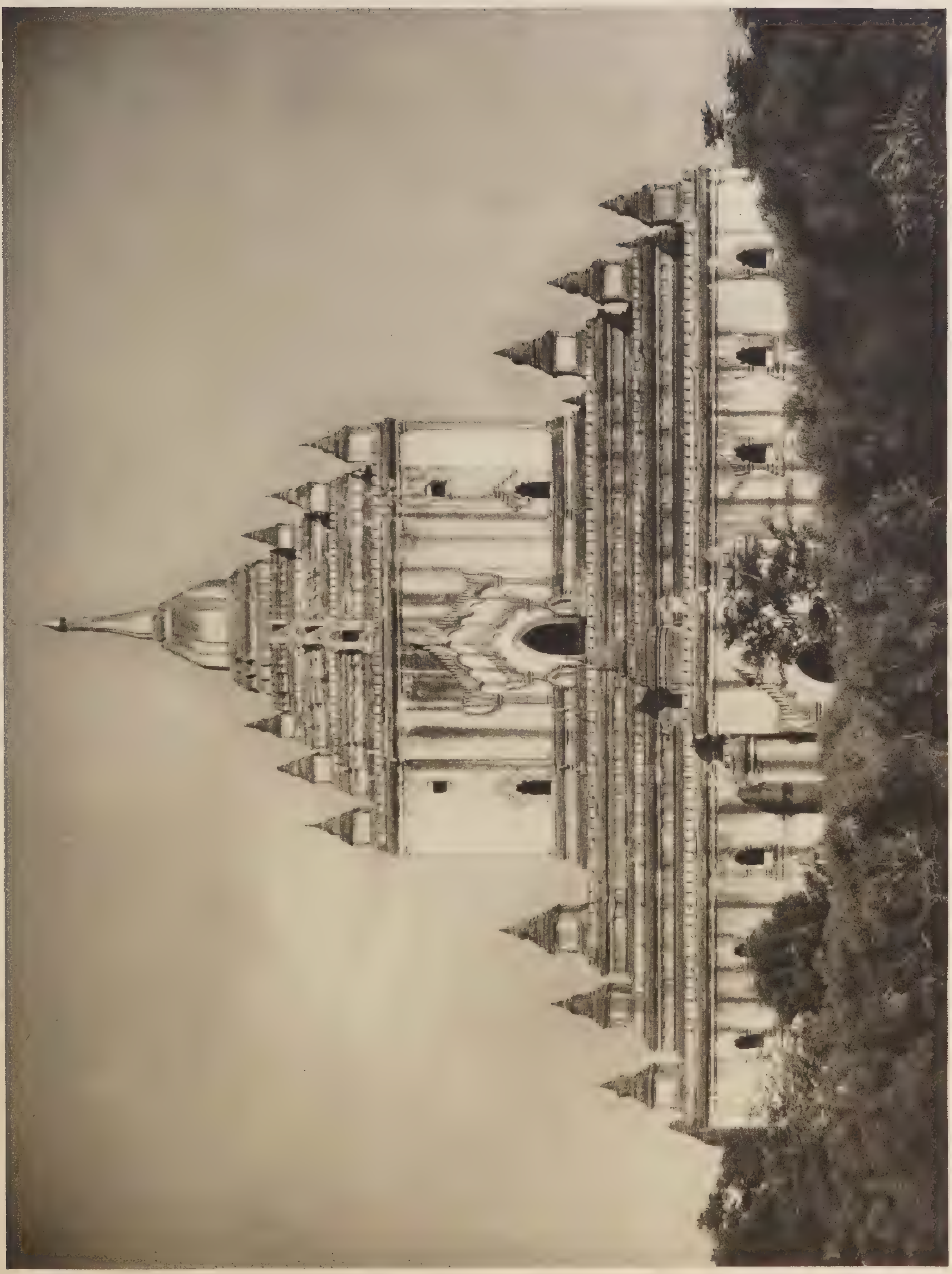
Vista parziale delle rovine di Pagan



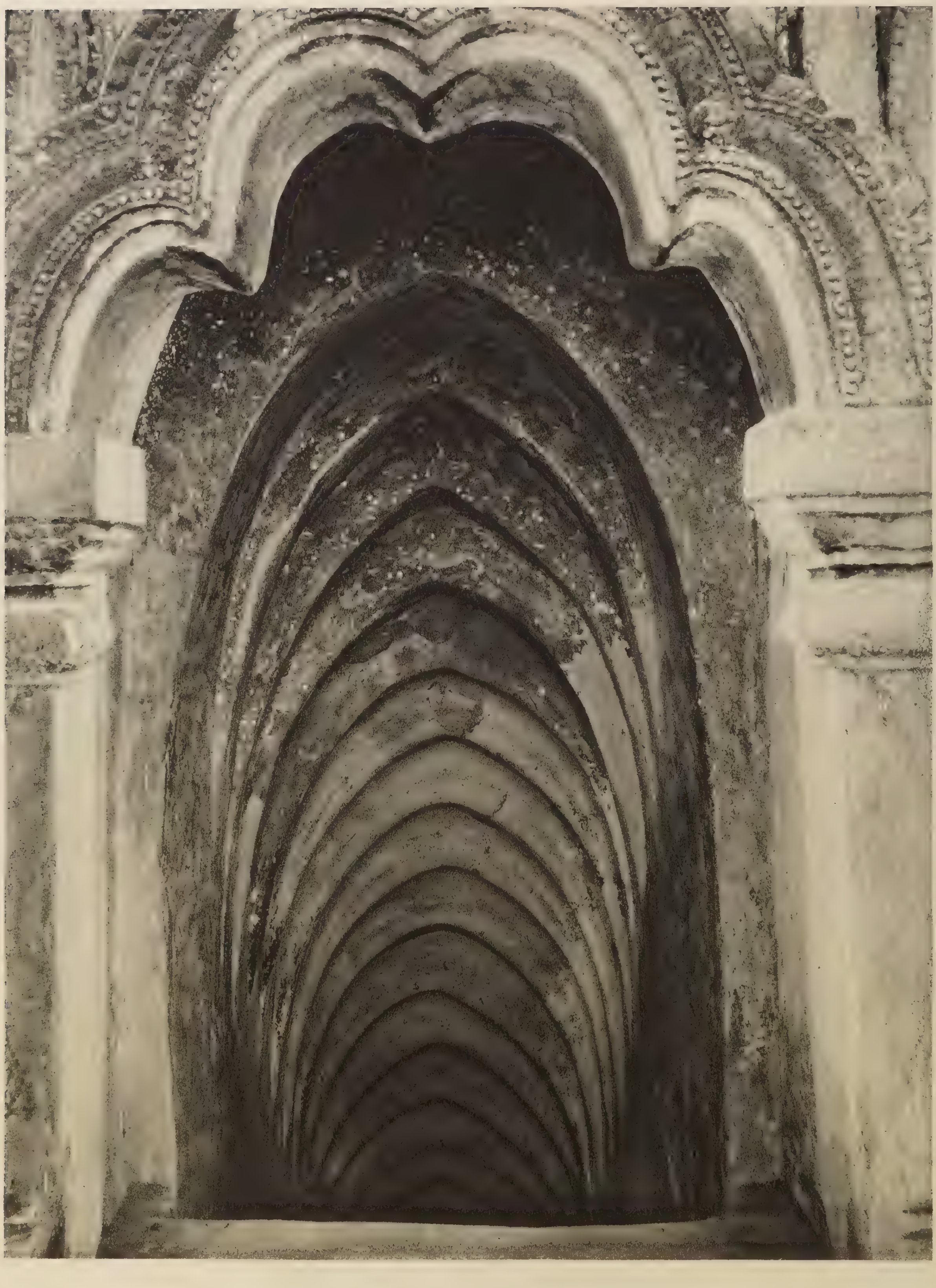
Pagan. Bitagat Taik



Pagan. Gawdawpalin Pagoda



Pagan. Thatbyinnyu Pagoda

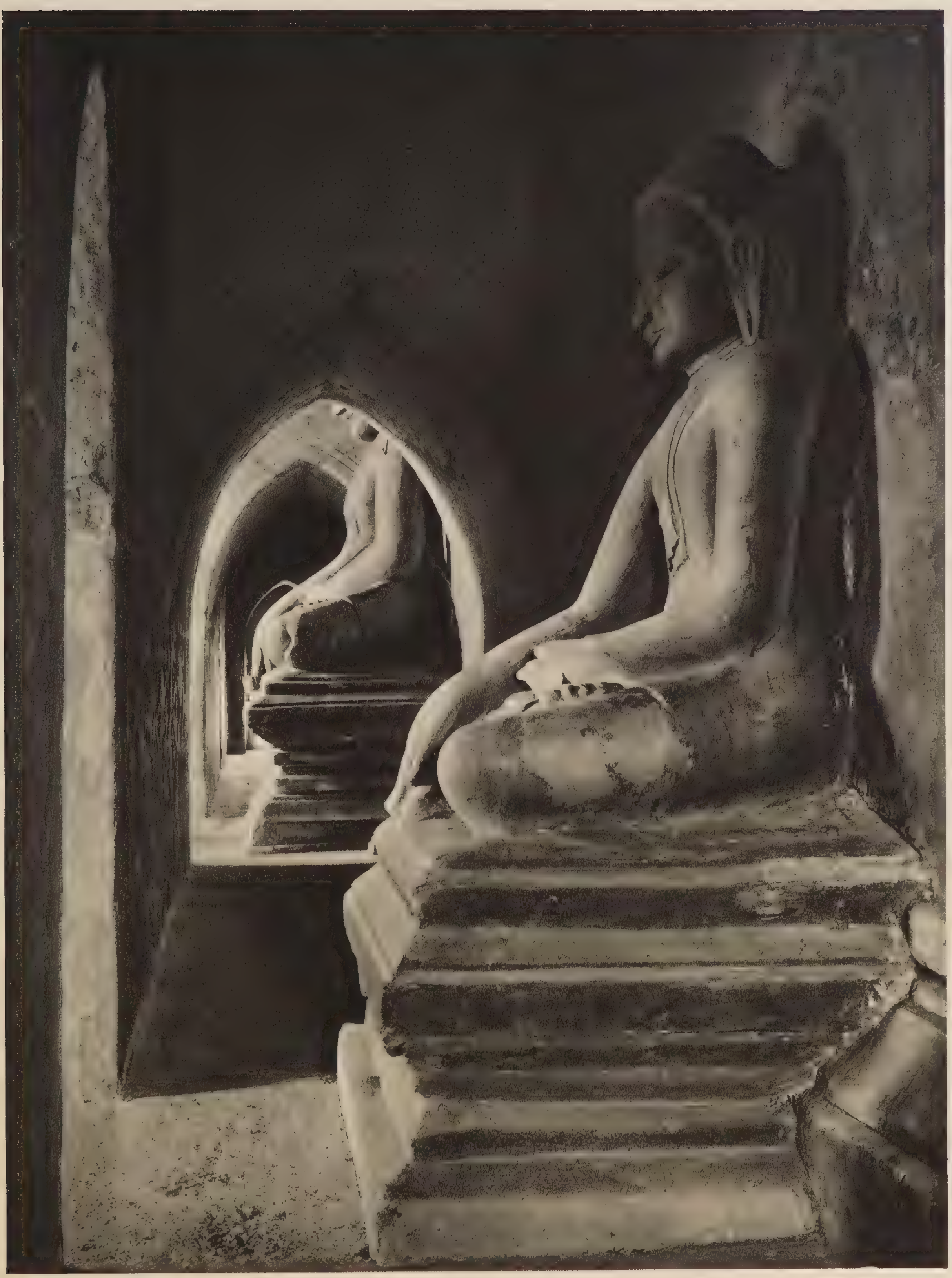


Pagan. Treppendecke in der Thatbyinnyu-Pagode

Pagan. Staircase roof in the Thatbyinnyu Pagoda

Pagan. Pagode de Thatbyinnyu, voûte d'un escalier

Pagan. Soffitto di scala nella pagoda di Thatbyinnyu

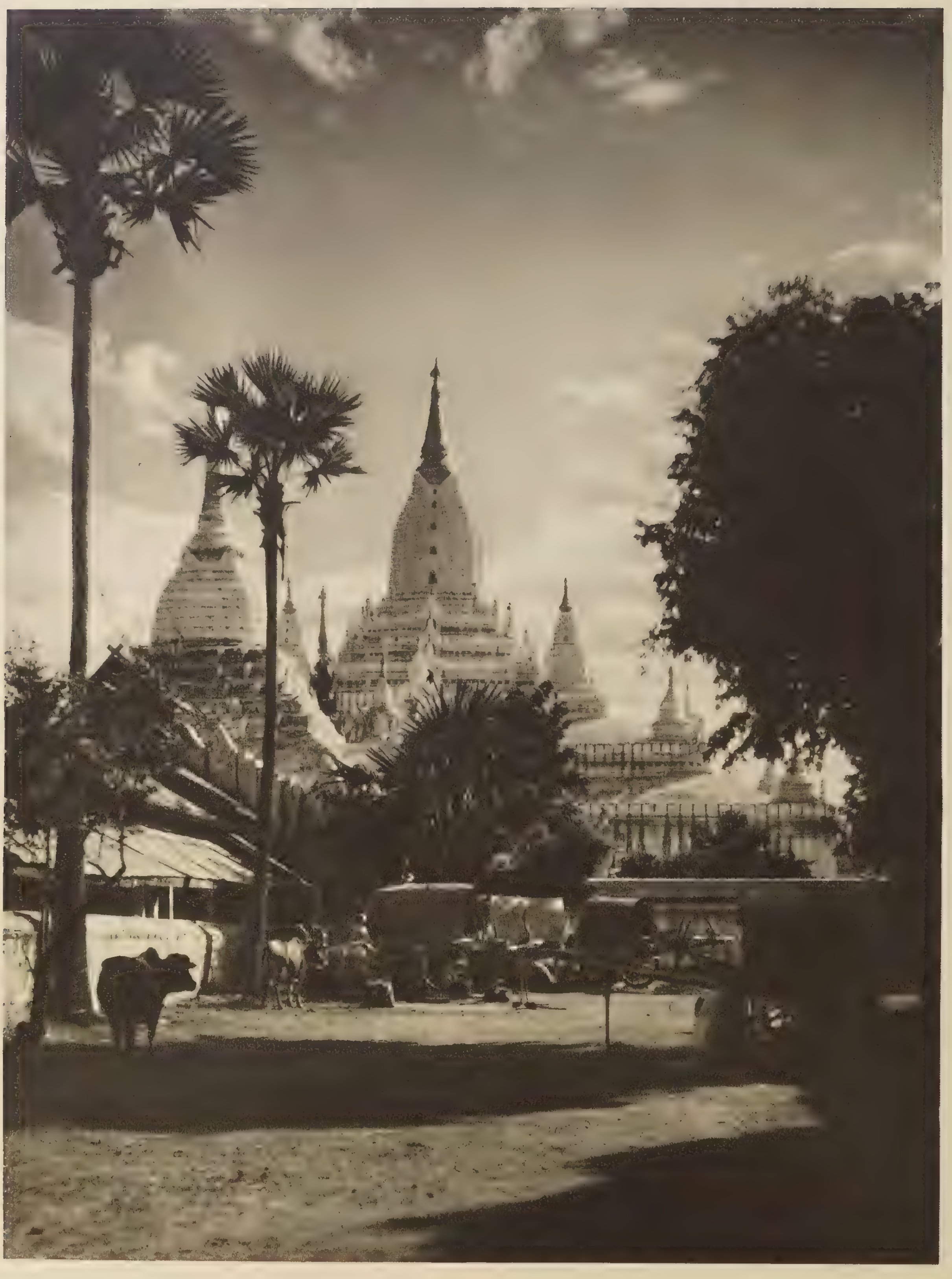


Pagan. Korridor in der Gawdawpalin-Pagode

Pagan. Corridor in the Gawdawpalin Pagoda

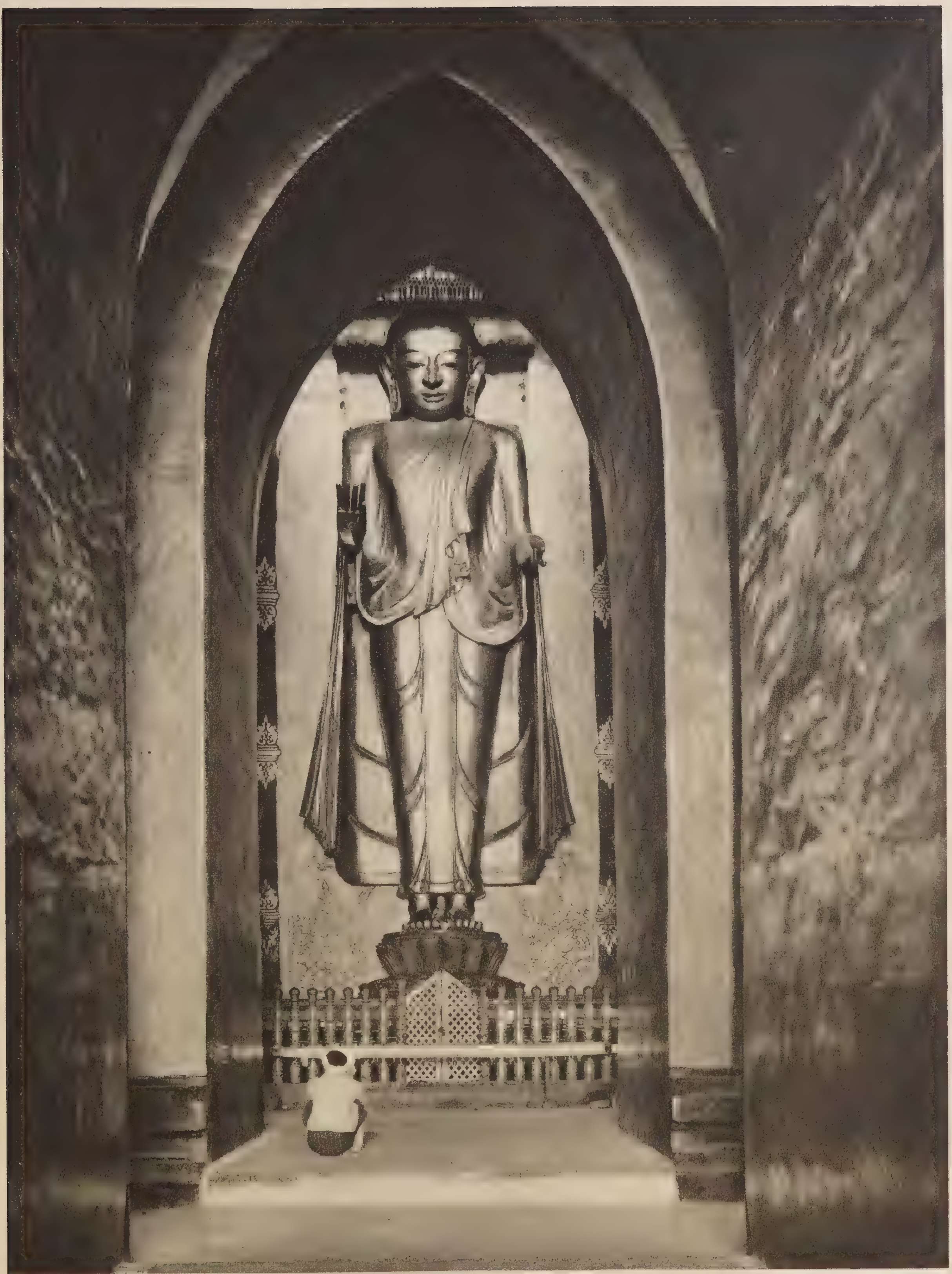
Pagan. Corridor dans la pagode de Gawdawpalin

Pagan. Corridoio nella pagoda Gawdawpalin



Pagan· Ananda-Pagode
Pagan. Pagode d'Ananda

Pagan. Ananda Pagoda
Pagan. Pagoda di Ananda

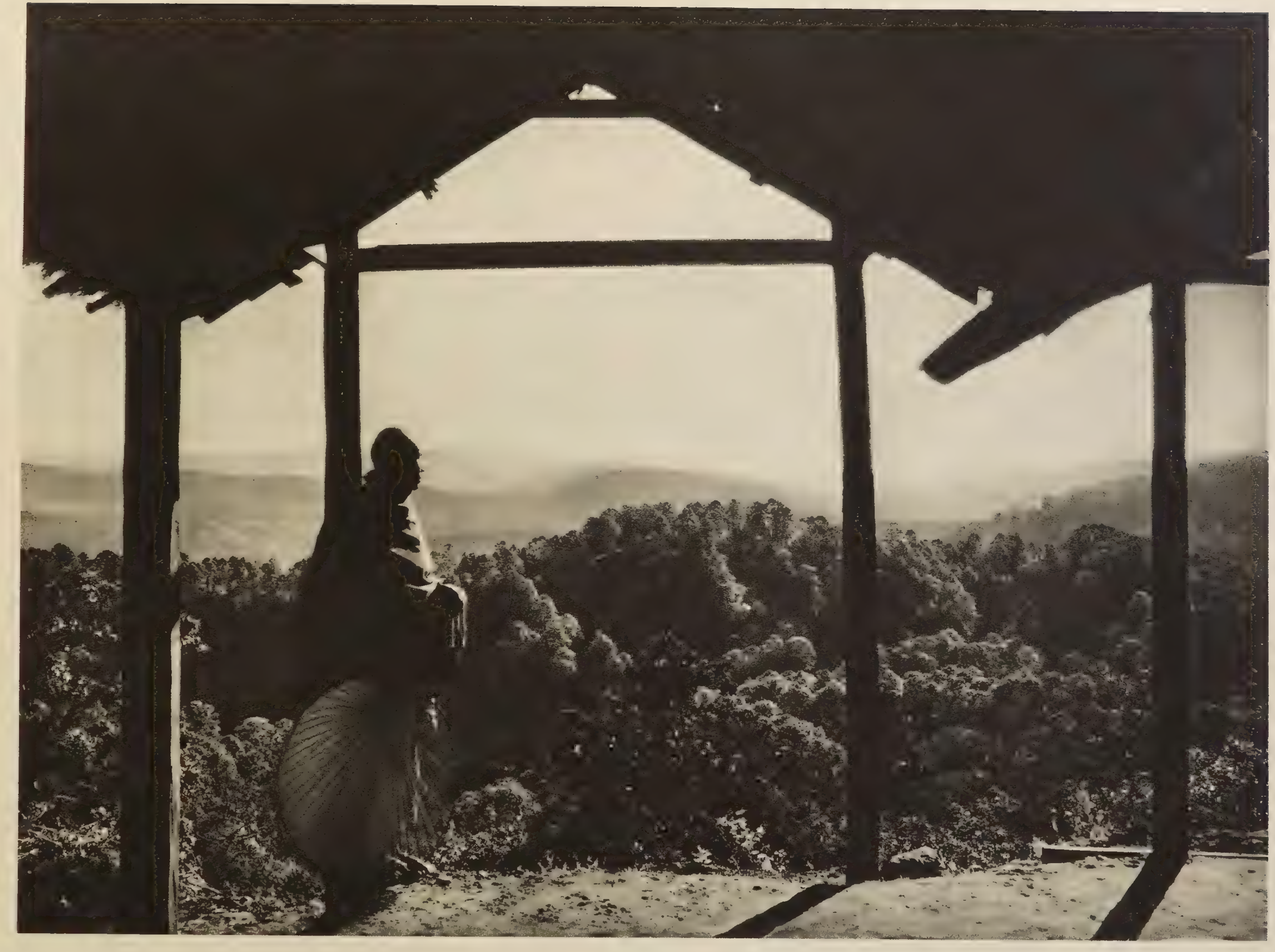


Pagan. Inneres der Ananda-Pagode

Pagan. Intérieur de la pagode d'Ananda

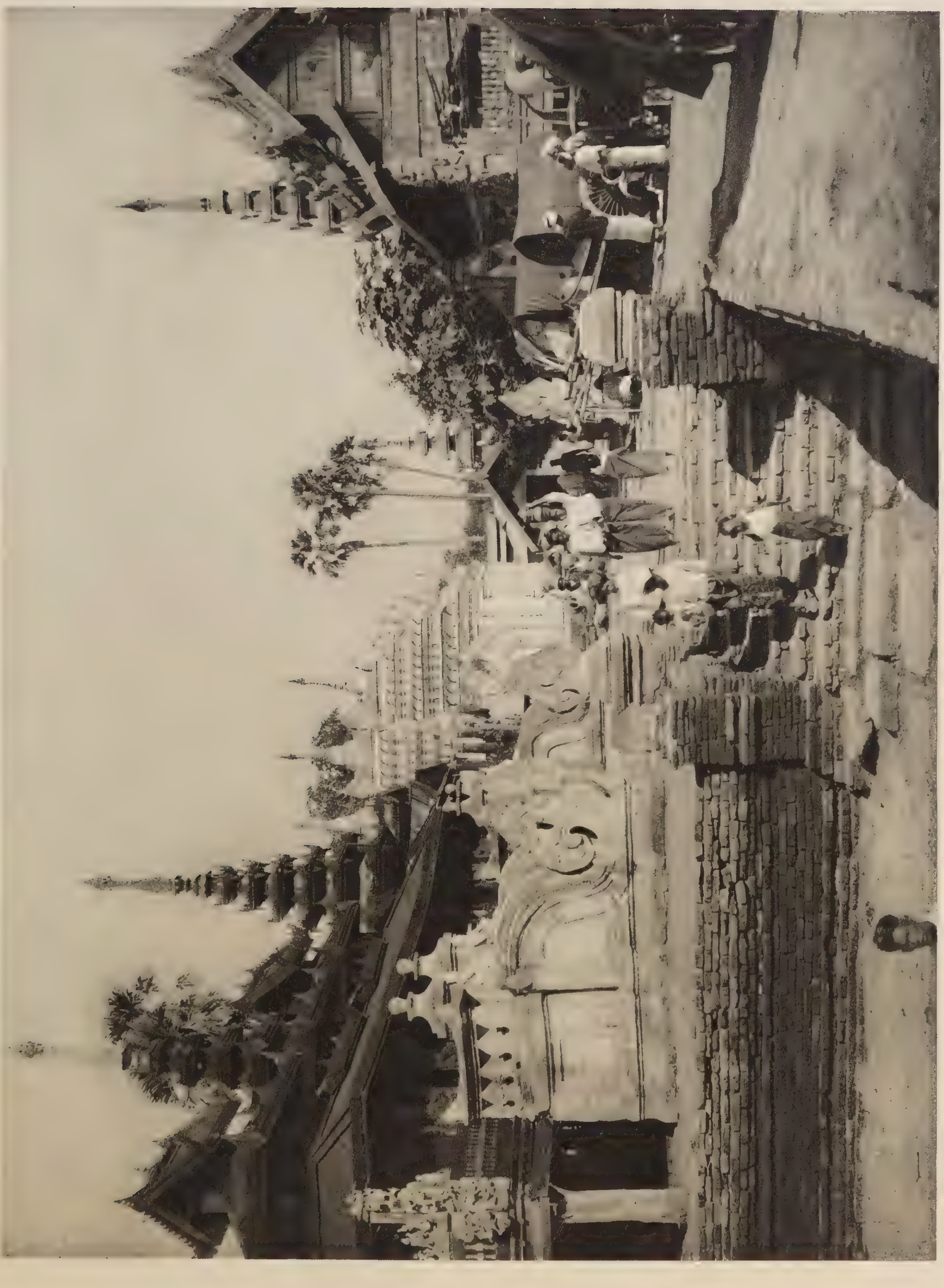
Pagan. Interior of the Ananda Pagoda

Pagan. Interno della Pagoda di Ananda



Mönch in Kalaw (Schanstaaten)
Kalaw (Etats shan). Moine

Monk in Kalaw (Shan States)
Monaco di Kalaw (Stati Scian)

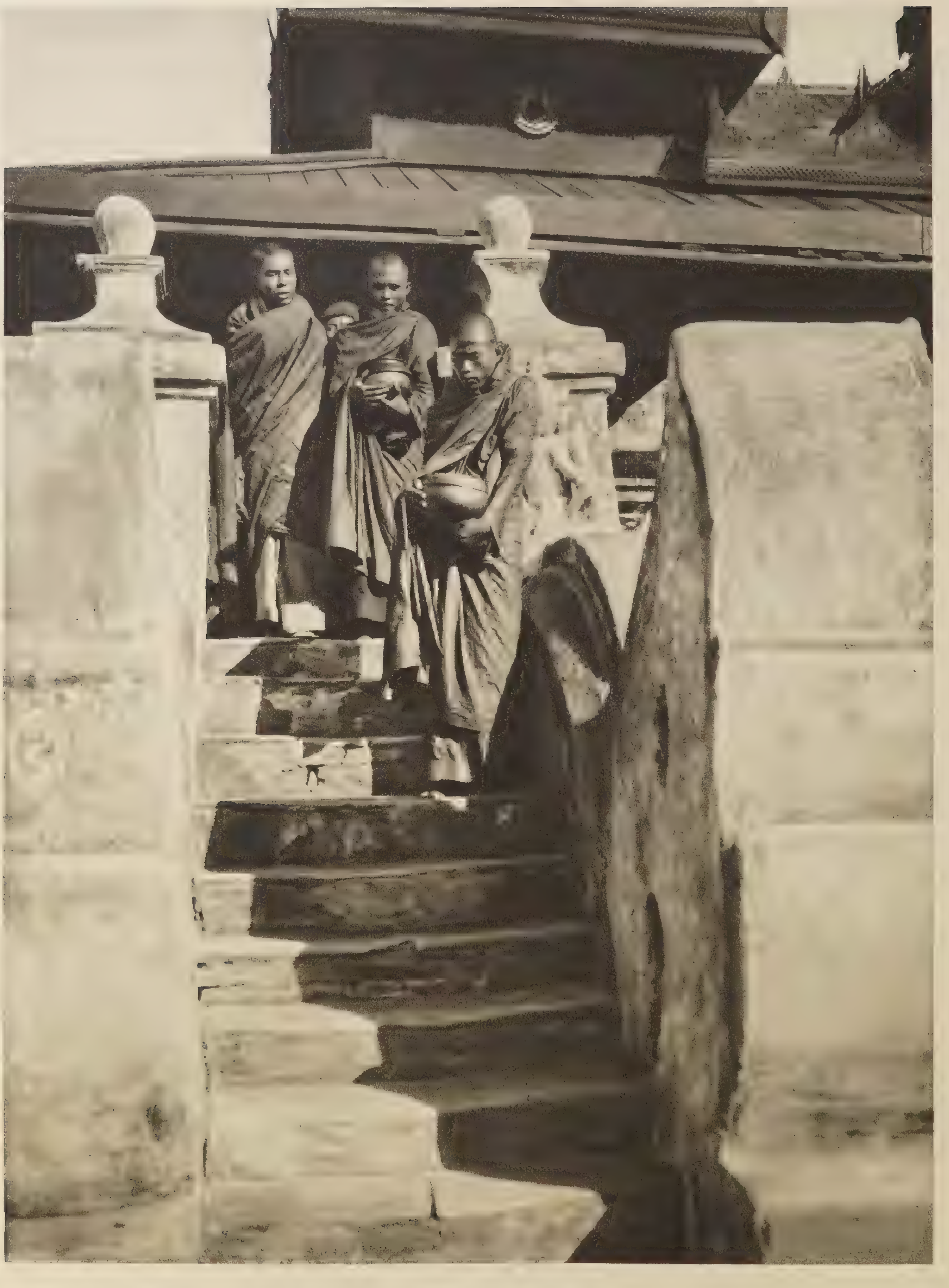


Ananda-Kloster in Pagan

Ananda Monastery, Pagan

Le cloître d'Ananda à Pagan

Convento di Ananda a Pagan

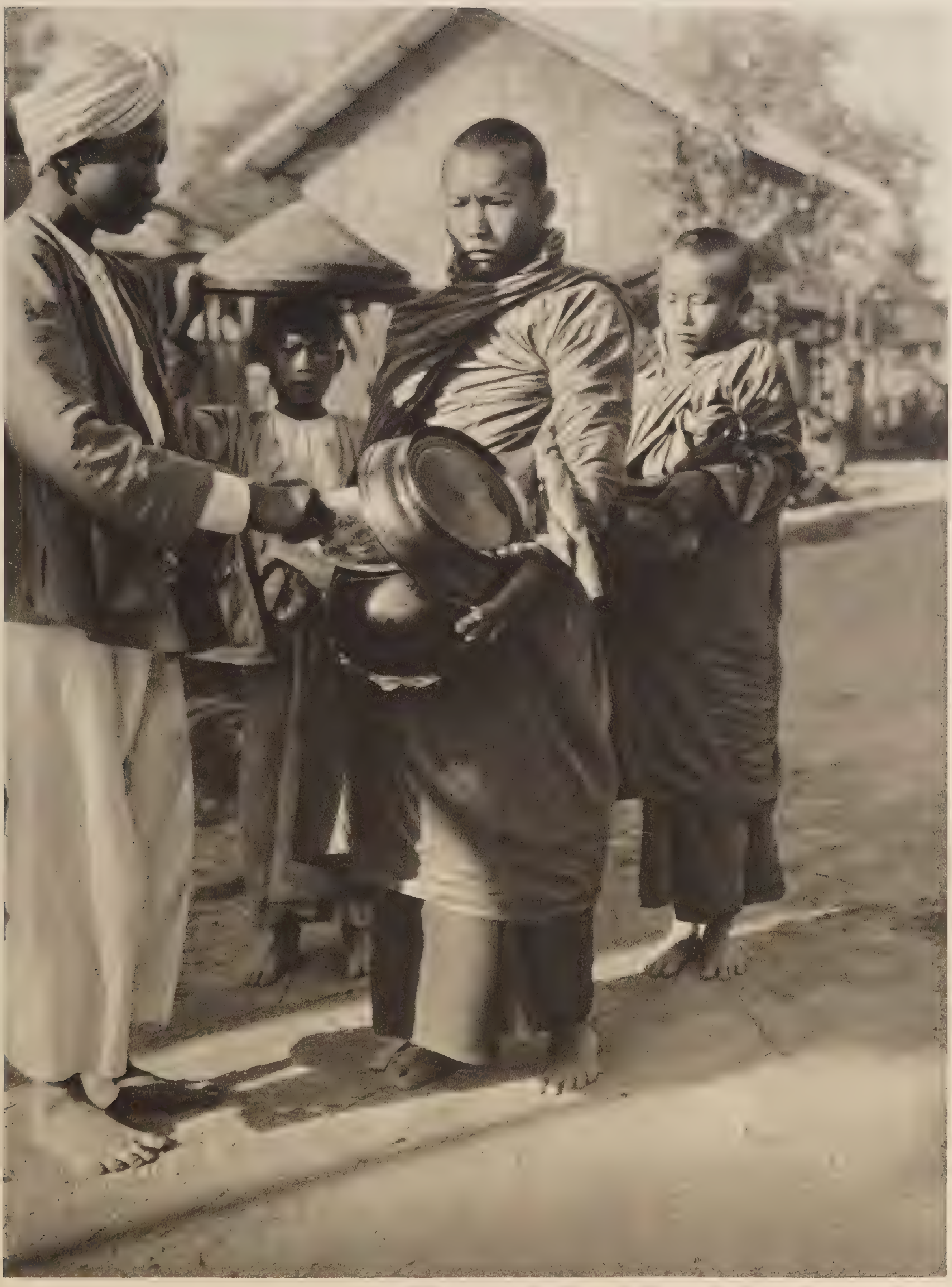


Mönche verlassen frühmorgens das Kloster mit der Almosenschale

Monks leaving the monastery at early morning with the begging bowl

Moines quittant le cloître de grand matin avec leur sébille pour recueillir les aumônes

Monaci che escono di buon'ora dal convento col vaso dell'elemosina

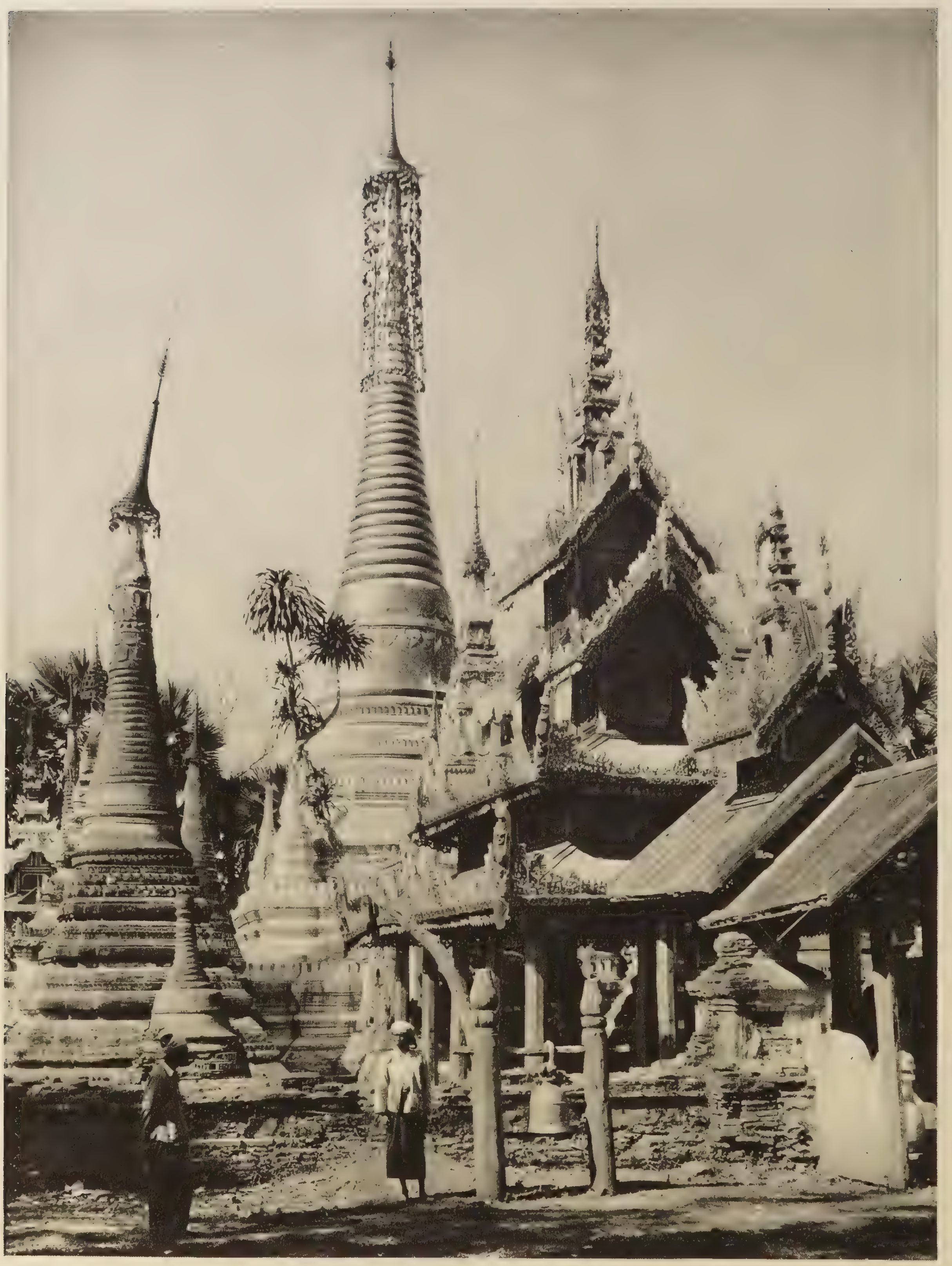


Mönche beim Almosensammeln

Monk collecting alms

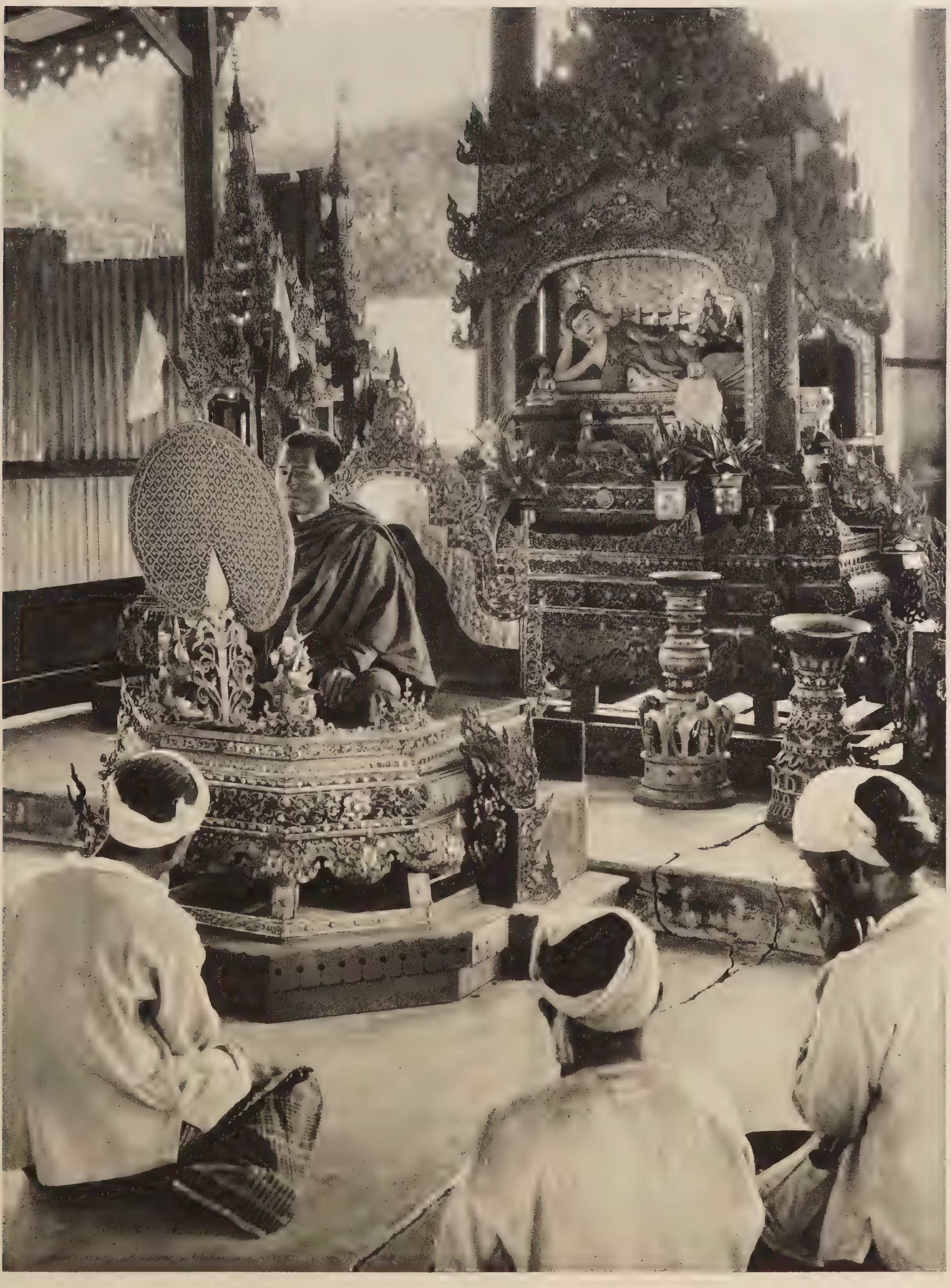
Moines recueillant les aumônes

Monaci che raccolgono le elemosine



Pagode in Namtok (Schanstaaten)
Namtok (Etats shan). Pagode

Pagoda in Namtok (Shan States)
Pagoda a Namtok (Stati Scian)

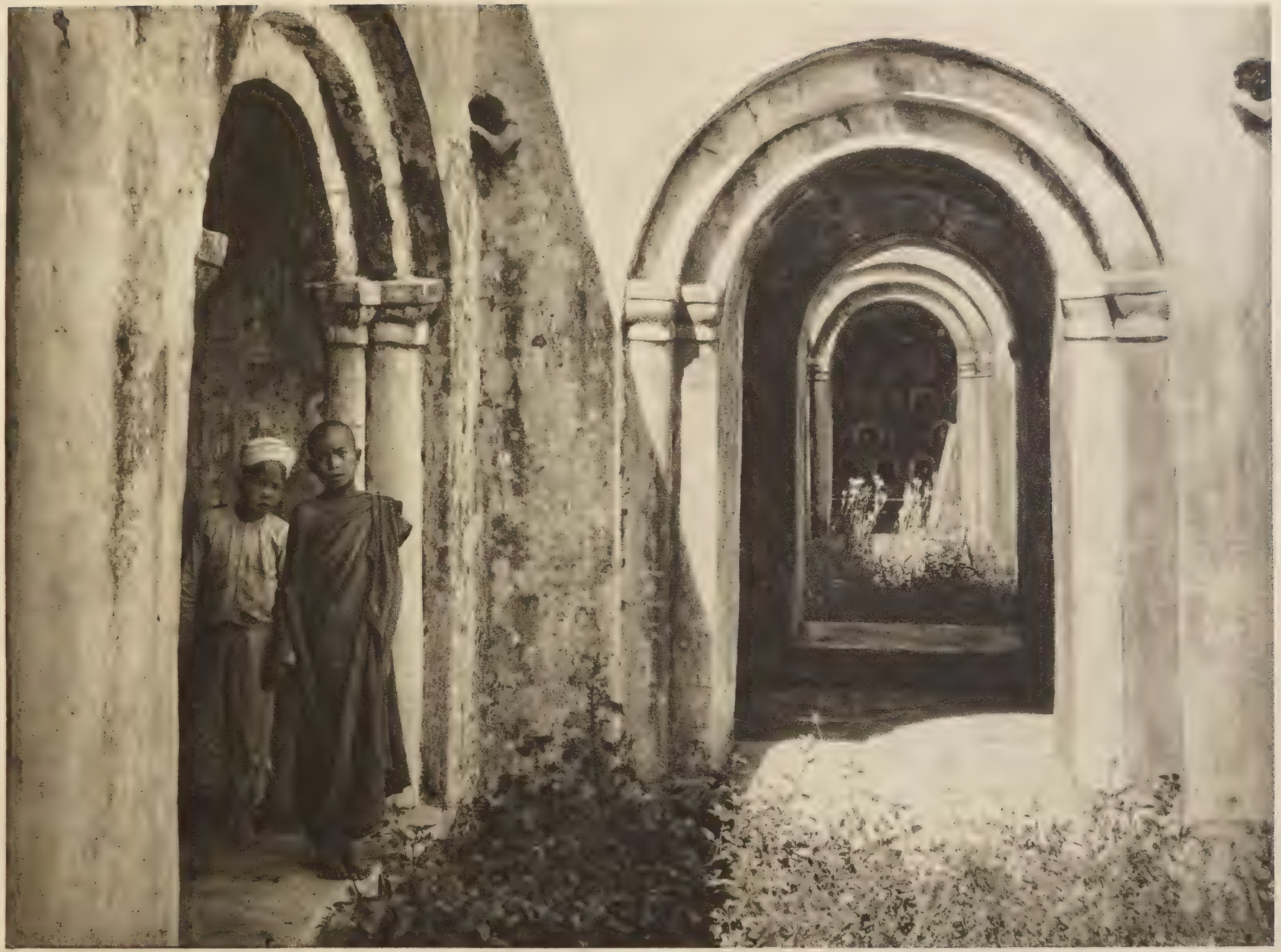


In der Gebetshalle des Klosters von Namtok

In the hall of prayer of the Namtok monastery

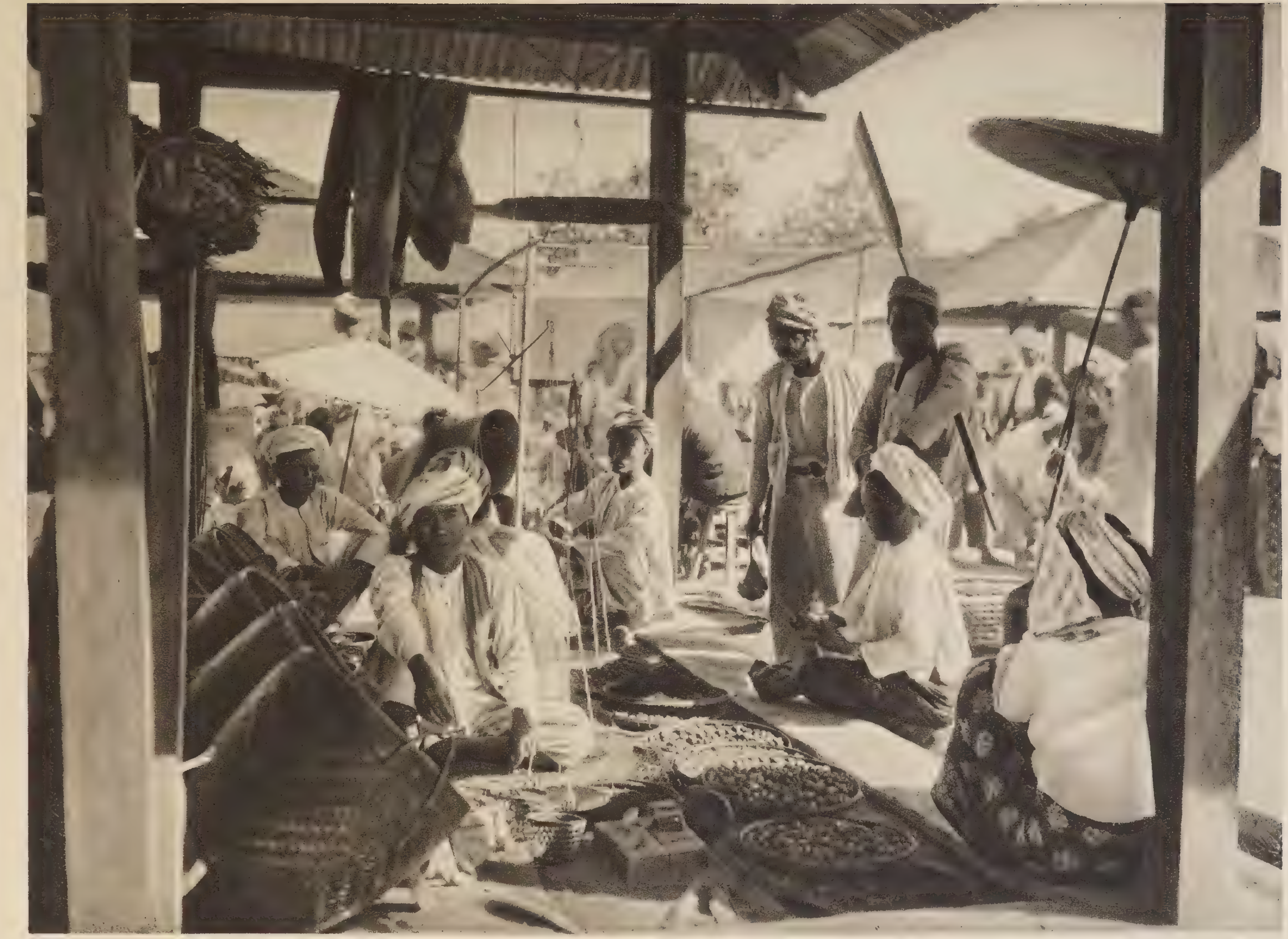
Salle des prières du cloître de Namtok

Nella sala di preghiera del convento di Namtok



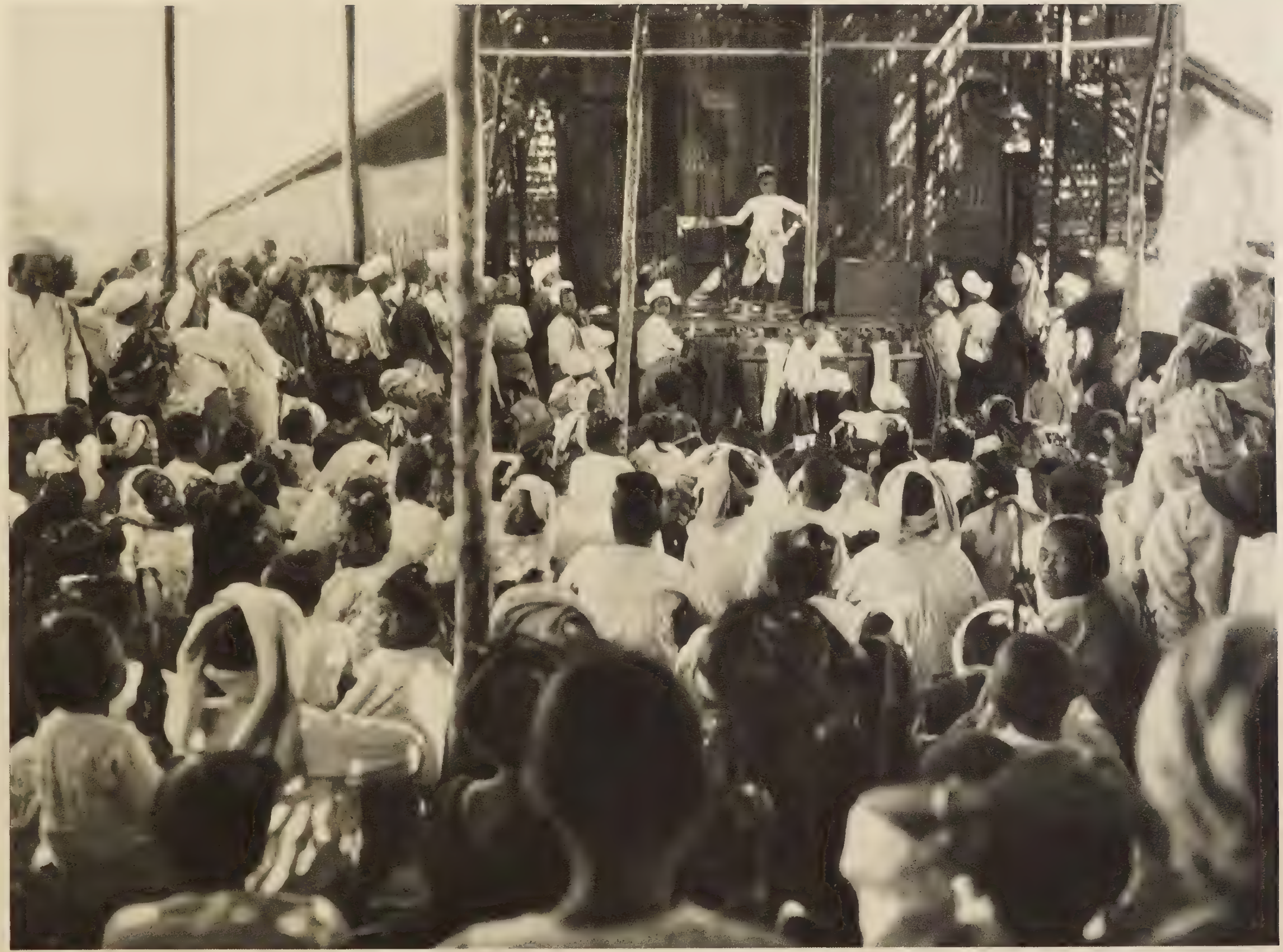
Kreuzgang eines Schanklosters (Yawnghwe)
Cloître shan (Yawnghwe)

Calvary of a Shan monastery (Yawnghwe)
Portico di convento scian (Yawnghwe)



Markt in Yawnghwe
Marché à Yawnghwe

Market in Yawnghwe
Mercato di Yawnghwe

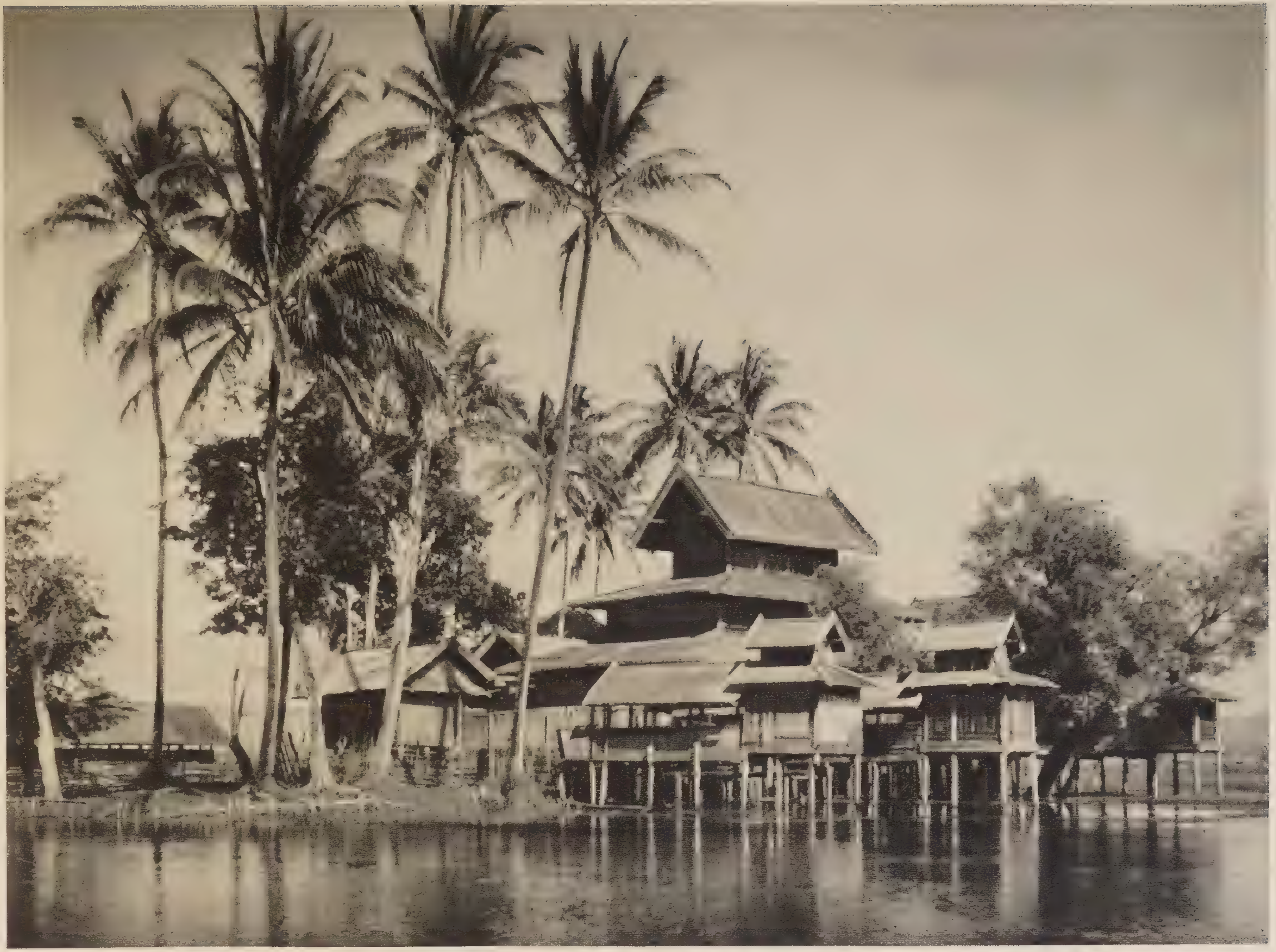


Burmanische Wanderbühne

Théâtre ambulant en Birmanie

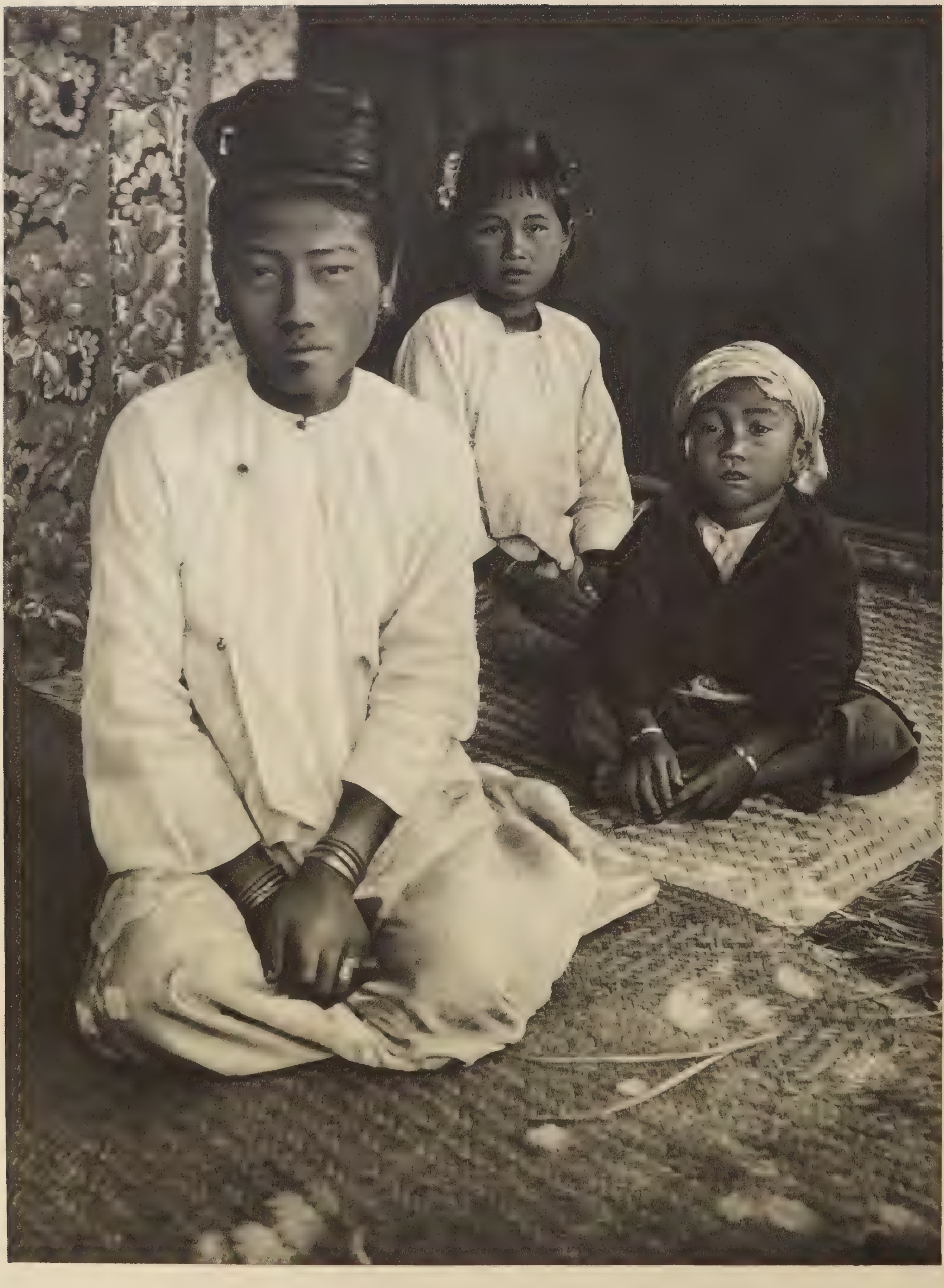
Burmese wandering players

Teatro birmanese ambulante



Kloster am Bailu-Fluss
Monastère au bord du Baïlou

Monastery on the Bailu river
Convento sul fiume Bailu

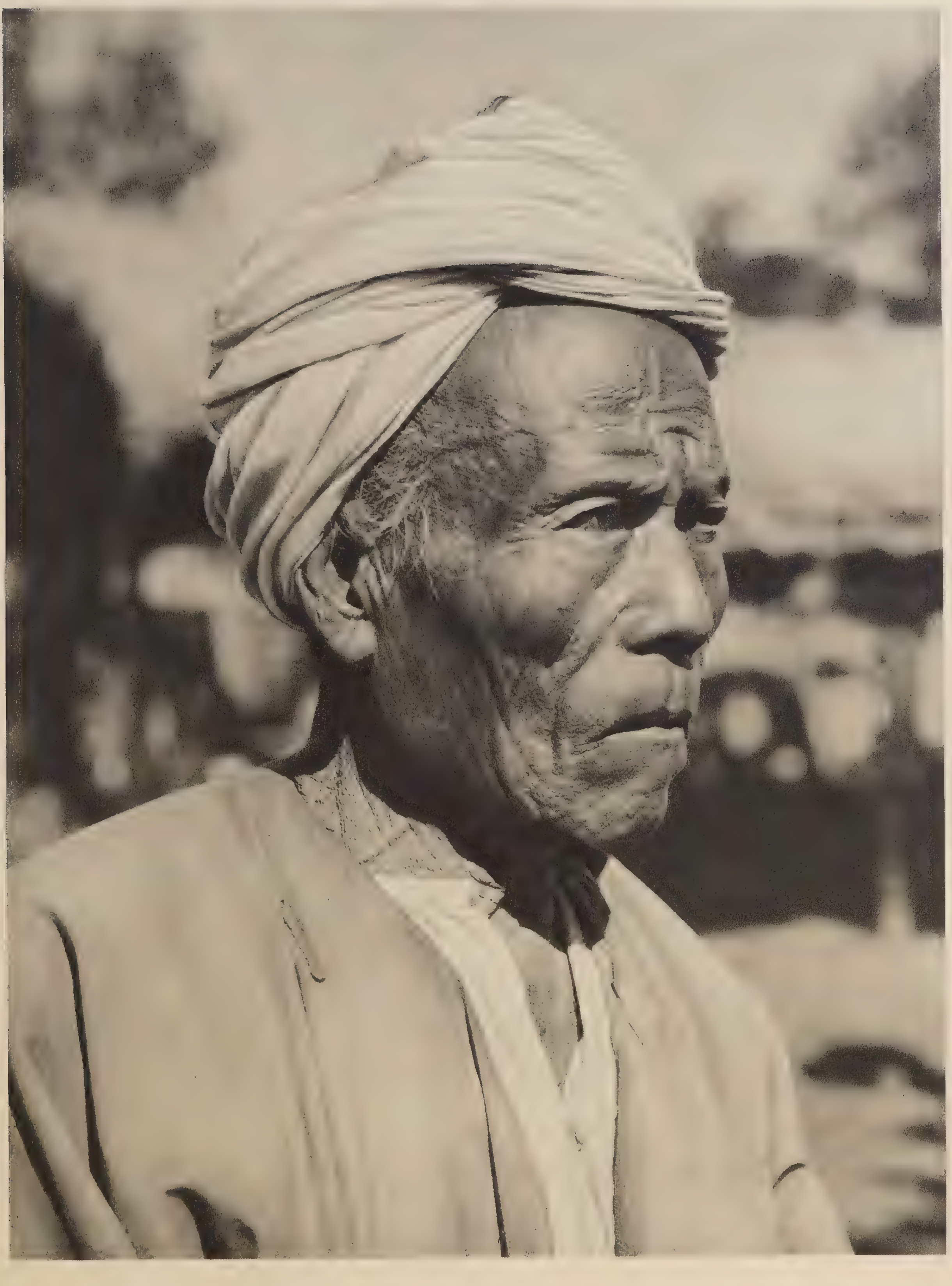


Geschwister einer Schan-Familie

Members of a Shan family

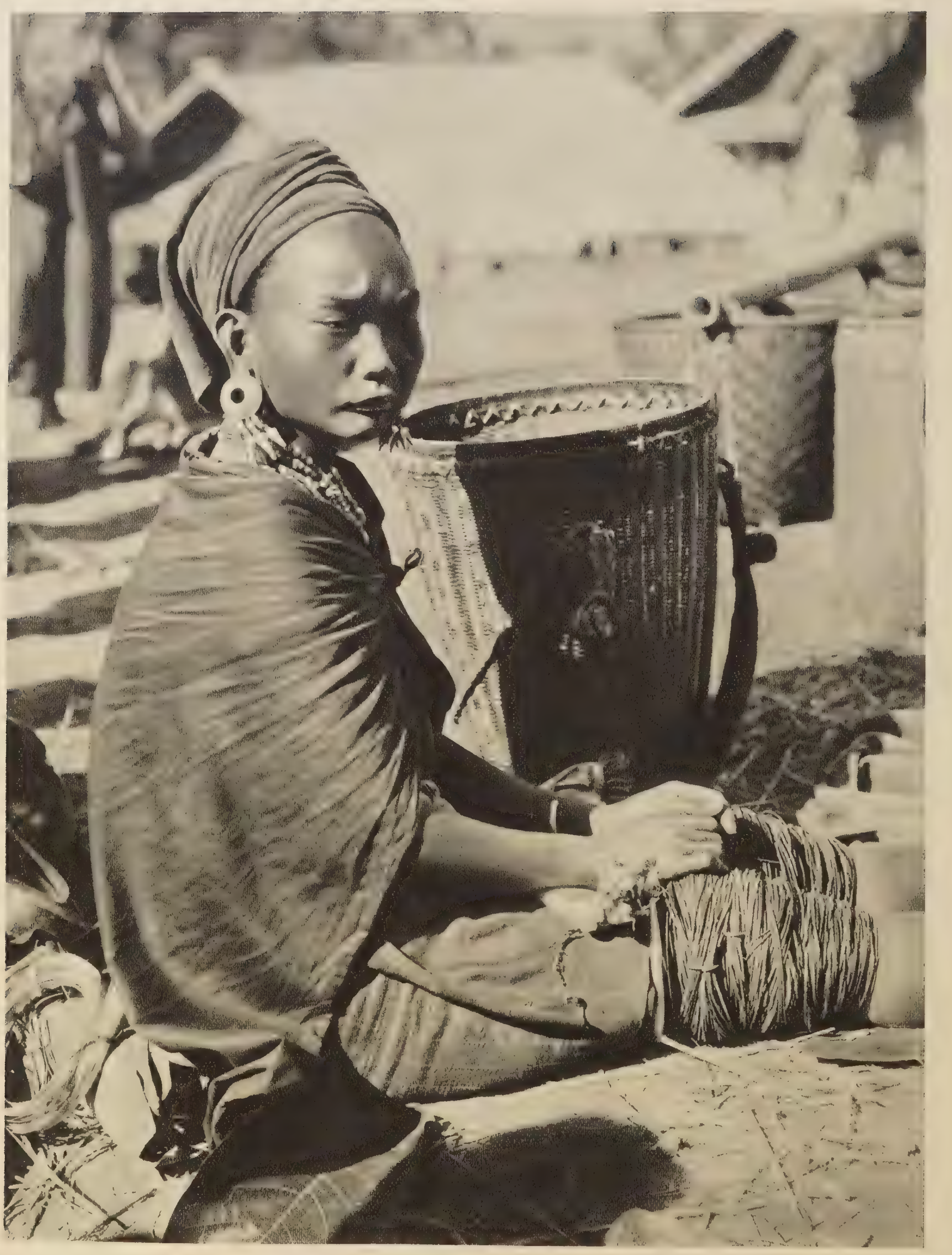
Enfants d'une famille shan

Fratelli e sorelle scian



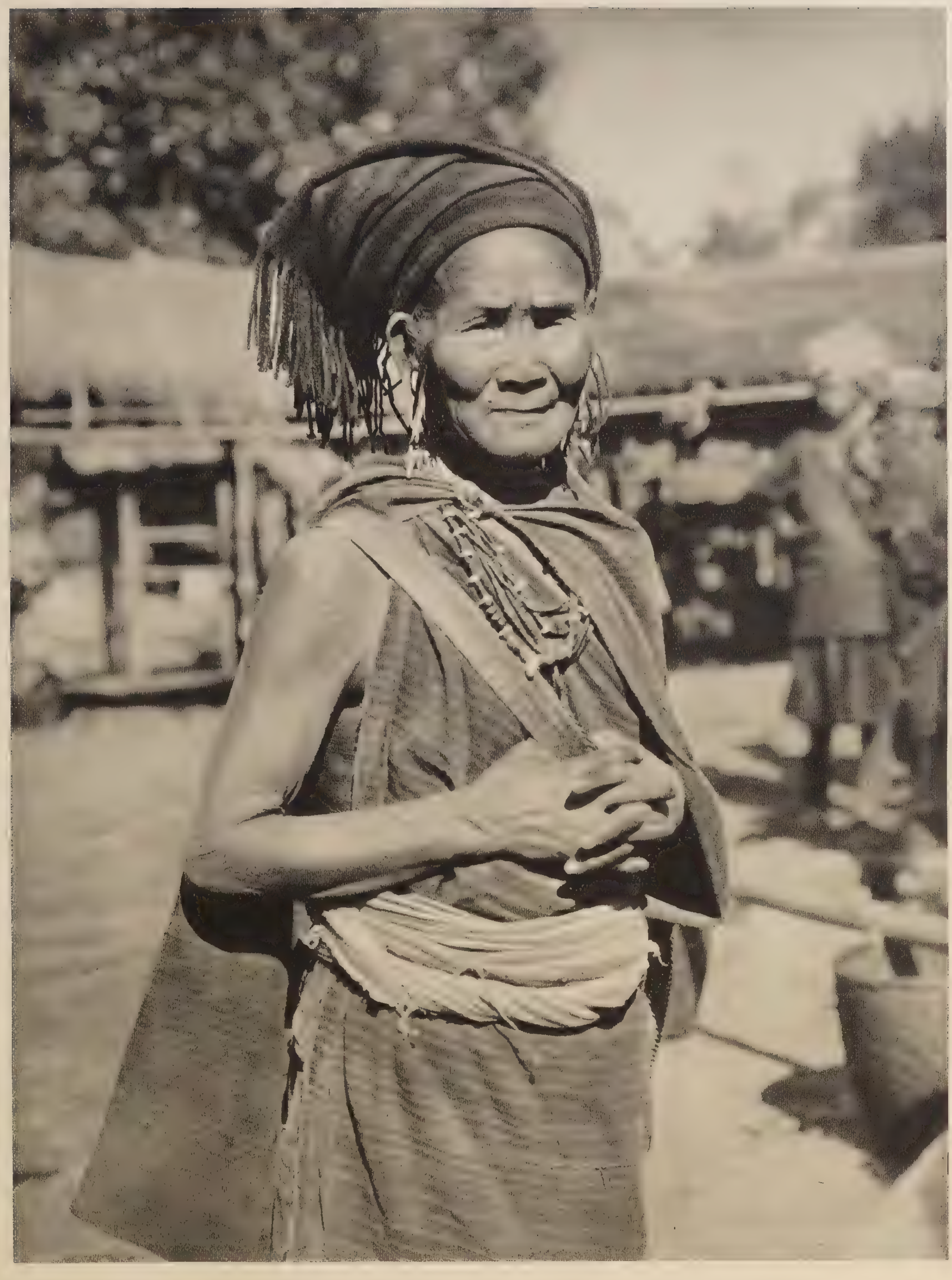
Dorfhauptmann in den Schanstaaten (Pekong)
Chef de village dans les Etats shan (Pekong)

Village headman in the Shan States (Pekong)
Capitano di villaggio negli Stati Scian (Pecong)



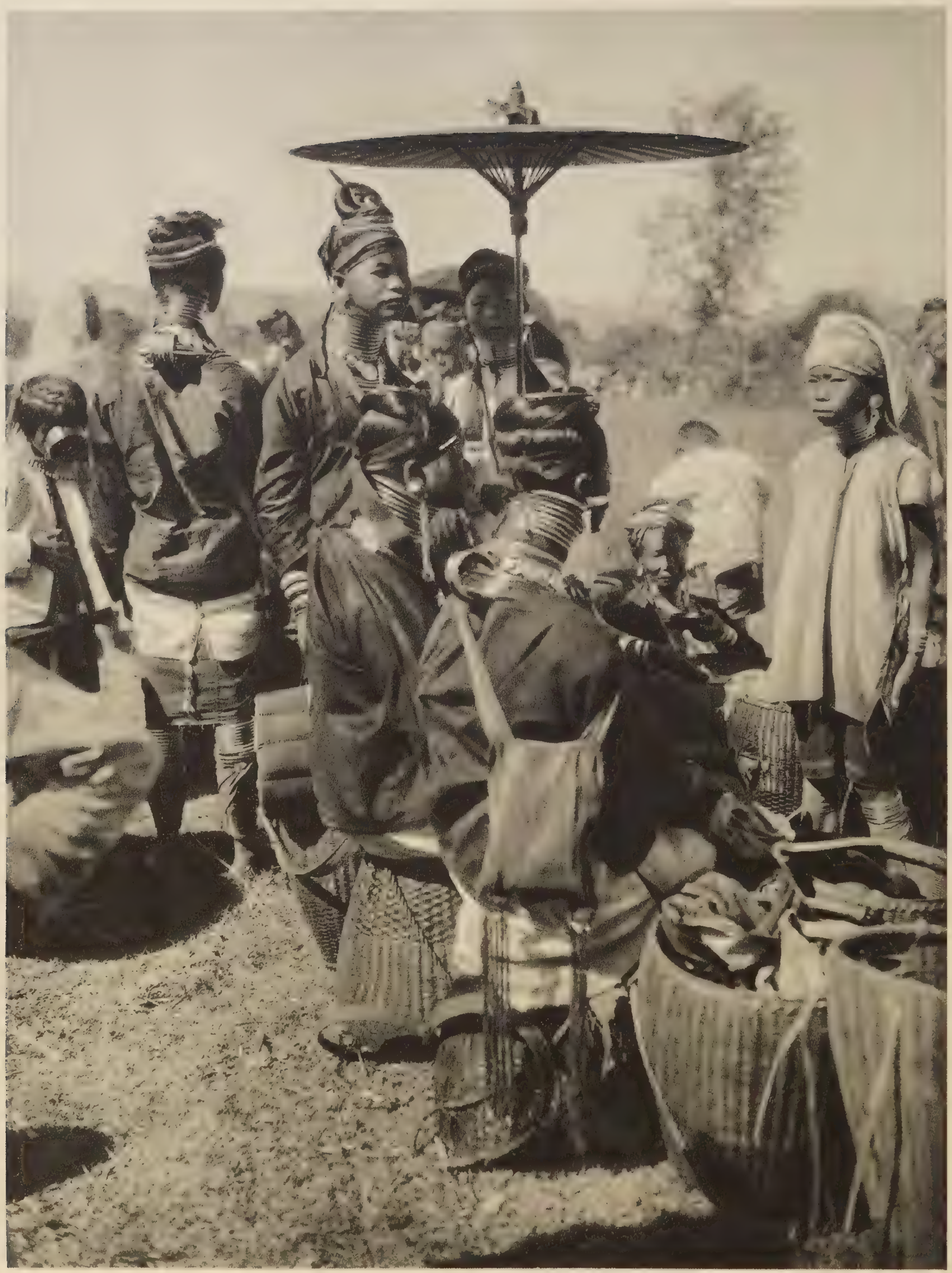
Karenni-Mädchen auf dem Markt
Jeunes filles Karenni au marché

Karenni girls at the market
Ragazza karen al mercato



Karenfrau in Namtok
Femme Karen à Namtok

Karen woman in Namtok
Donna karen a Namtok

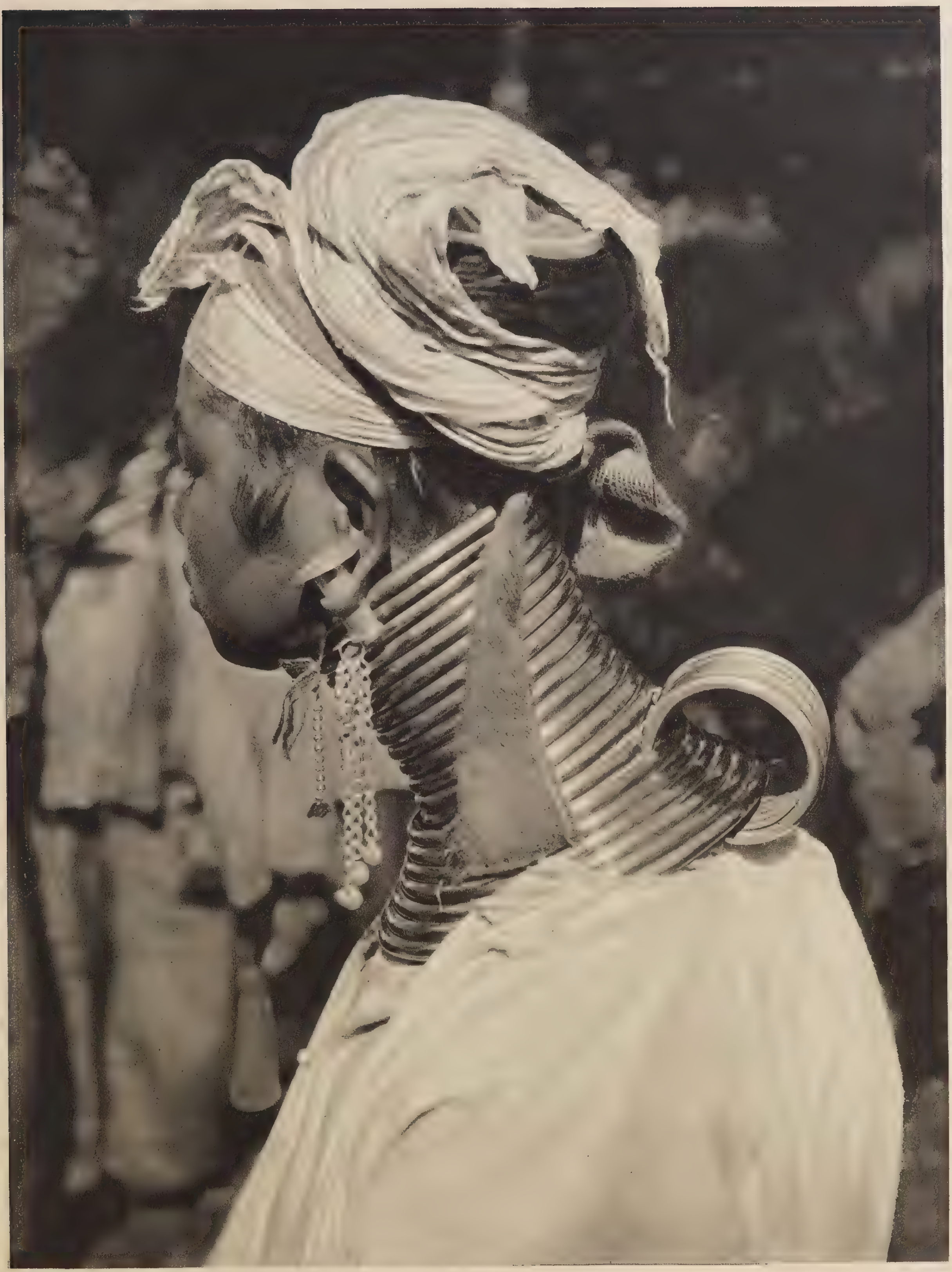


Padaung-Frauen auf dem Markt (Pekong)

Padaung women at the market (Pekong)

Femmes Padaung au marché (Pekong)

Donne padaung al mercato (Pecong)

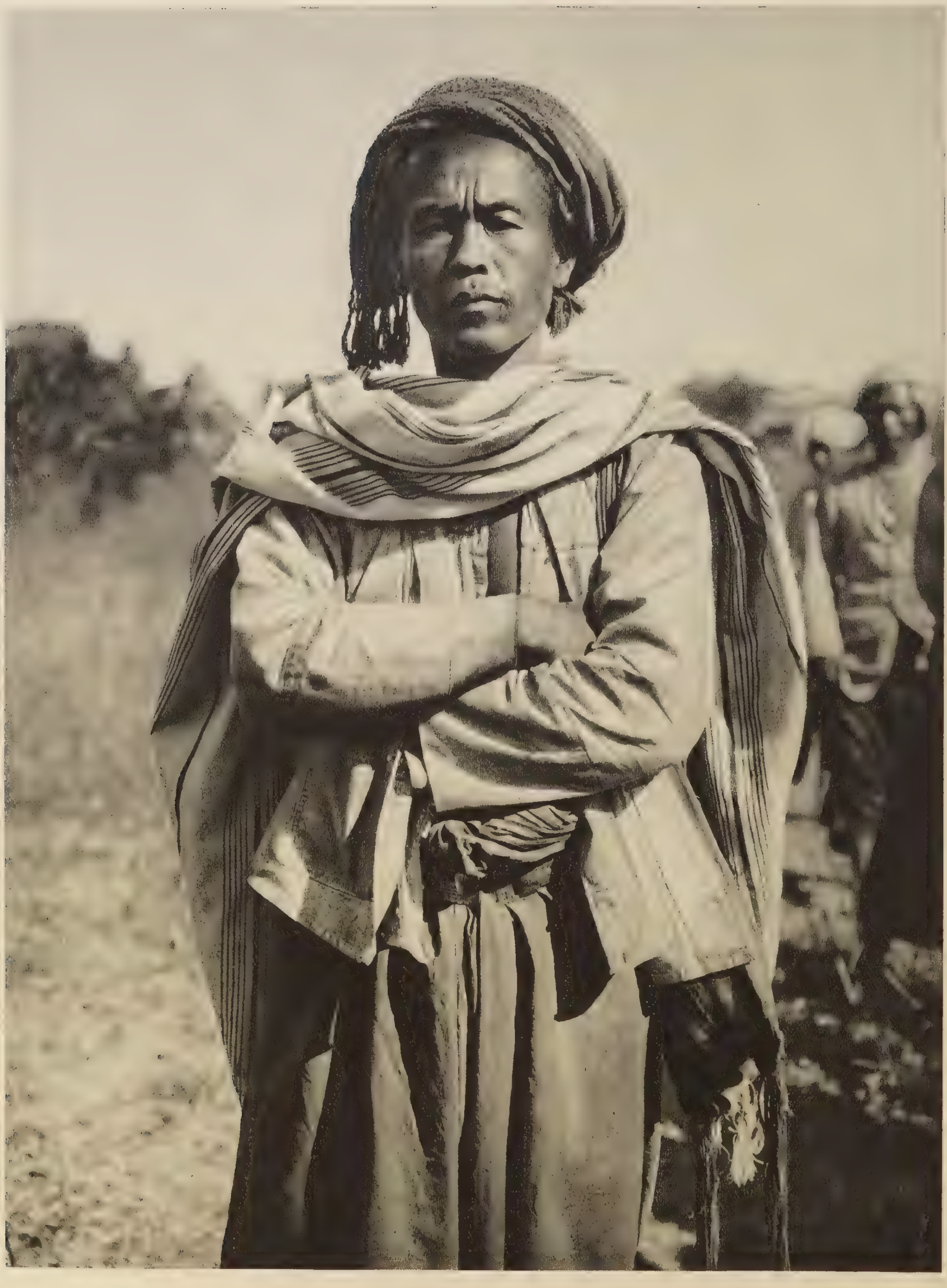


Padaung-Mädchen mit Messing-Halsschmuck

Jeune fille Padaung avec son collier de cuivre

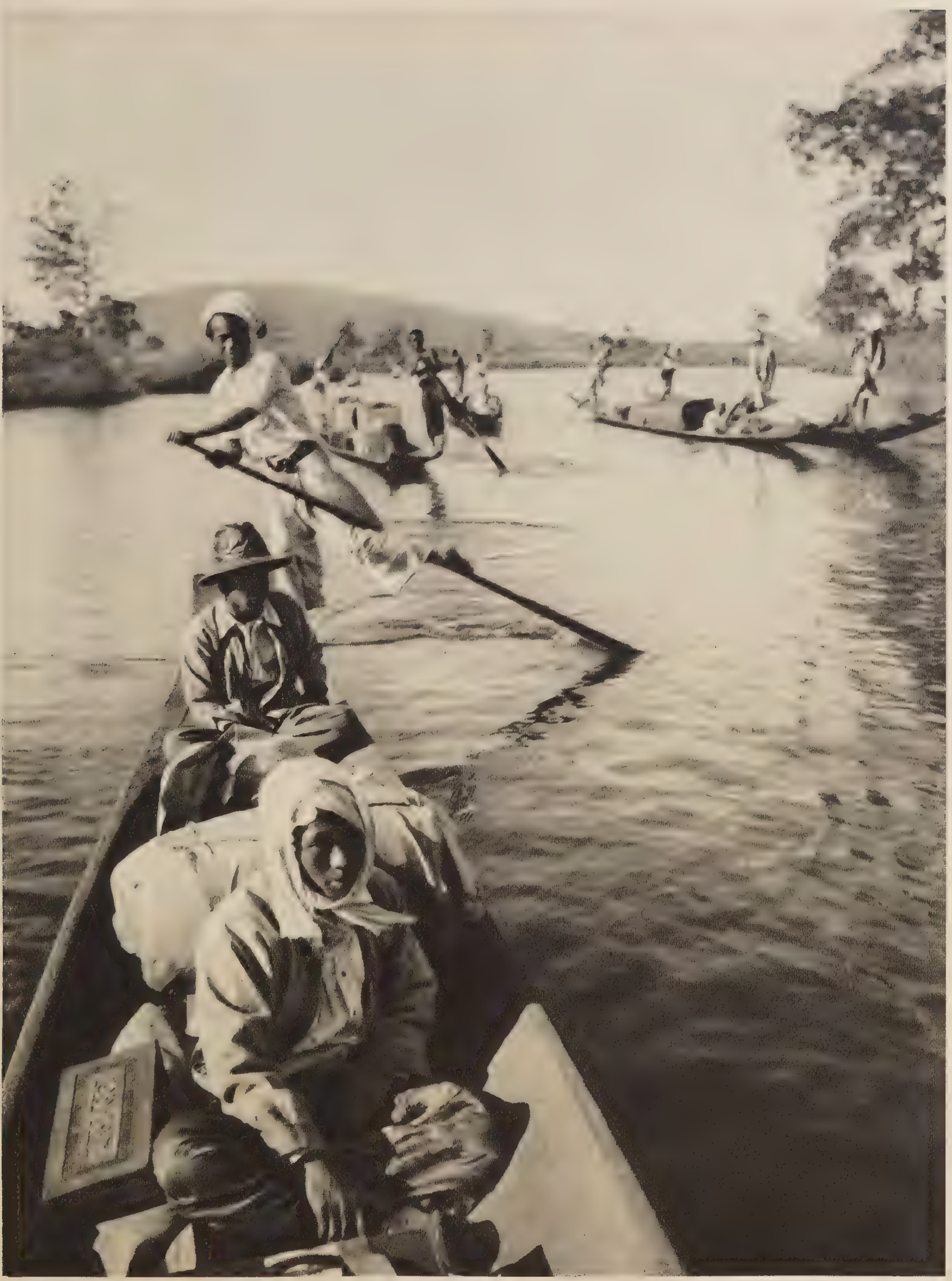
Padaung girl with brass necklace

Fanciulla padaung con collana di ottone



Ein Padaung
Un Padaung

A Padaung
Un Padaung

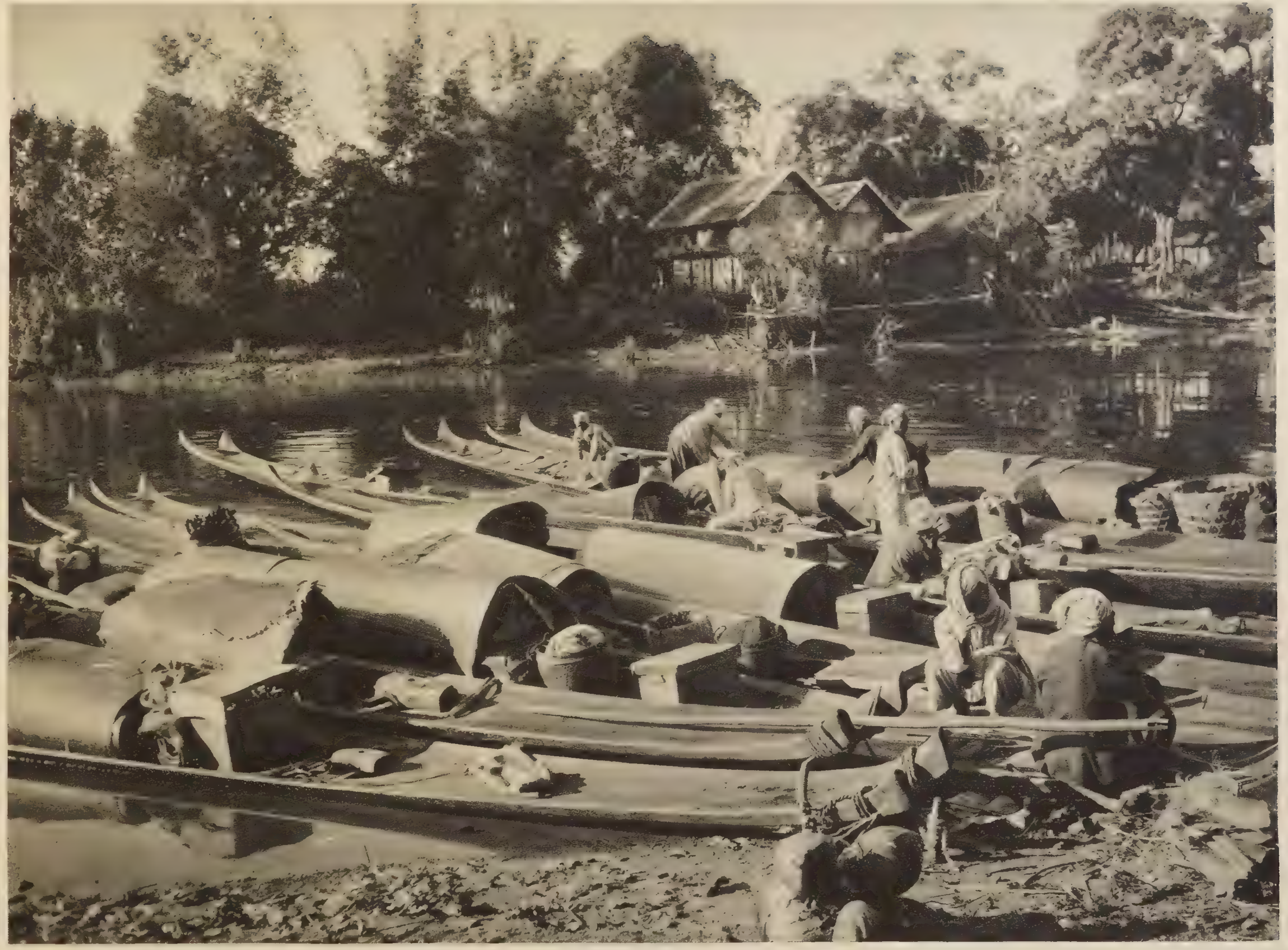


Beinruderer auf dem Bailu-Fluss

Leg-rower on the river Bailu

Sur le Baïla (les rames sont mues par les jambes)

Barcaiuolo che rema con la gamba sul fiume Bailu

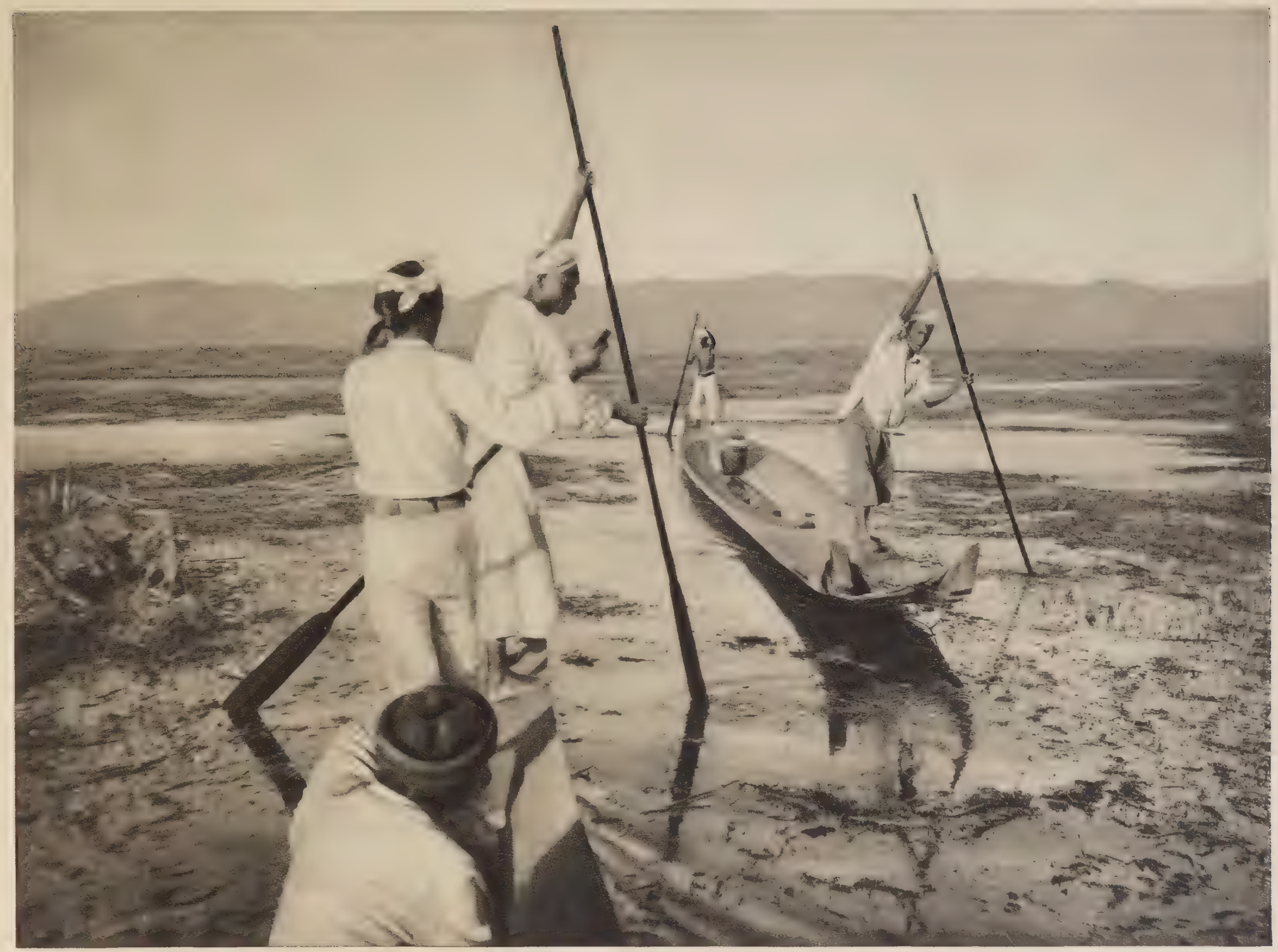


Marktboote am Bailu

Bateaux pour le marché sur le Baïla

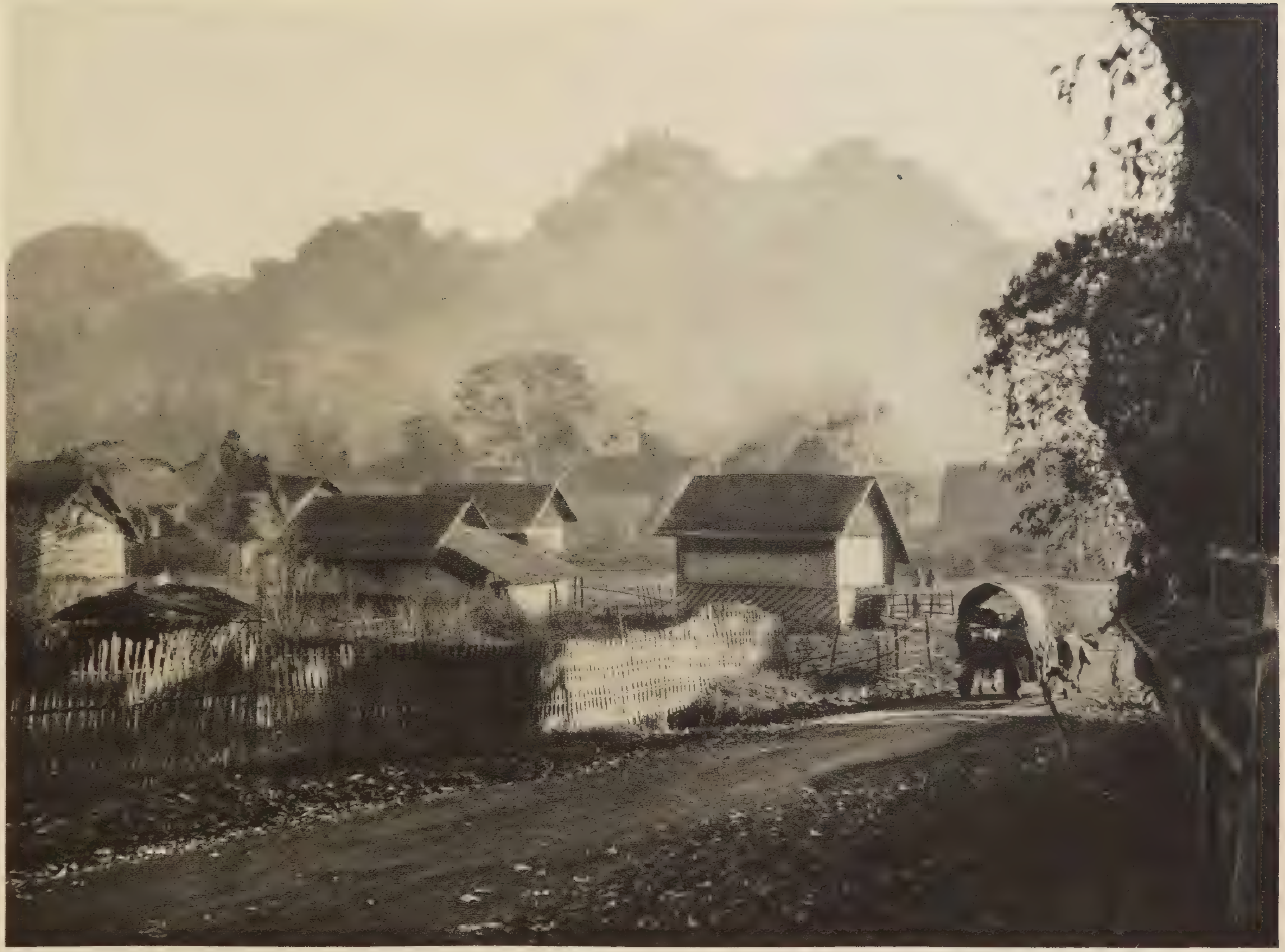
Market boats on the Bailu

Barche mercatine sul Bailu



Auf dem Inle-See
Sur le lac d'Inlé

On Lake Inle
Sul lago Inle

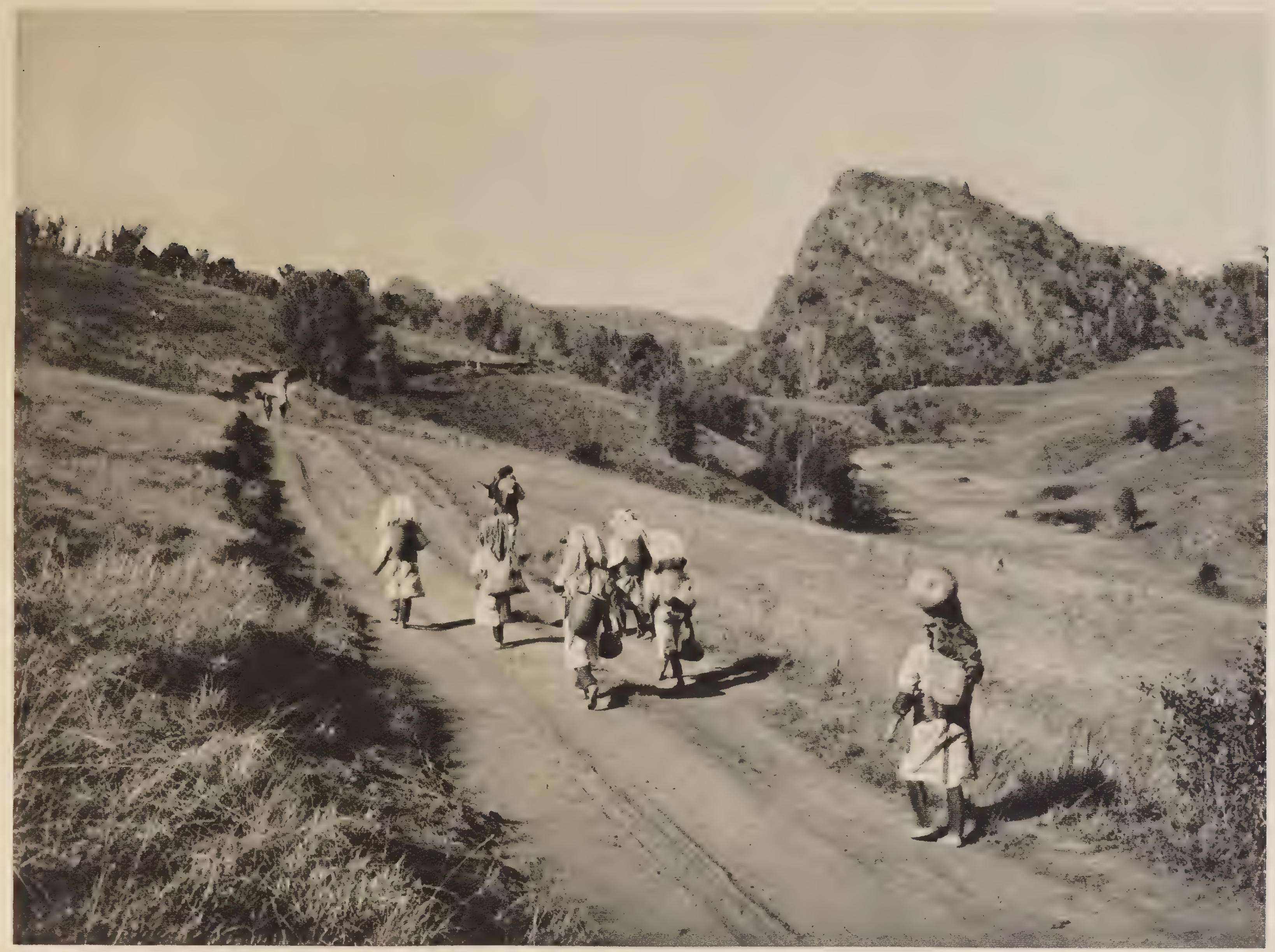


Schandorf (Pinlaung)

Village shan (Pinlaung)

Shan village (Pinlaung)

Villaggio scian (Pinlaung)

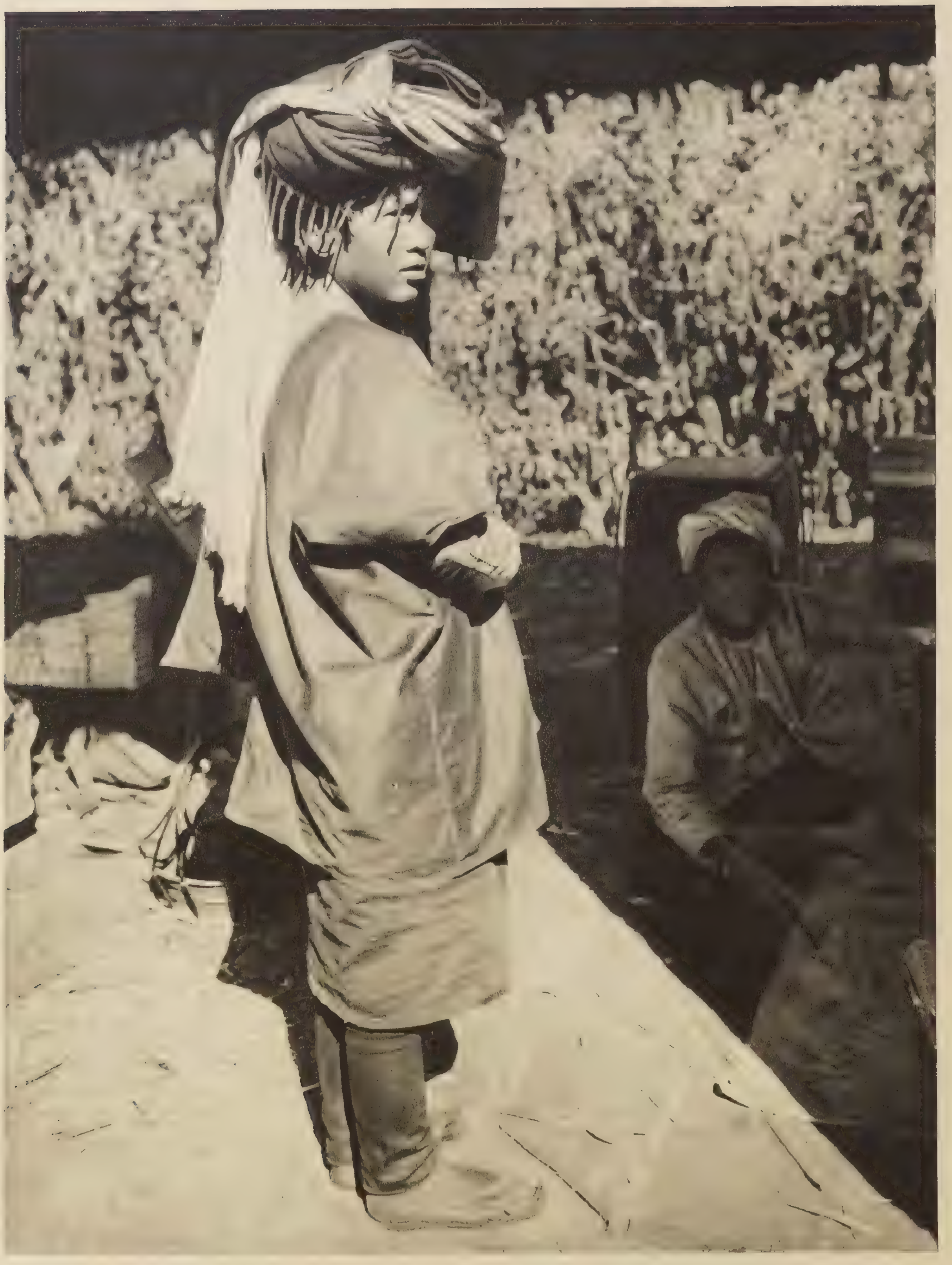


Landstrasse in den südlichen Schanstaaten

Route dans le sud des Etats shan

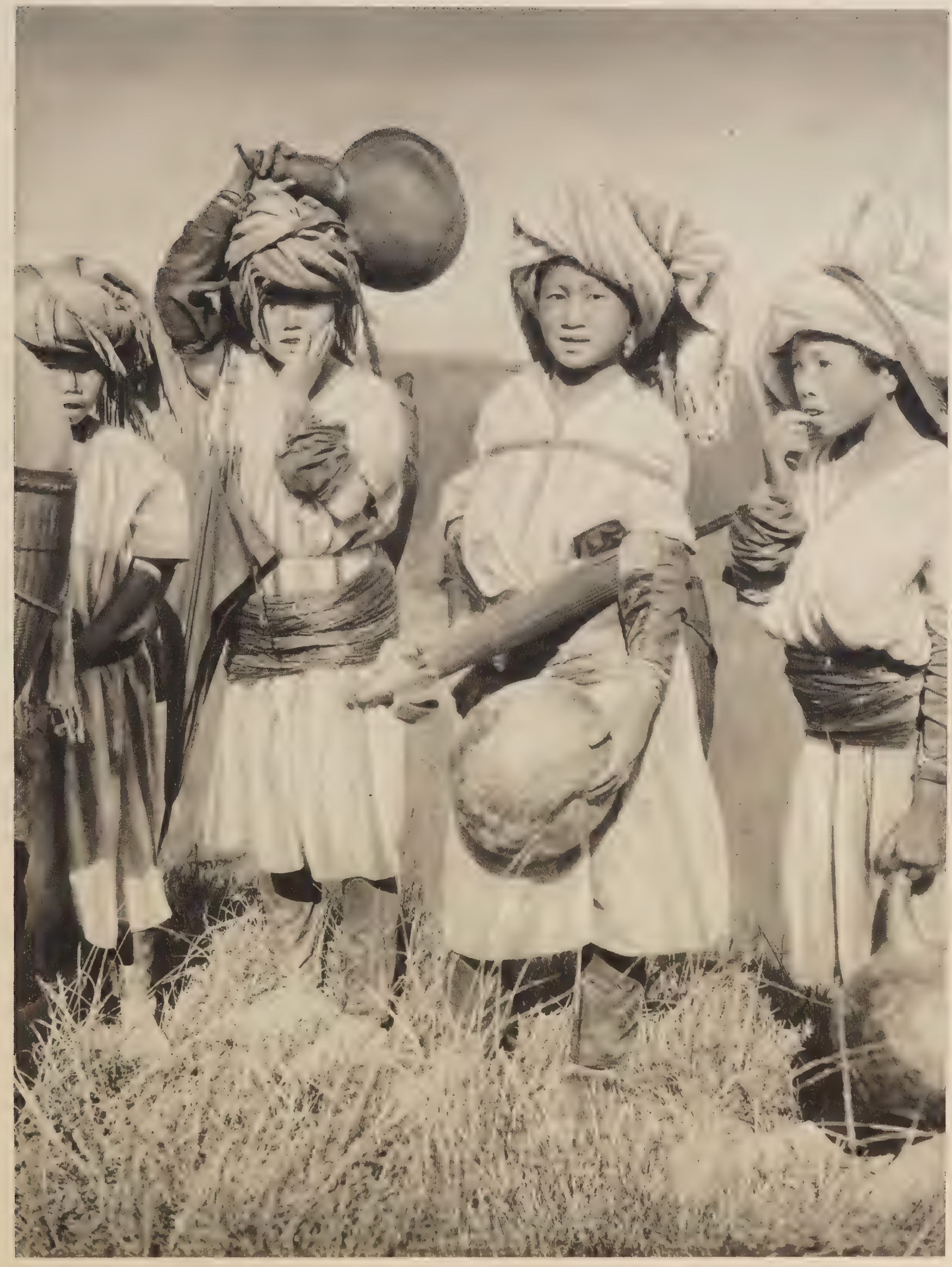
Highroad in the southern Shan States

Stradone negli Stati Scian meridionali



Taungthu-Mädchen
Jeune fille Taungthu

Taungthu girl
Ragazza Taungthù

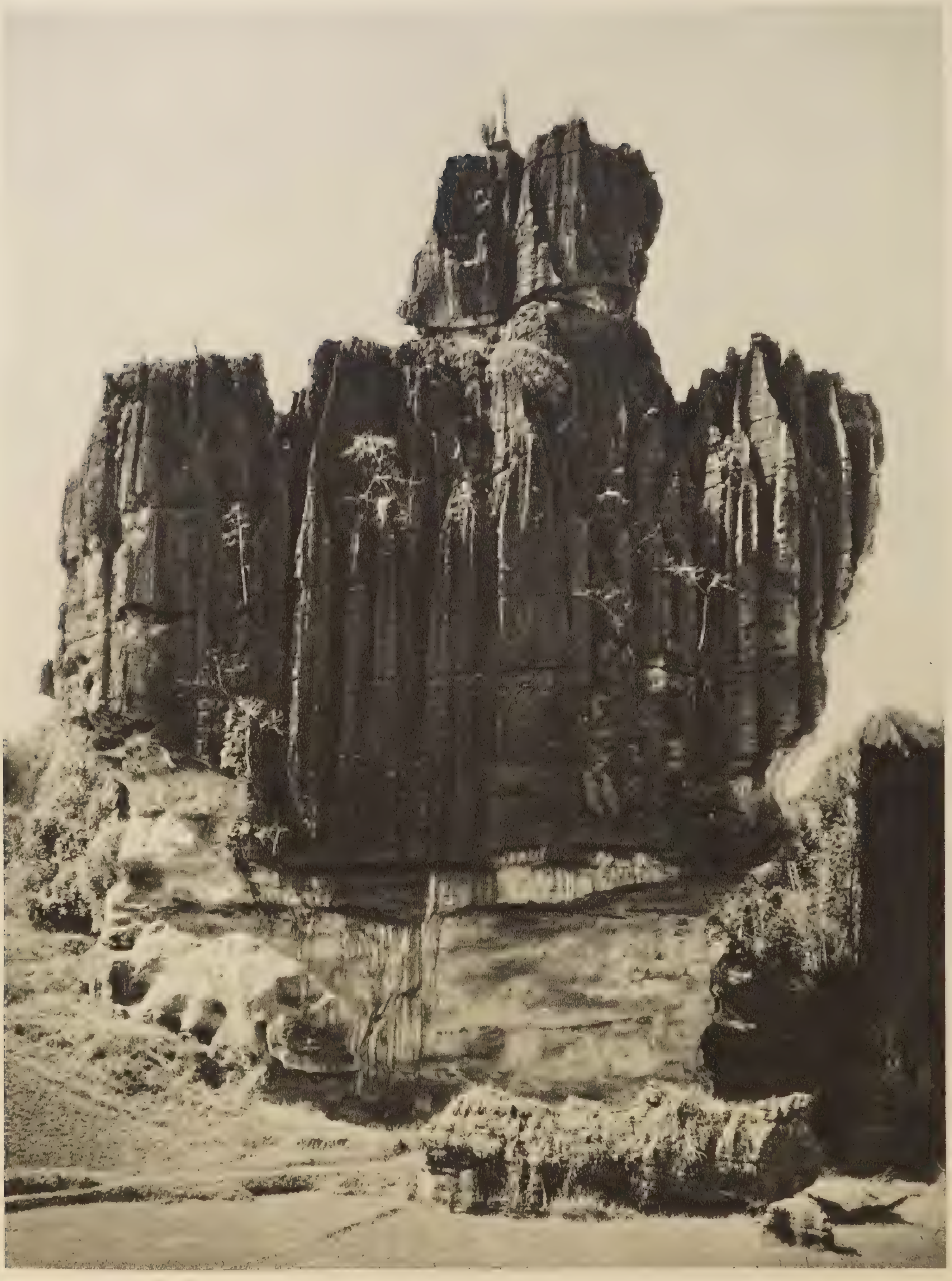


Taungthu-Mädchen

Jeune filles Taungthu

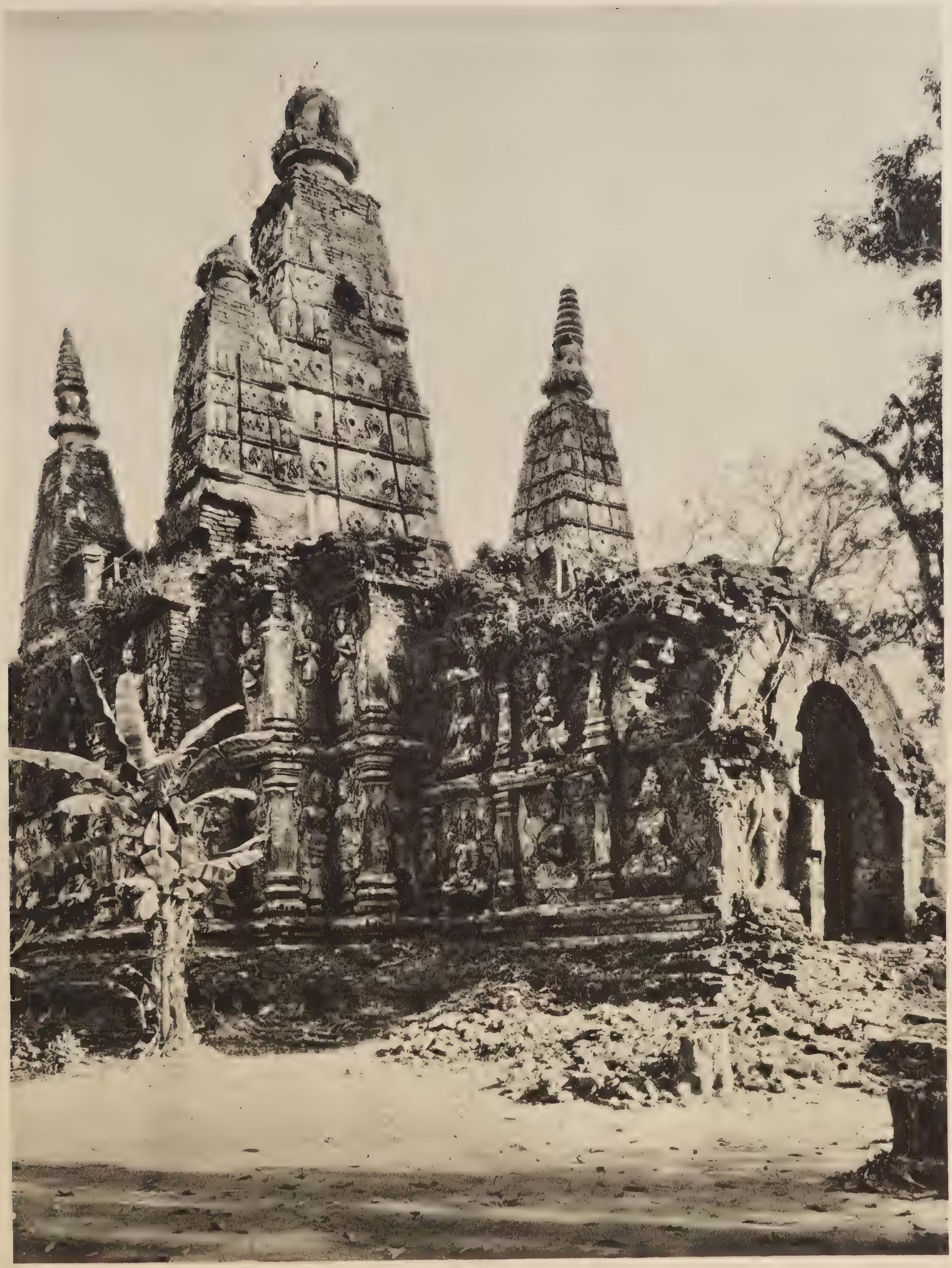
Taungthu girls

Ragazze Taungthù



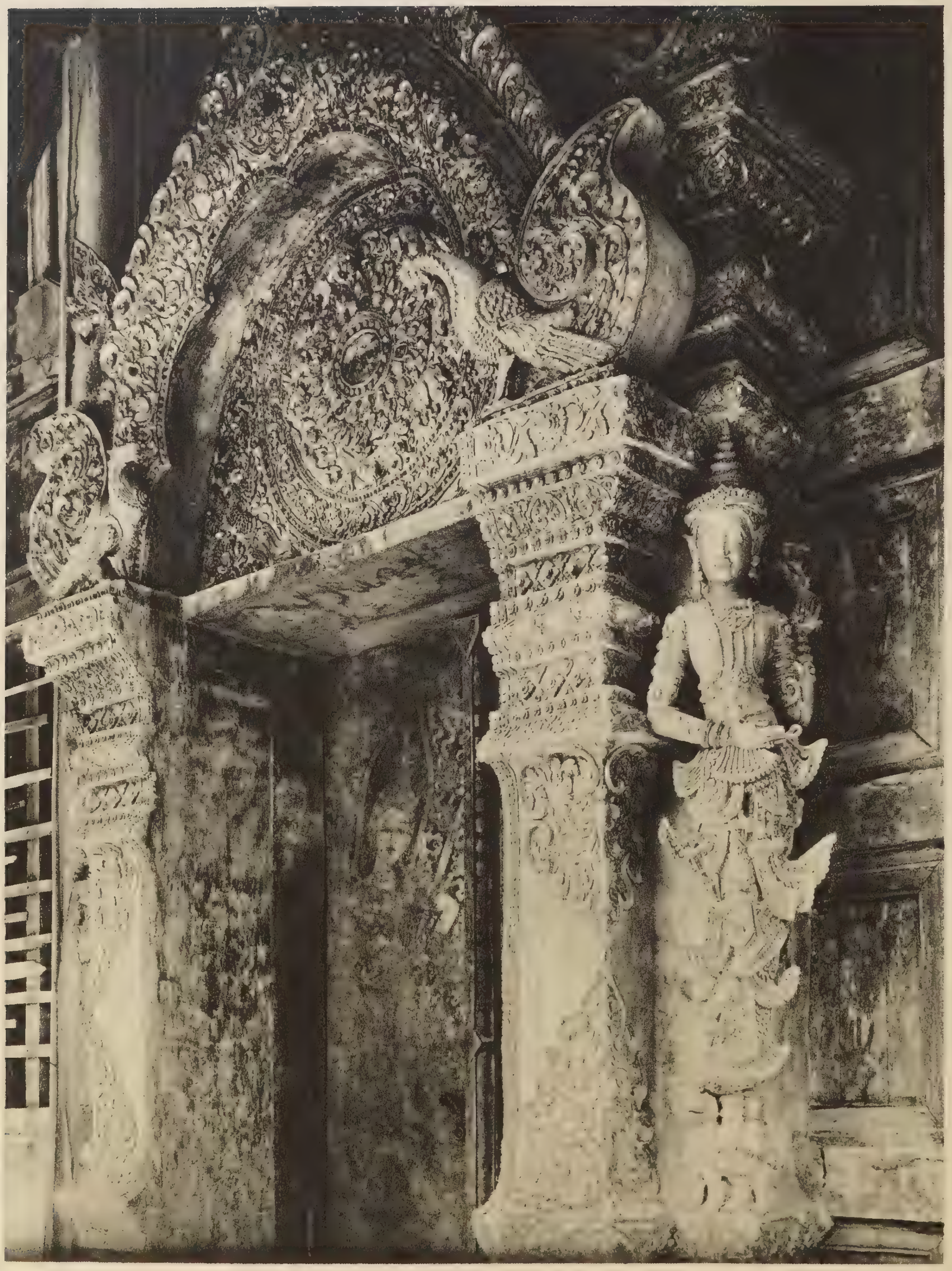
Fels und Pagode von Konzi
Rocher et pagode de Konzi

Rock and Pagoda of Konzi
Rupe e pagoda di Konzi

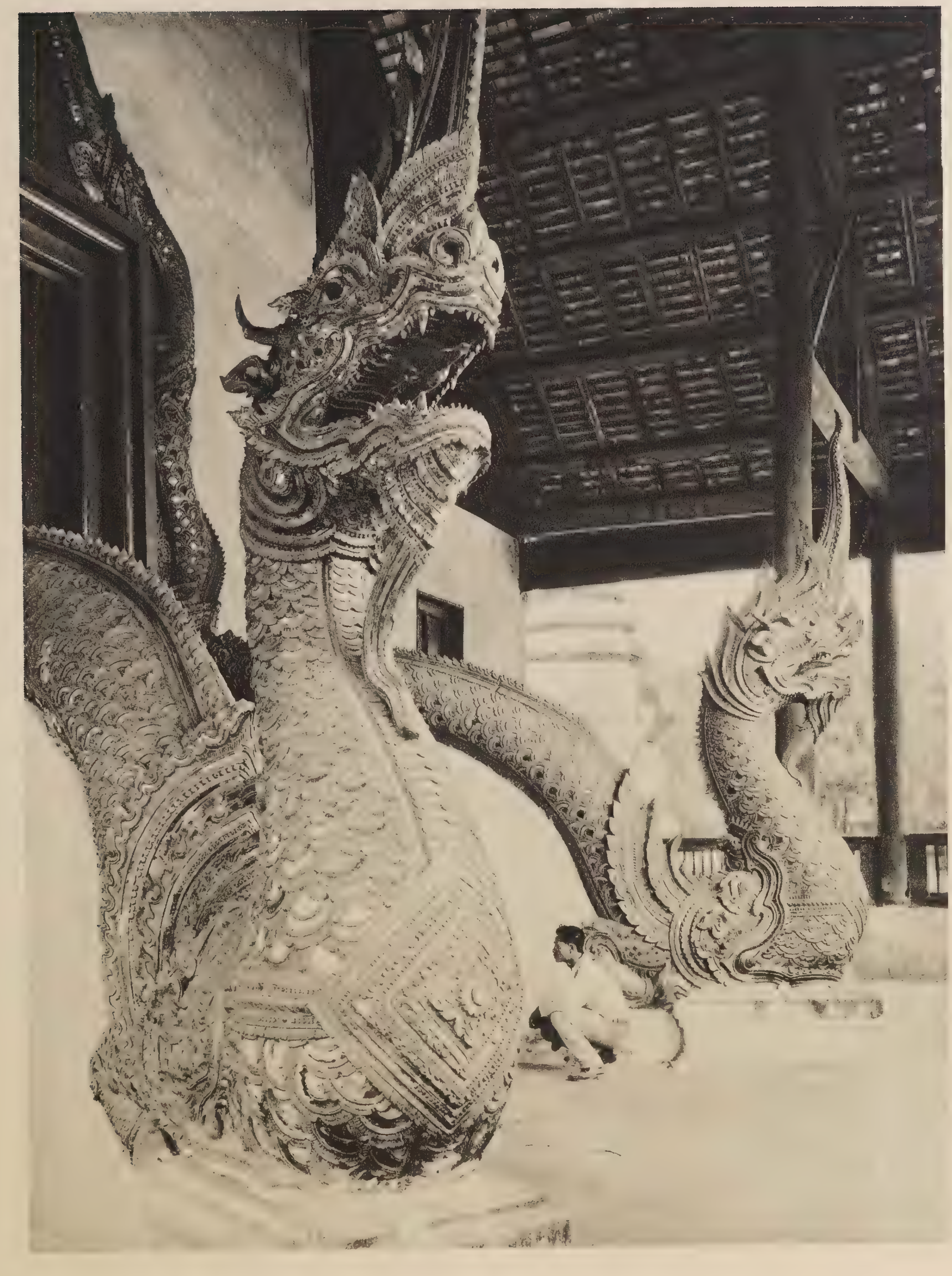


Chiengmai. Wat Chet Yot
Xieng Mai. Wat Chet Yot

Chiengmai. Wat Chet Yot
Chiengmai. Wat Chet Yot



Chiengmai. Schnitzereien an einem Tempeleingang
Chiengmai. Carvings on a temple portico
Xieng Mai. Sculptures à l'entrée d'un temple
Chiengmai. Intagli in legno all'ingresso di un tempio



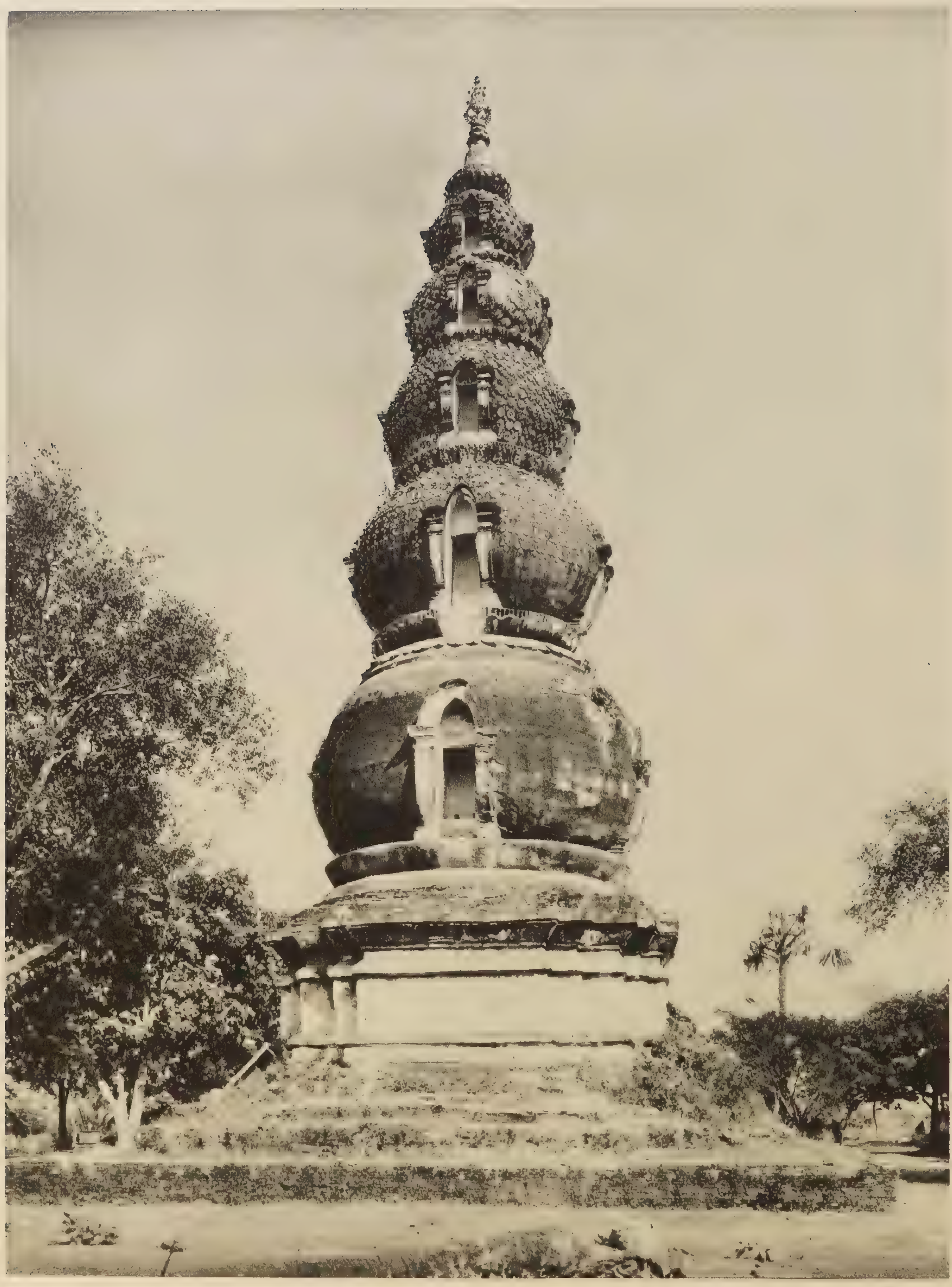
Chiengmai.

Eingang zu einer Gebetshalle (Chedi Luang)

Entrance to a hall of prayer (Chedi Luang)

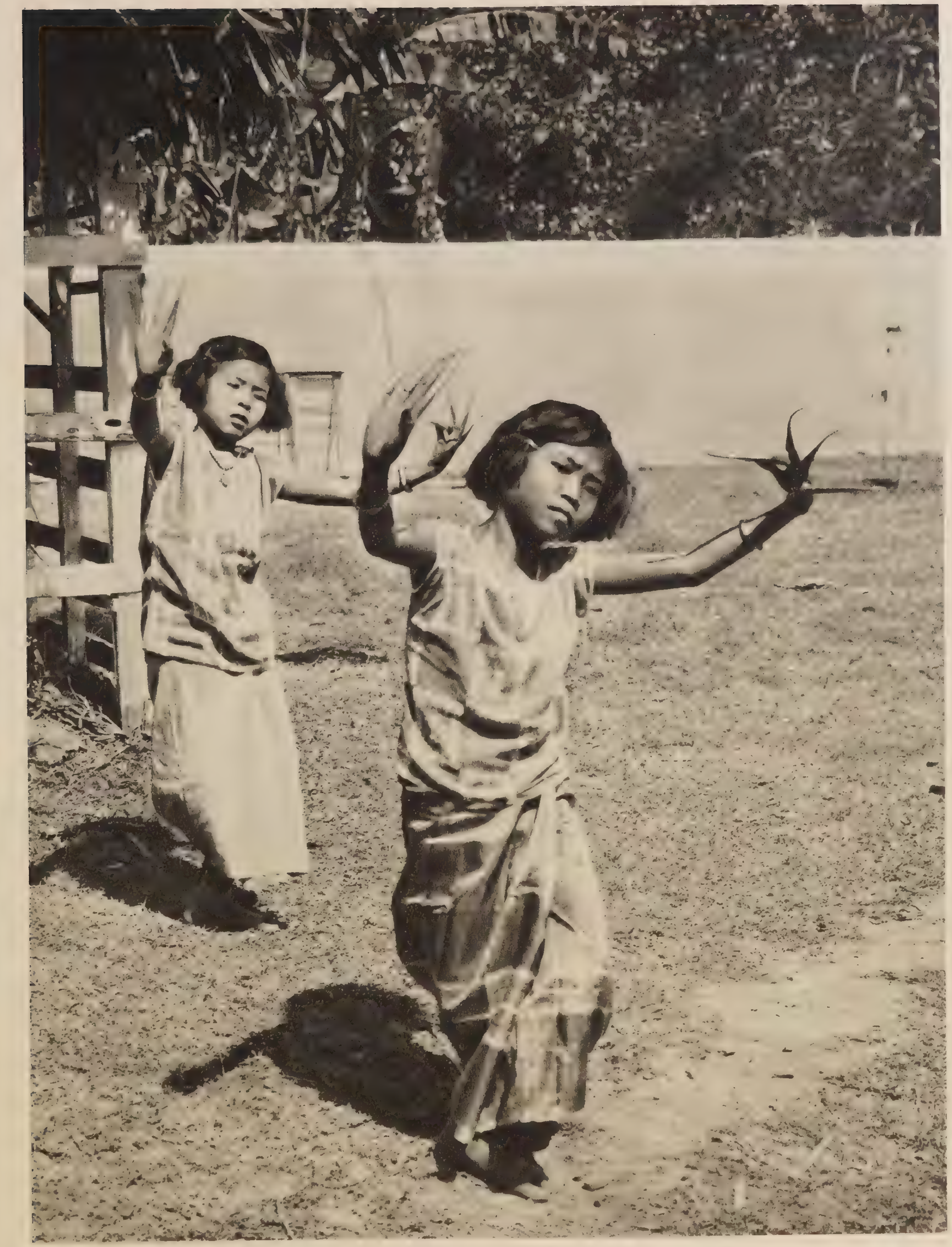
Xieng Mai. Entrée d'une salle de prières (Chedi Luang)

Ingresso di una sala di preghiera (Chedi Luang)



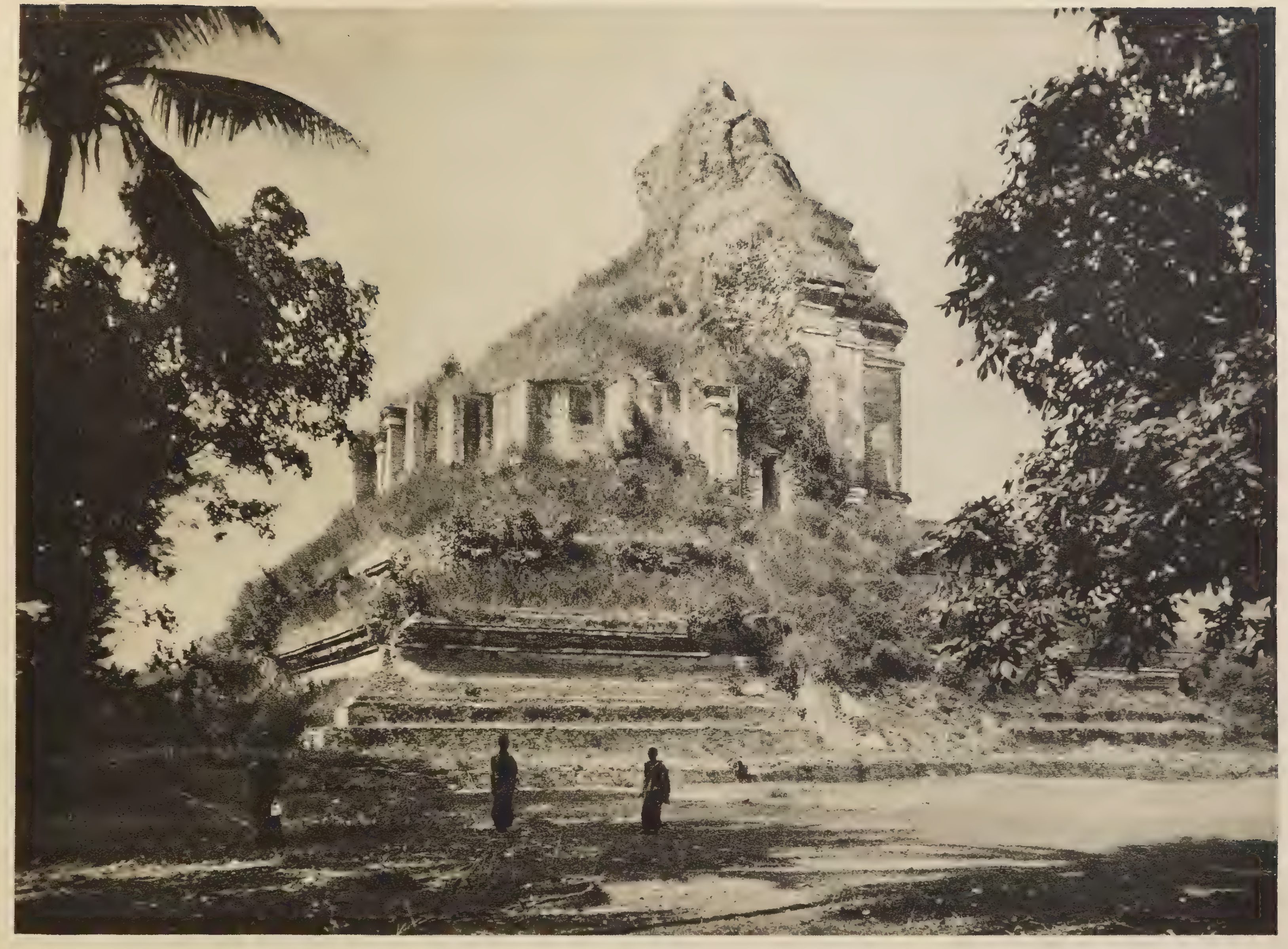
Wat Ku Tao bei Chiengmai
Wa Ku Tao près de Xieng Mai

Wat Ku Tao near Chiengmai
Wat Ku Tao presso Chiengmai



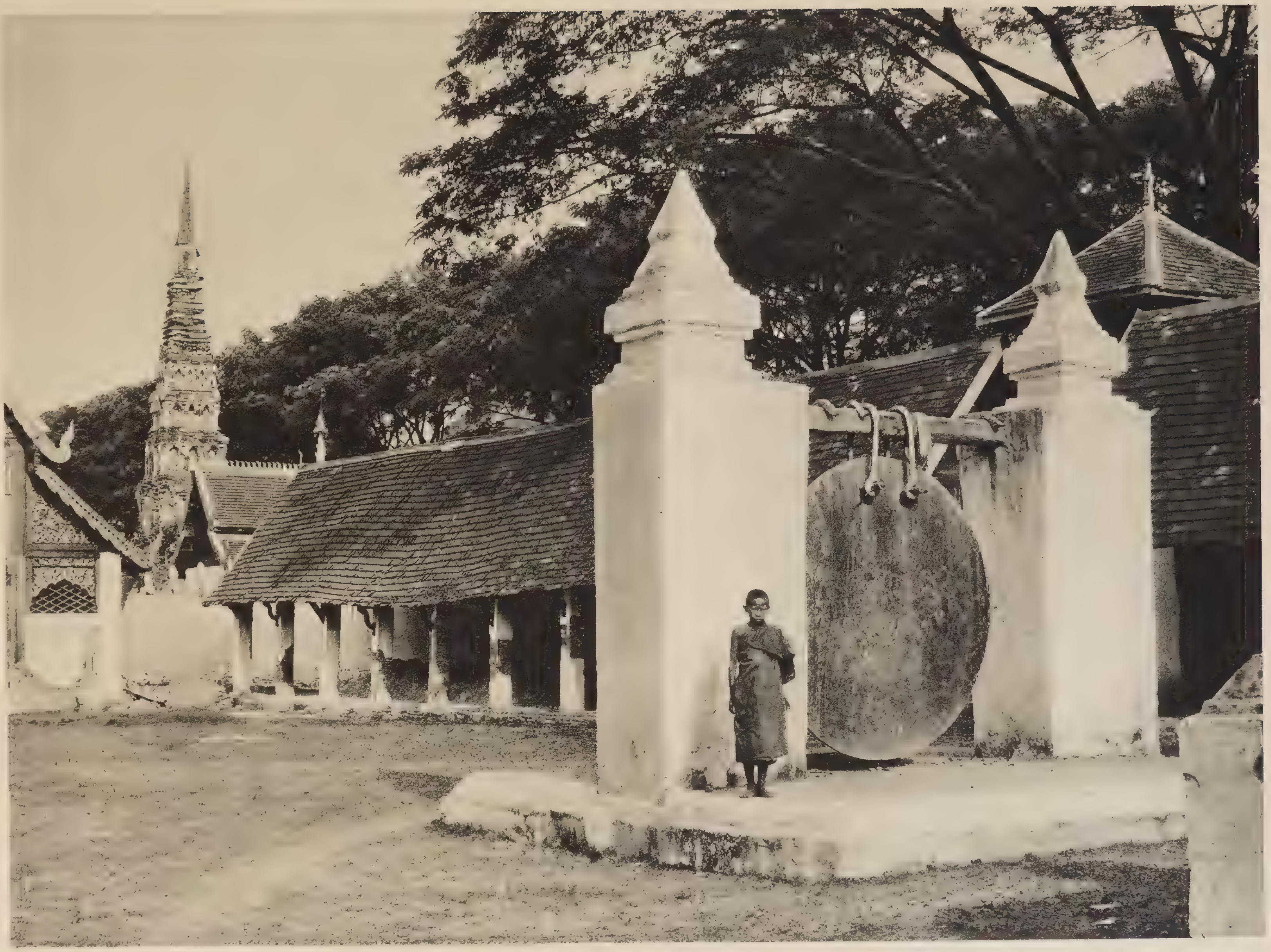
Tanz von Laos-Mädchen in Chiengmai
Danse de jeunes filles laotiennes à Xieng Mai

Dance of Laos girls in Chiengmai
Danza di fanciulle laos in Chiengmai



Pagoden-Ruine in Chiengmai
Pagode en ruine à Xieng Mai

Pagoda ruins in Chiengmai
Rovine di una pagoda in Chiengmai

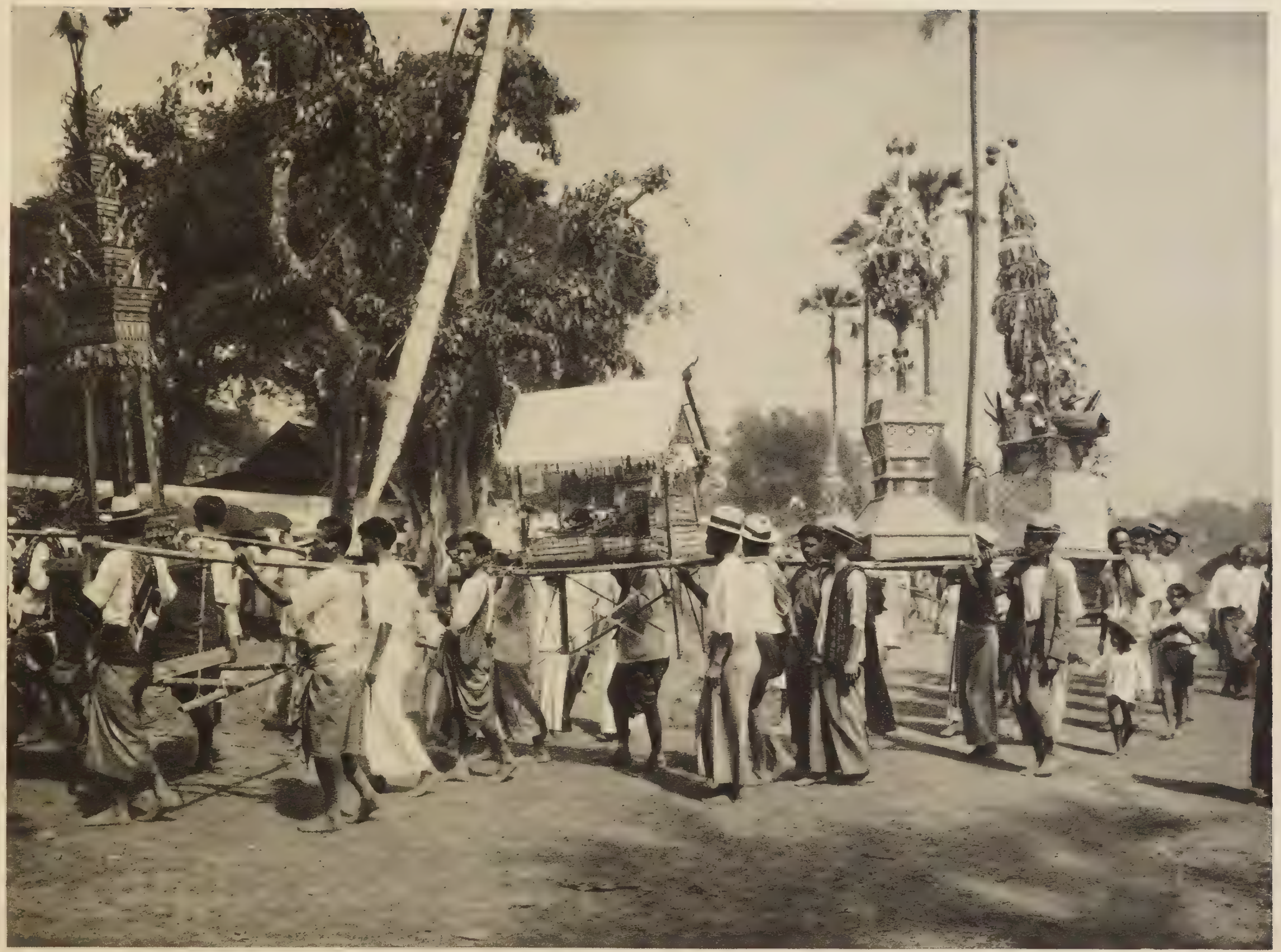


Lampun. Gong bei der Pagode Wat Phra Tat Luang

Lamphun. Gong de la pagode du Vat Phra That Lampang Luang

Lampun. Gong near the pagoda Wat Phra Luang

Lampun. Gong presso la pagoda di Wat Phra Tat Luang

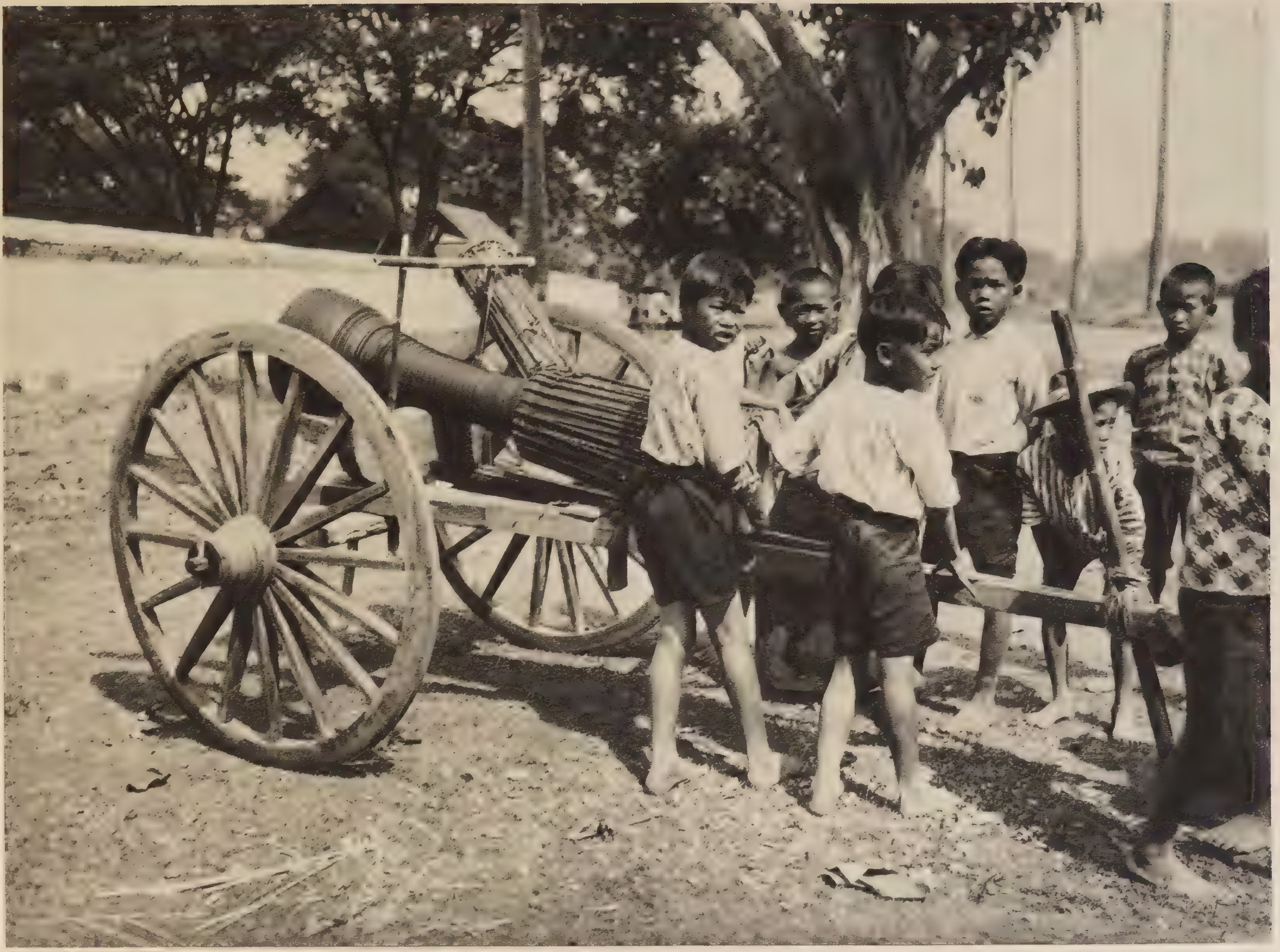


Lampun. Aufzug einer Pagoden-Gemeinde zum Pagodenfest

Lamphun. En procession pour la fête de la pagode

Lampun. Ascent of a pagoda commune to a pagoda festival

Lampun. In processione alla festa della pagoda

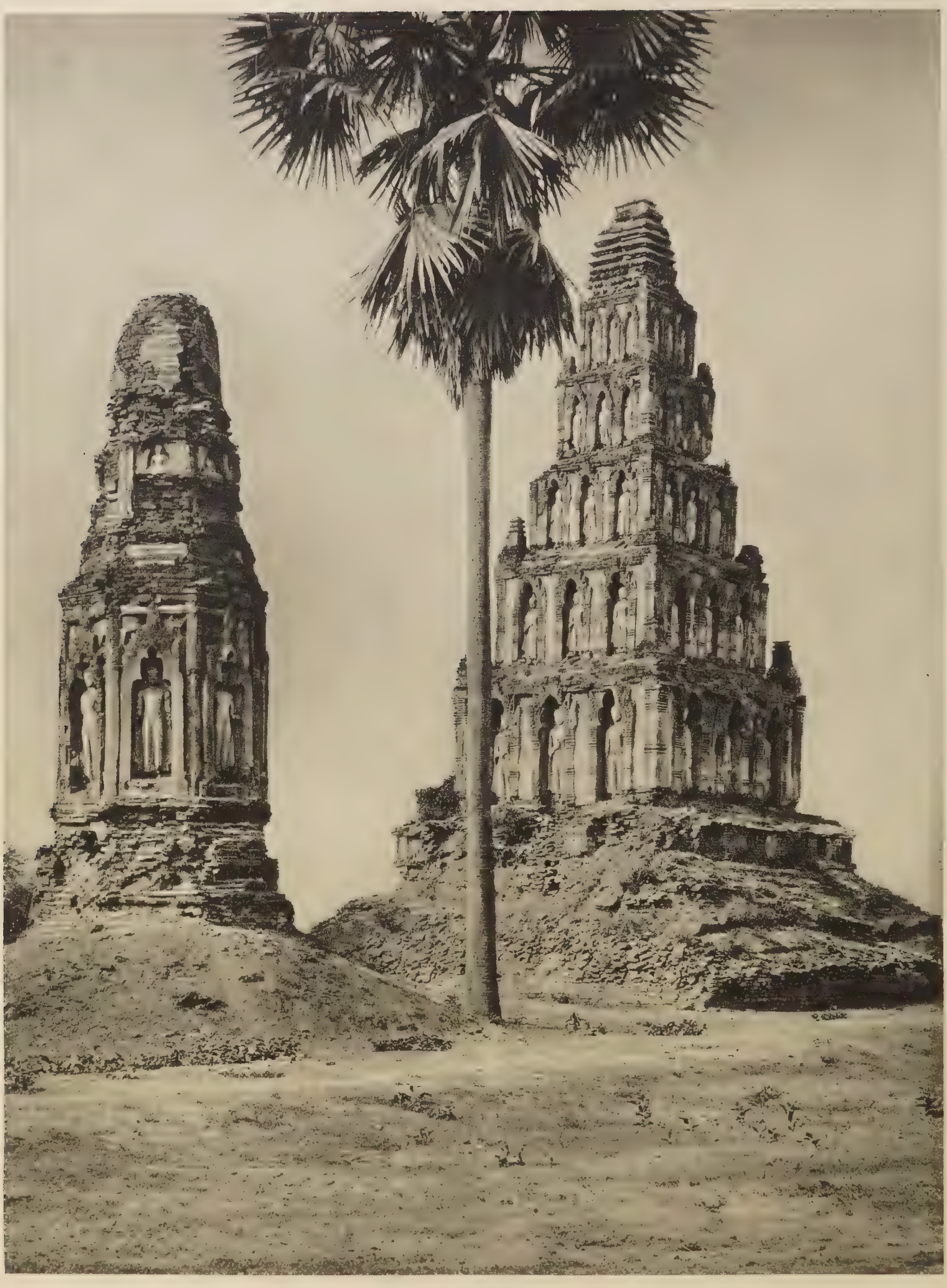


Lampun. Knaben mit Pauke im Festzug

Lampun. Boys with drum in the procession

Lamphun. Garçonnets dans un cortège, avec leurs cymbales

Lampun. Ragazzi con timpano nel corteo

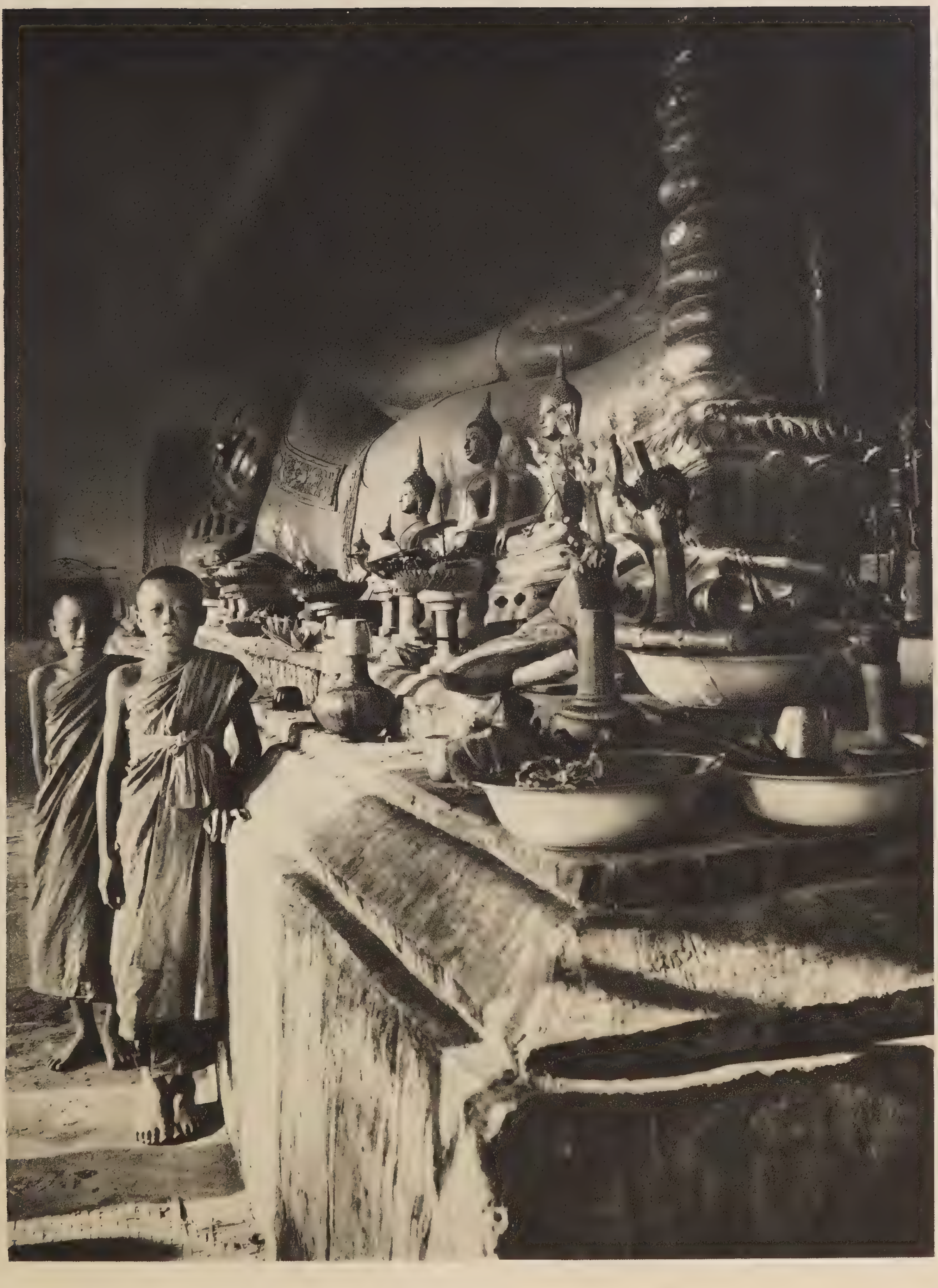


Wat Kukut bei Lampun

Le Vat Kukut, près de Lamphun

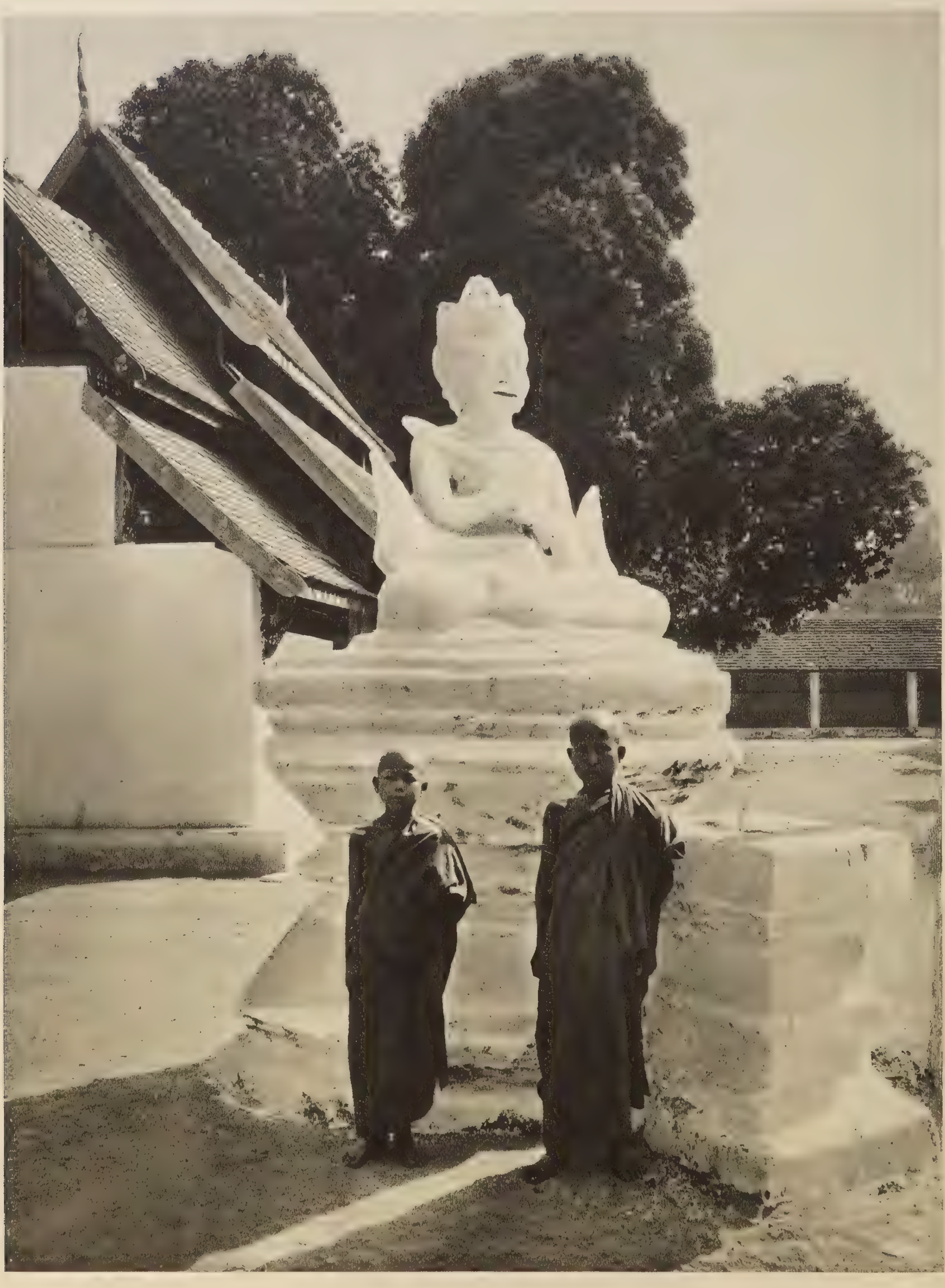
Wat Kukut near Lampun

Wat Kukut presso Lampun



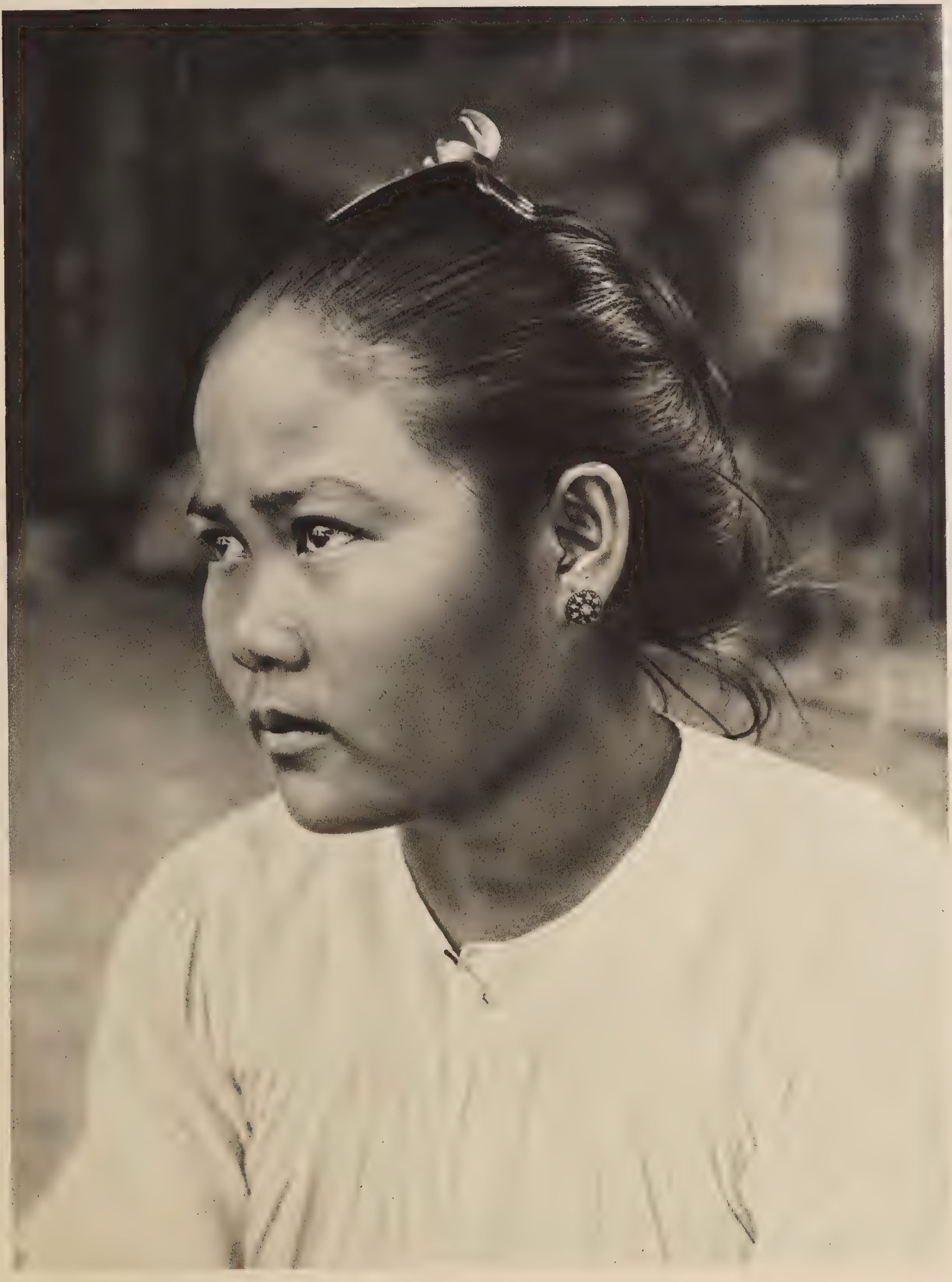
Liegender Buddha im Wat Phra Tat Luang
Bouddha couché dans le Vat Phra That Lampang Luang

Reclining Buddha in Wat Phra Tat Luang
Budda giacente nel Wat Phra Tat Luang



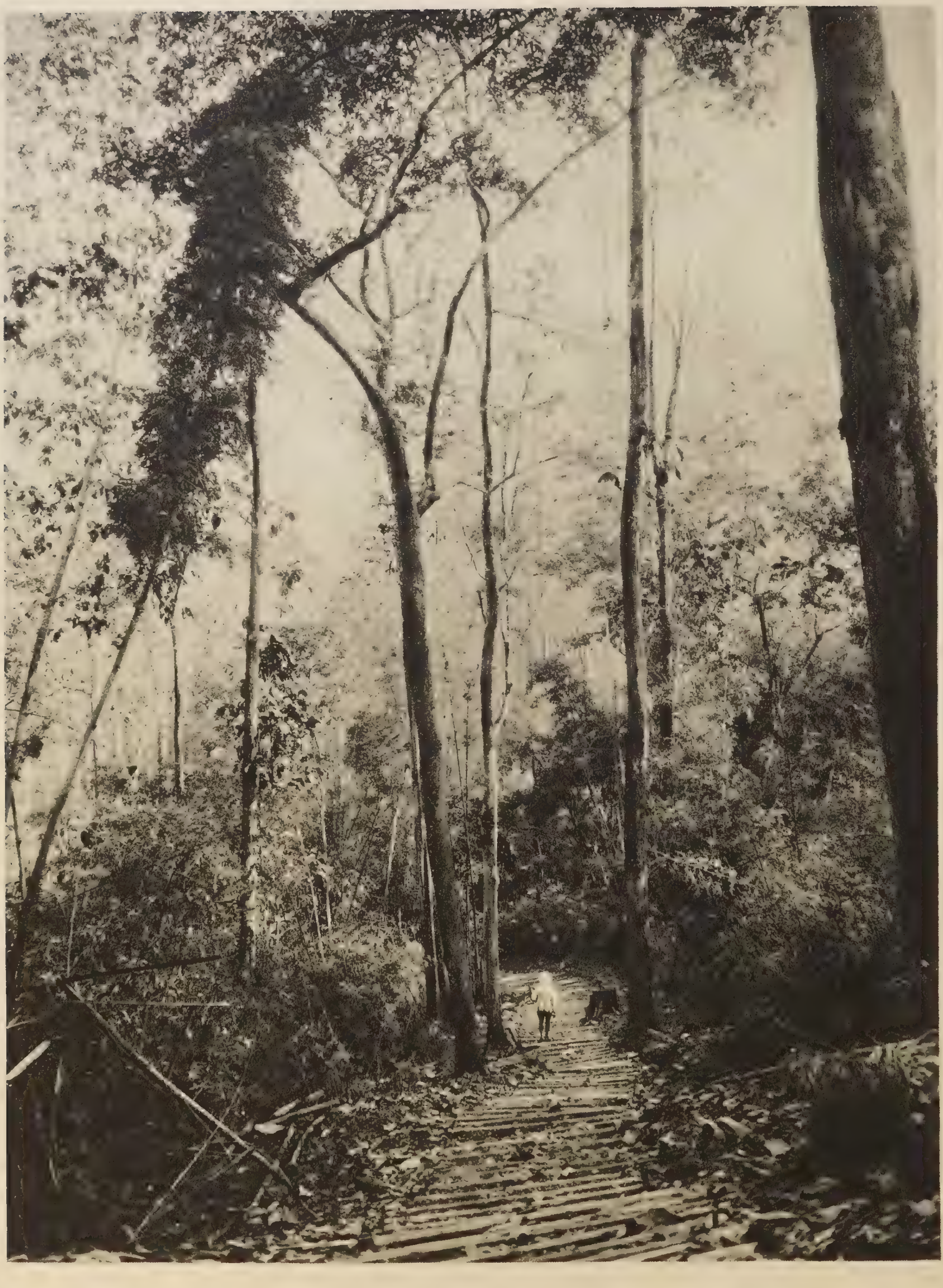
Zwei Novizen in Lampang Luang
Deux novices à Lampang Luang

Two novices in Lampang Luang
Due novizi in Lampang Luang

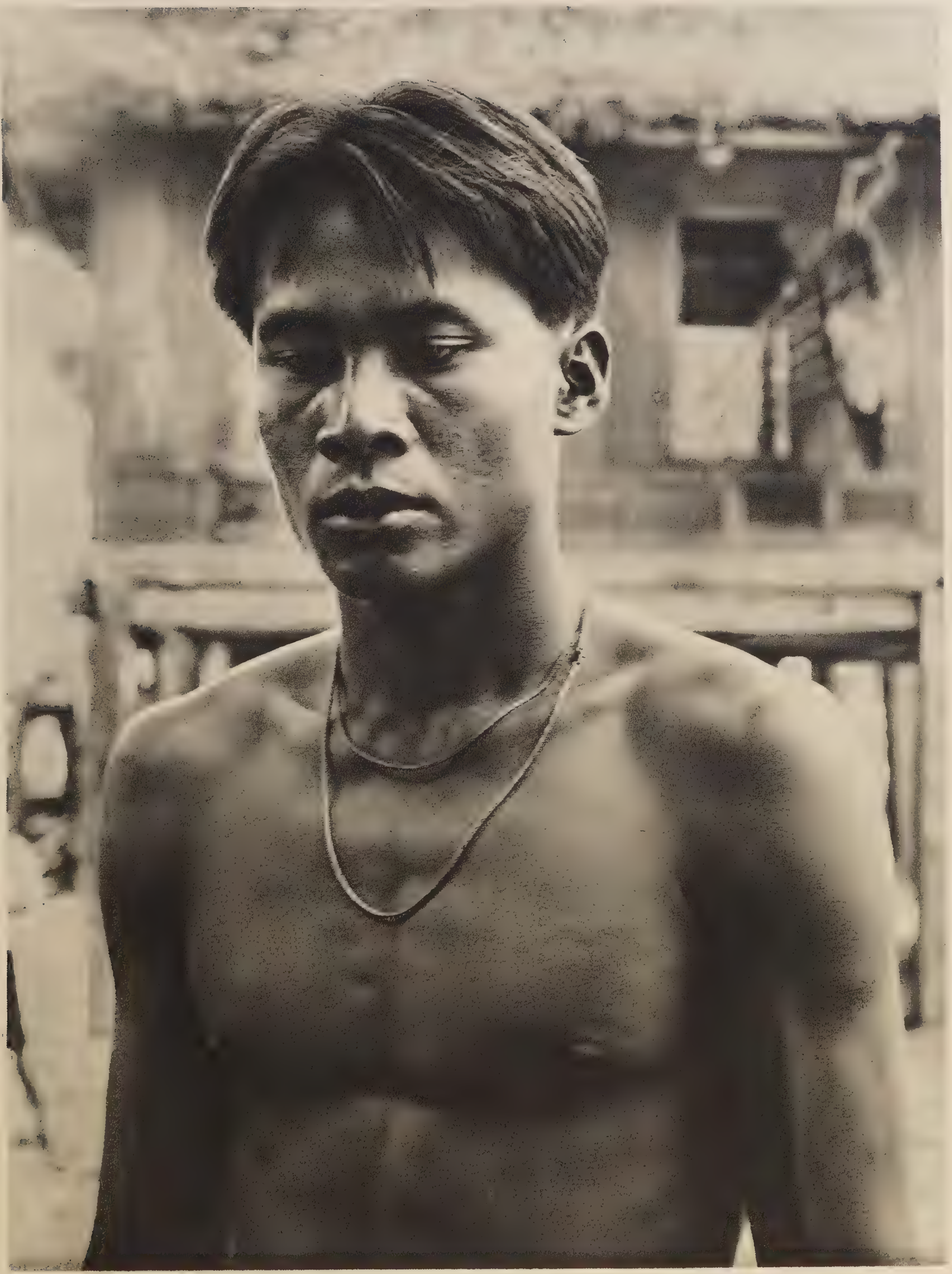


Mädchen aus Ober-Siam (Lampang Luang)
Jeune fille du haut Siam (Lampang Luang)

Girl from Upper Siam (Lampang Luang)
Ragazza del Siam settentrionale (Lampang Luang)

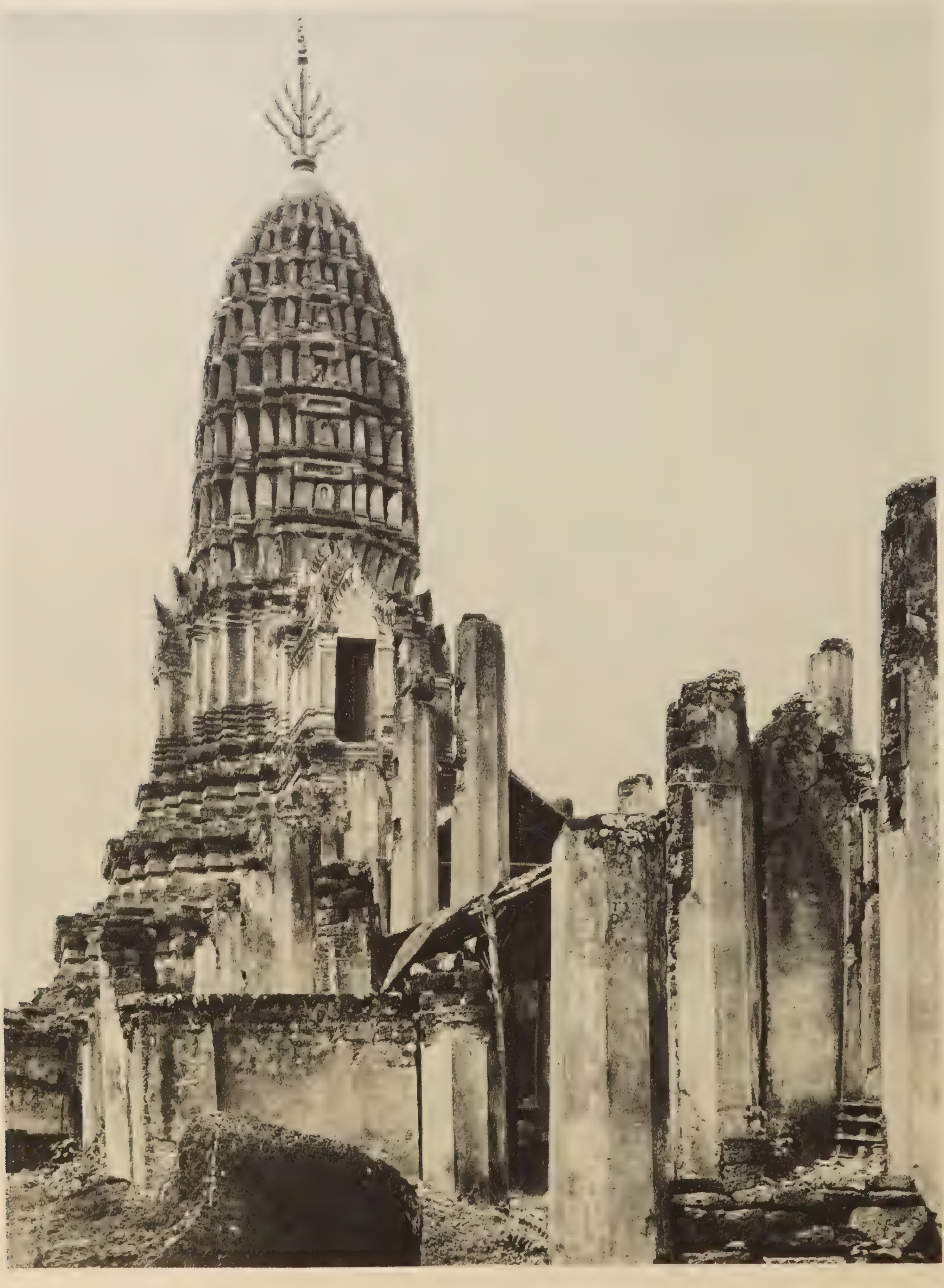


In den Wäldern Ober-Siams
Dans les forêts du haut Siam
In the forest of Upper Siam
Nelle foreste del Siam settentrionale

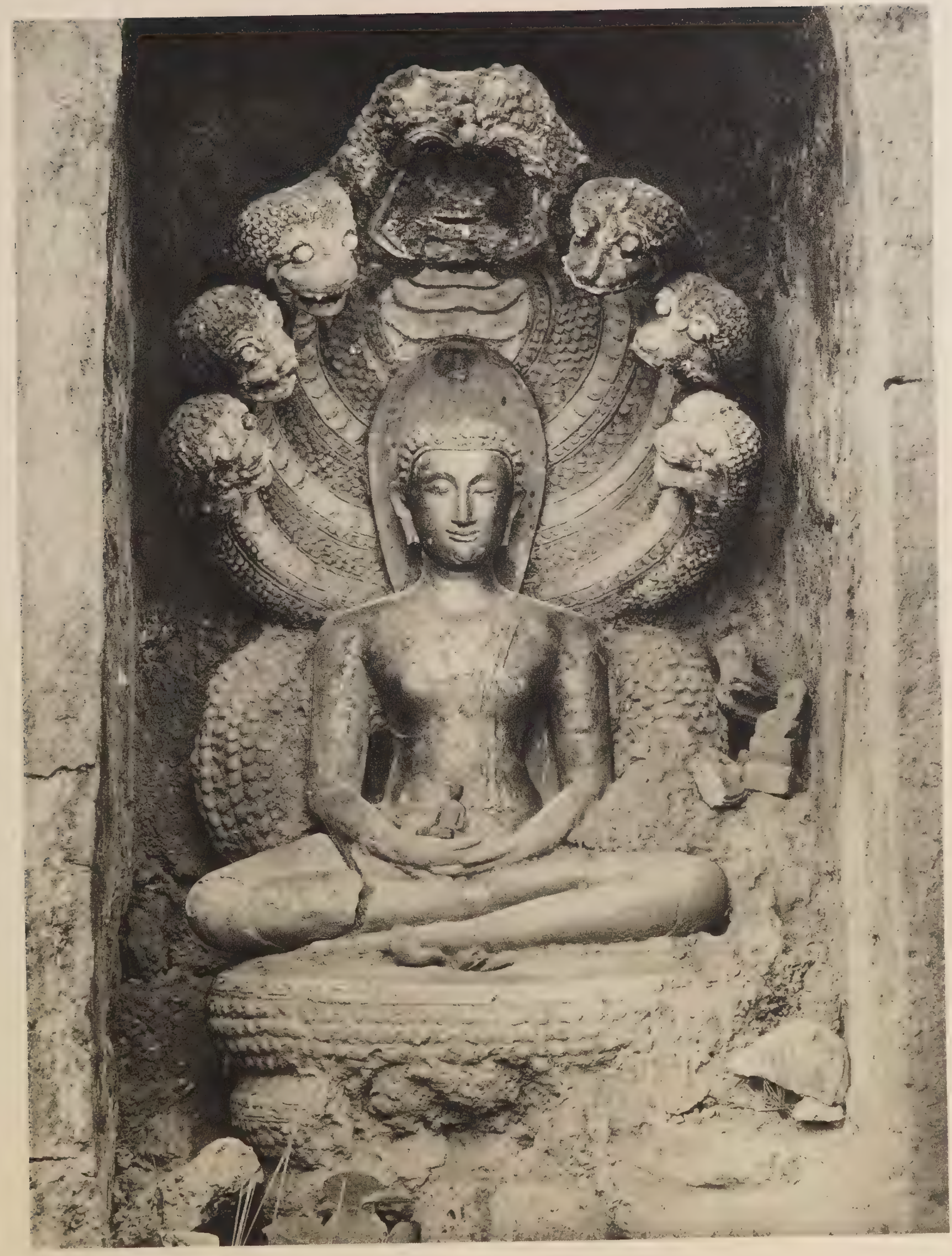


Siamese in Sawankalok
Siamois à Savan-Khalok

Siamese in Sawankaloke
Siamese a Sawankalok



Sawankalok. Wat Mahatat

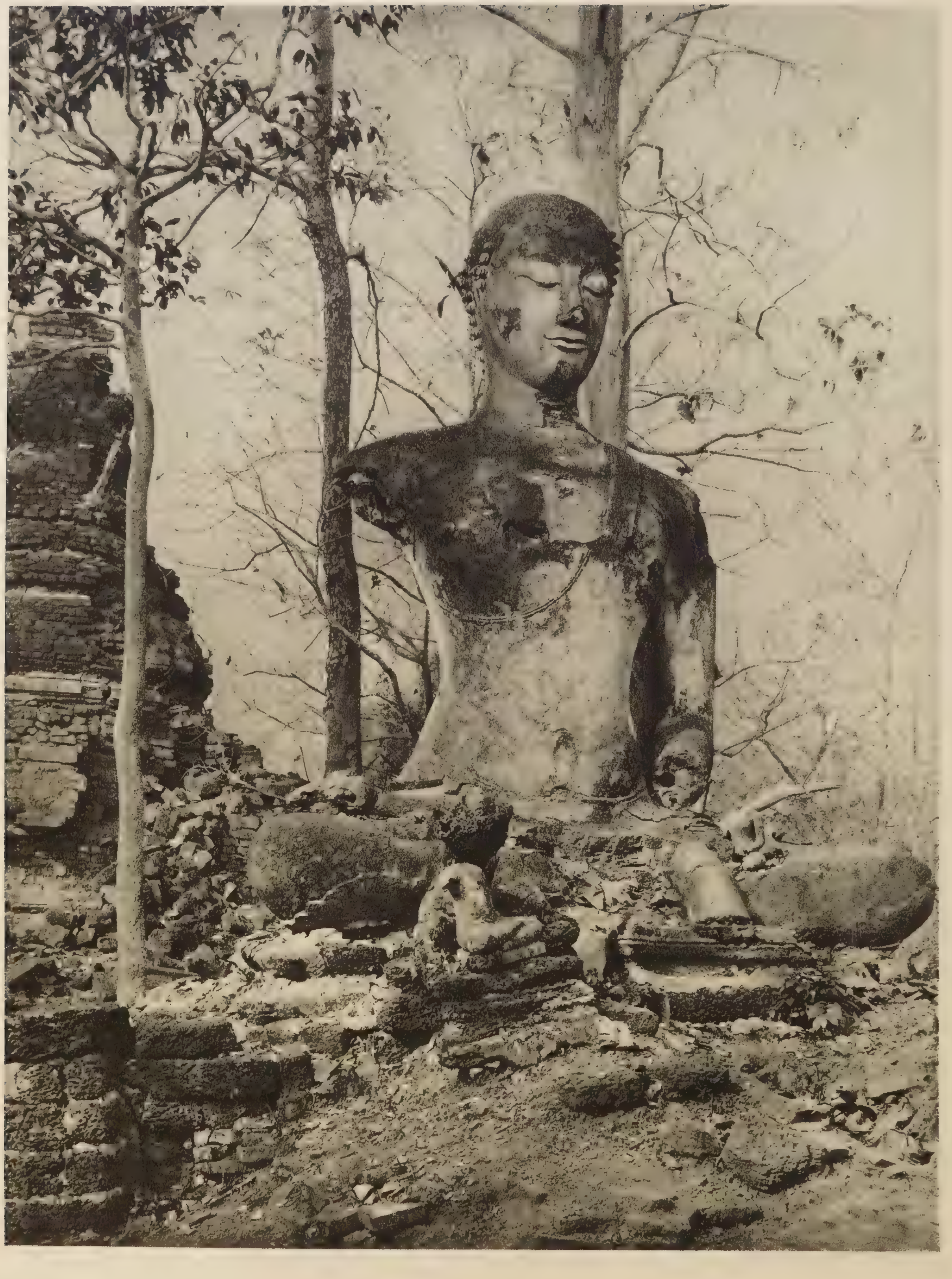


Buddha mit Schlangenköpfen in den Ruinen
von Sawankalok

Bouddha et têtes de serpents dans les ruines
de Savan-Khalok

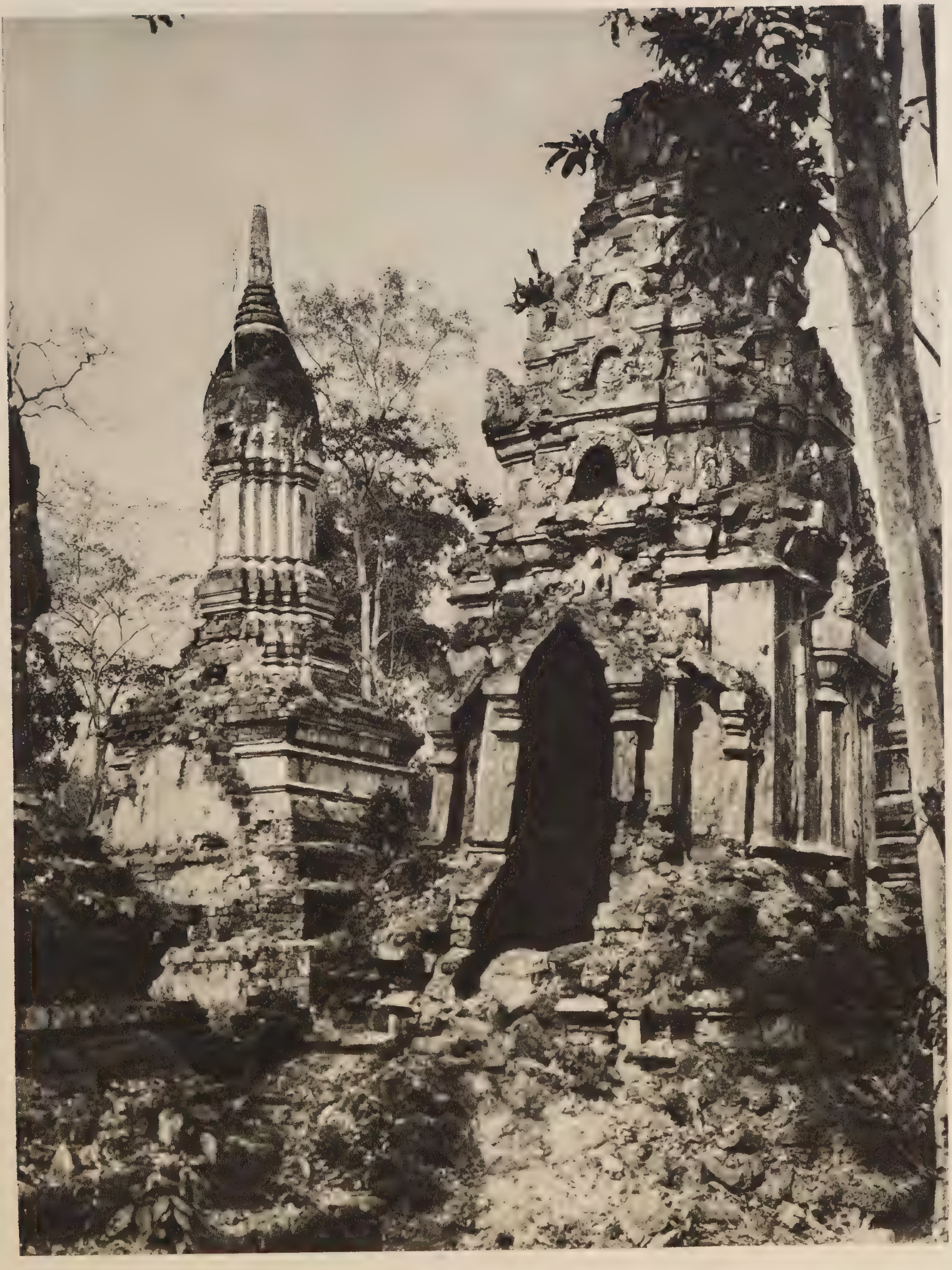
Buddha with serpents' heads in the ruins
of Sawankaloke

Budda con teste di serpente nelle rovine
di Sawankalok



Buddhastatue in Sawankalok (Wat Suwan Kiri)
Statue de Bouddha à Savan-Khalok (Vat Suvan Kiri)

Statue of Buddha in Sawankaloke (Wat Suwan Kiri)
Statua di Budda a Sawankalok (Wat Suwan Kiri)

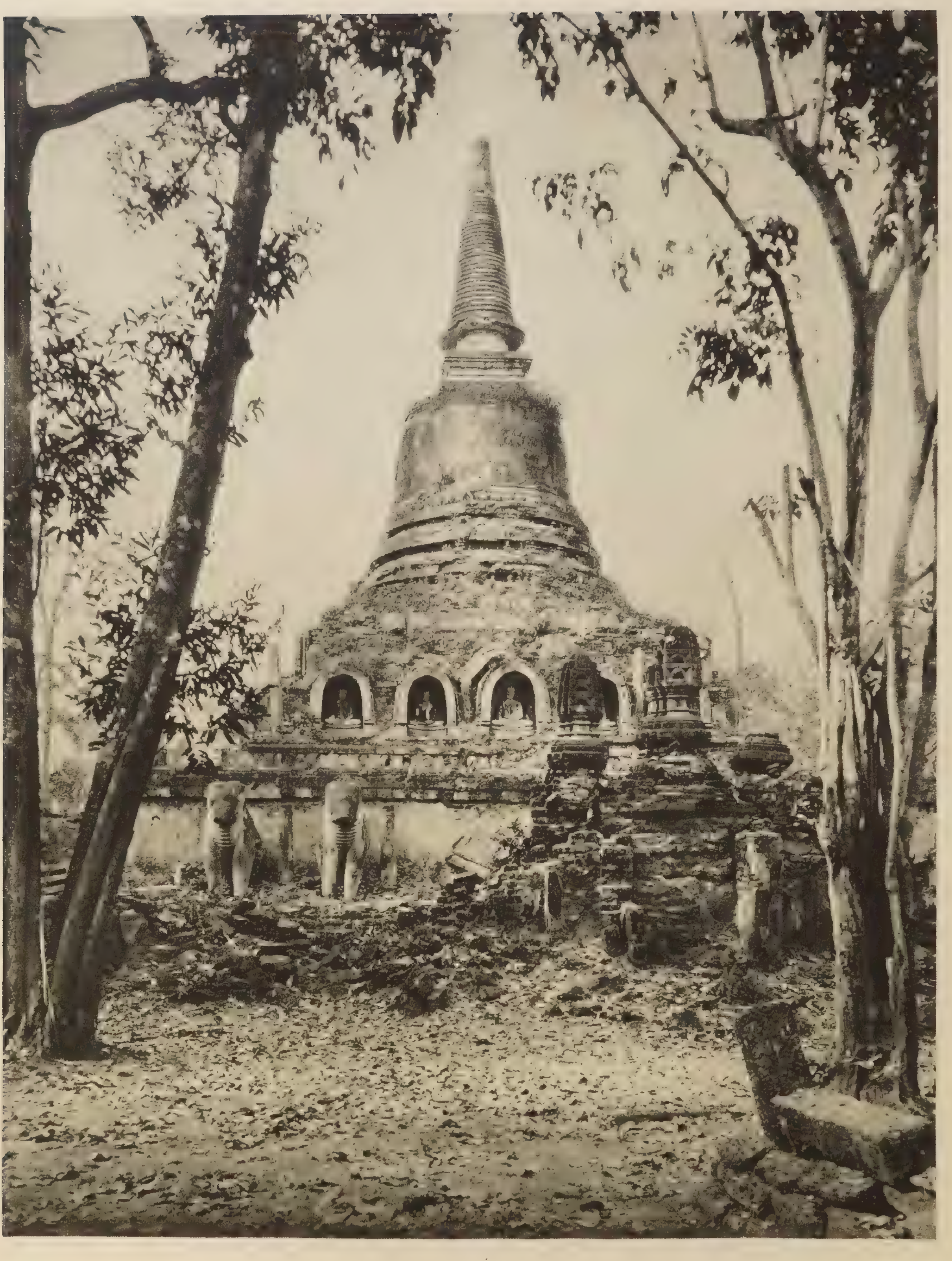


Tempel-Ruinen von Sawankalok, Chedi Chietao

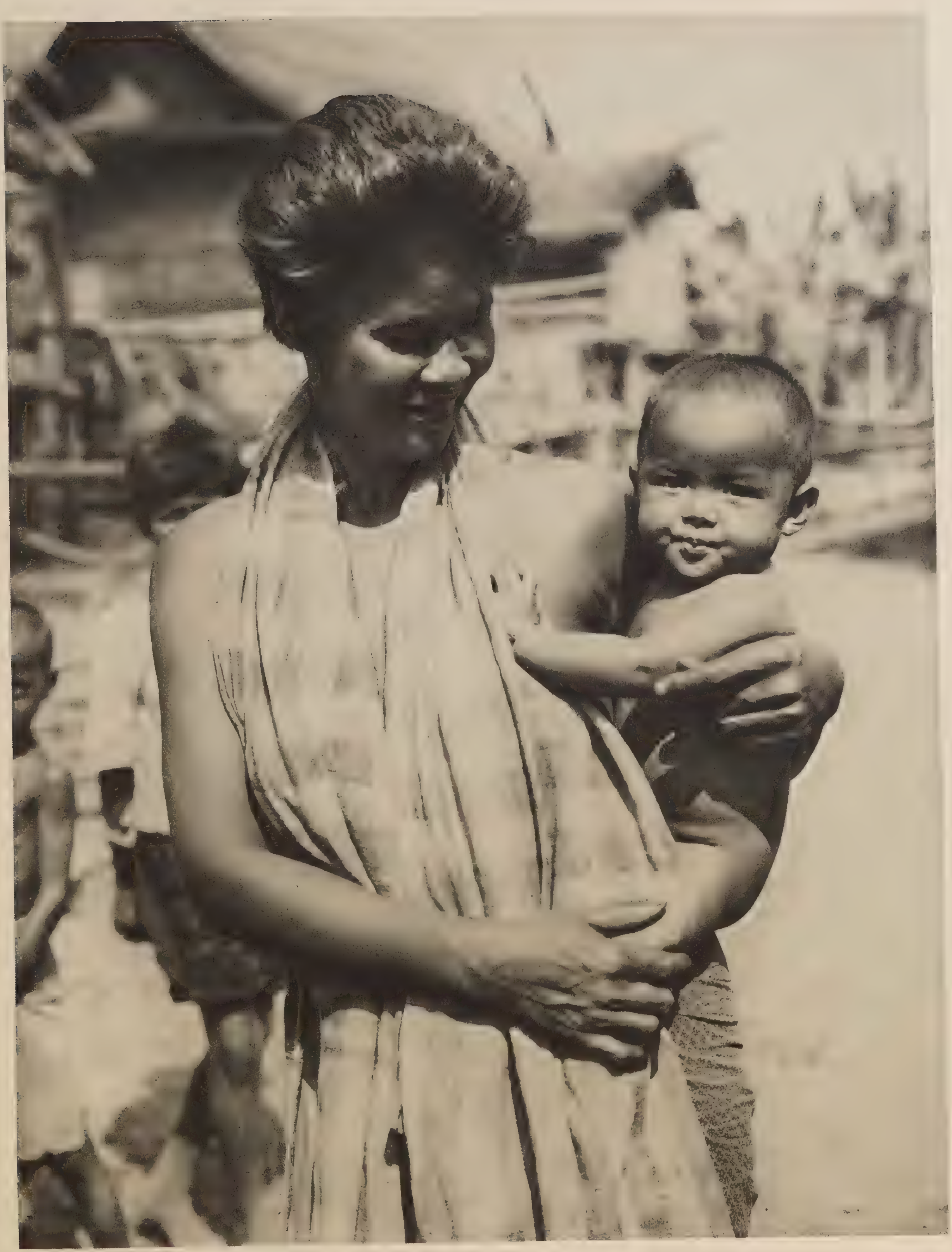
Ruines à Savan-Khalok, Chedi Chietao

Temple ruins in Sawankaloke, Chedi Chietao

Rovine del tempio di Sawankalok, Chedi Chietao



Sawankalok. Wat Chang Lom

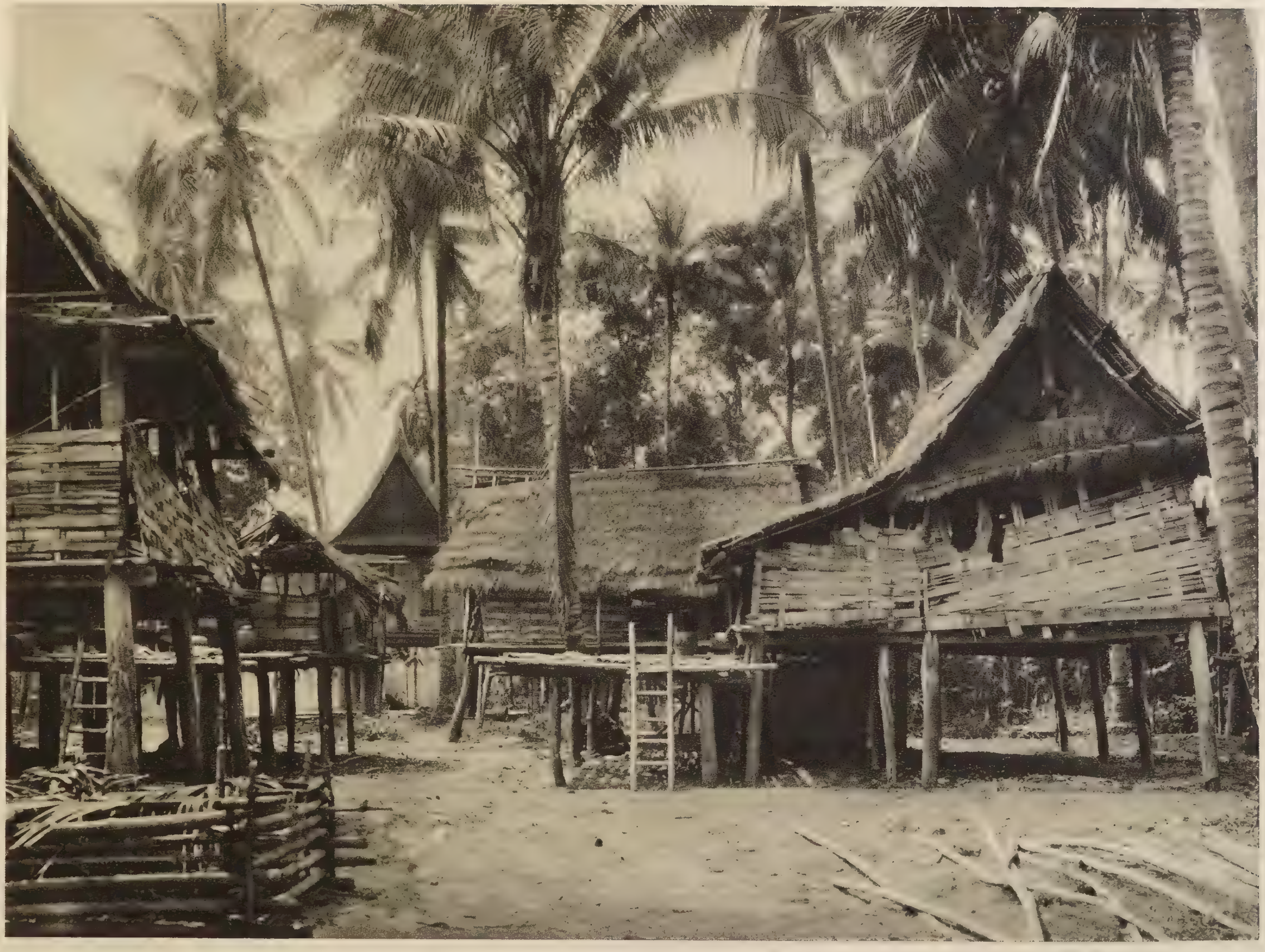


Siamesin mit Kind

Siamoise avec son enfant

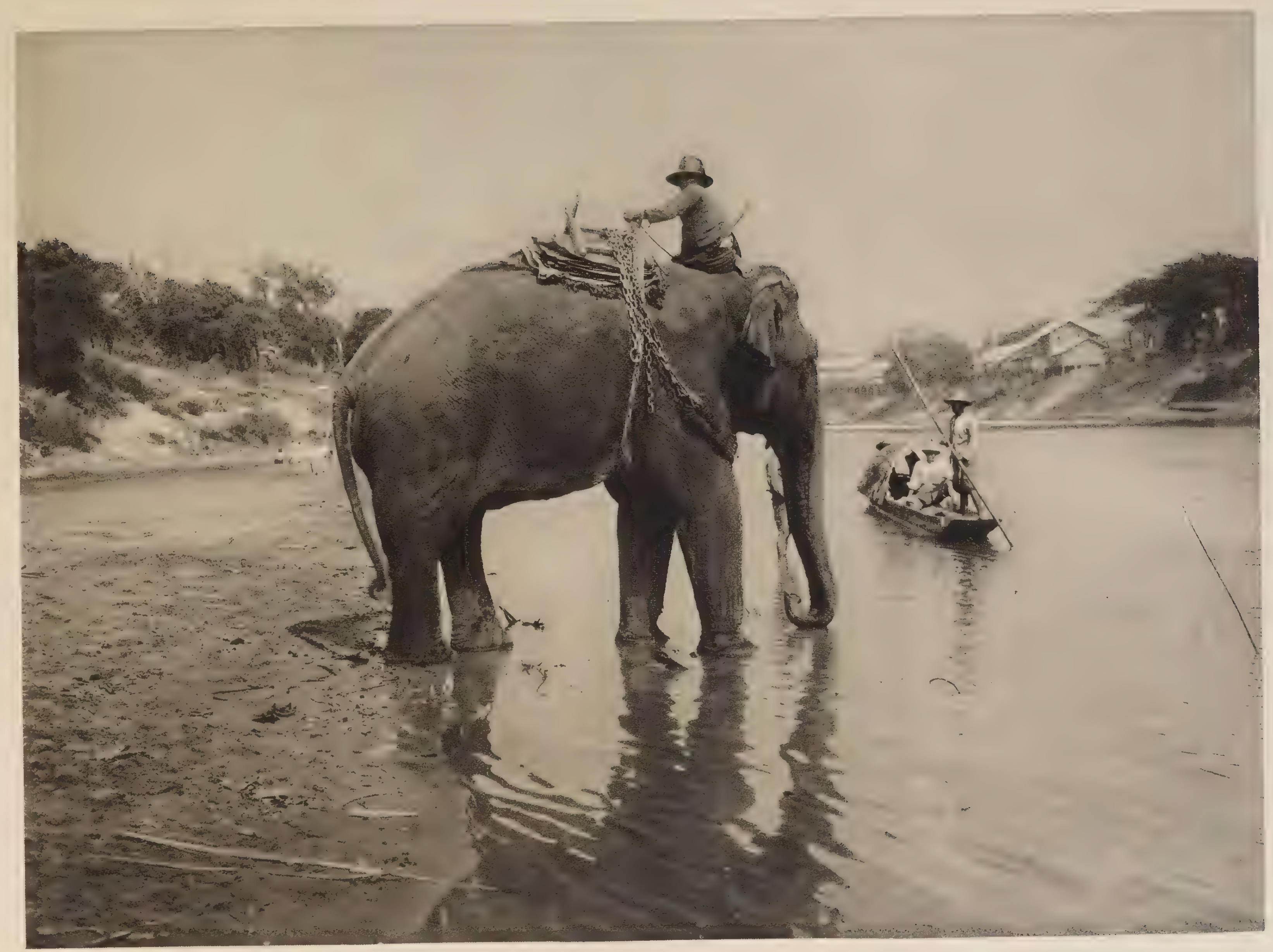
Siamese woman with child

Donna siamese con bambino



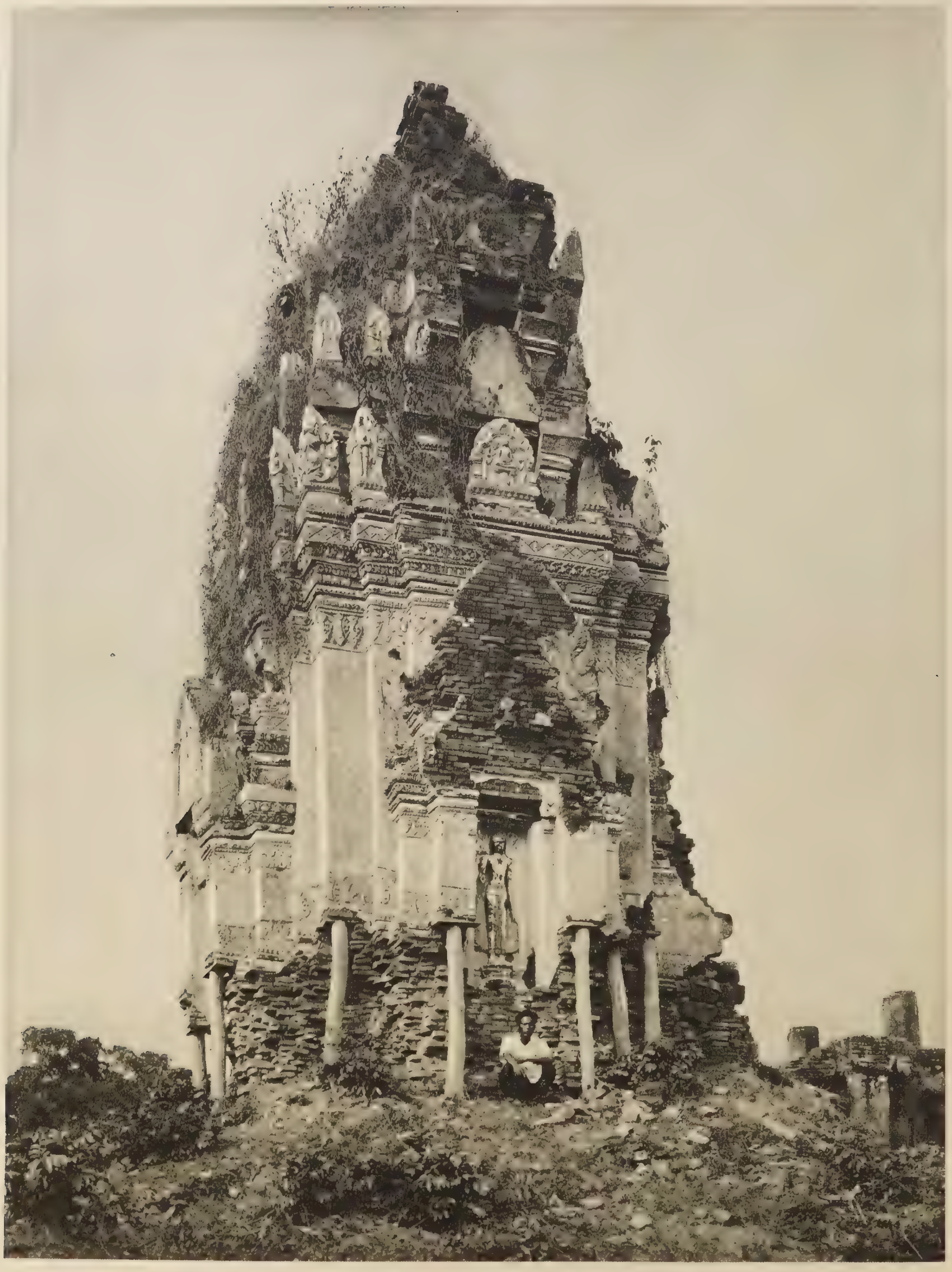
Dorf in Ober-Siam
Village du haut Siam

Village in Upper Siam
Villaggio nel Siam settentrionale



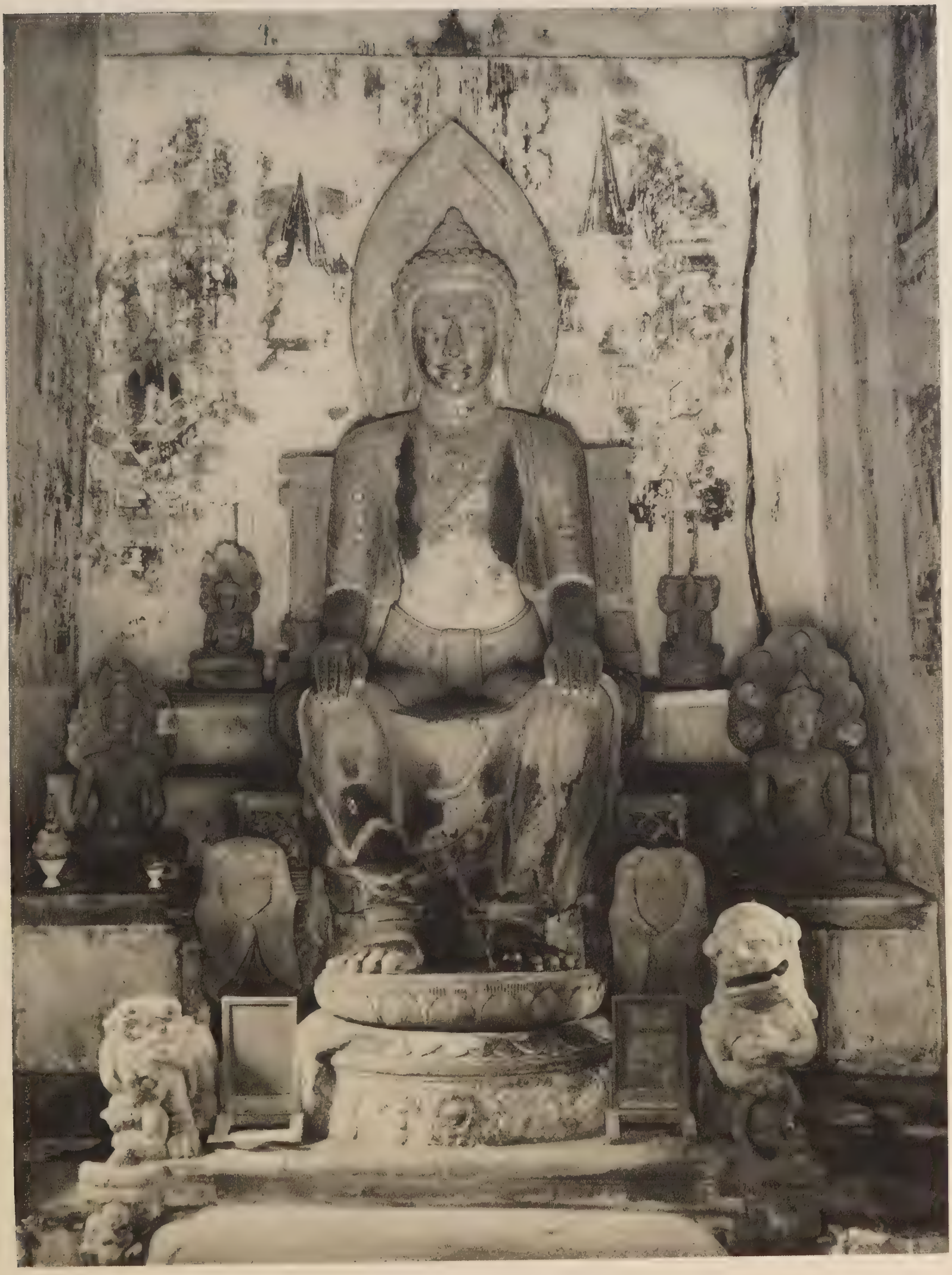
Elefant am Menam-Strom
Eléphant et fleuve Ménam

Elephant on the Menam river
Elefante sulla riva del fiume Menam



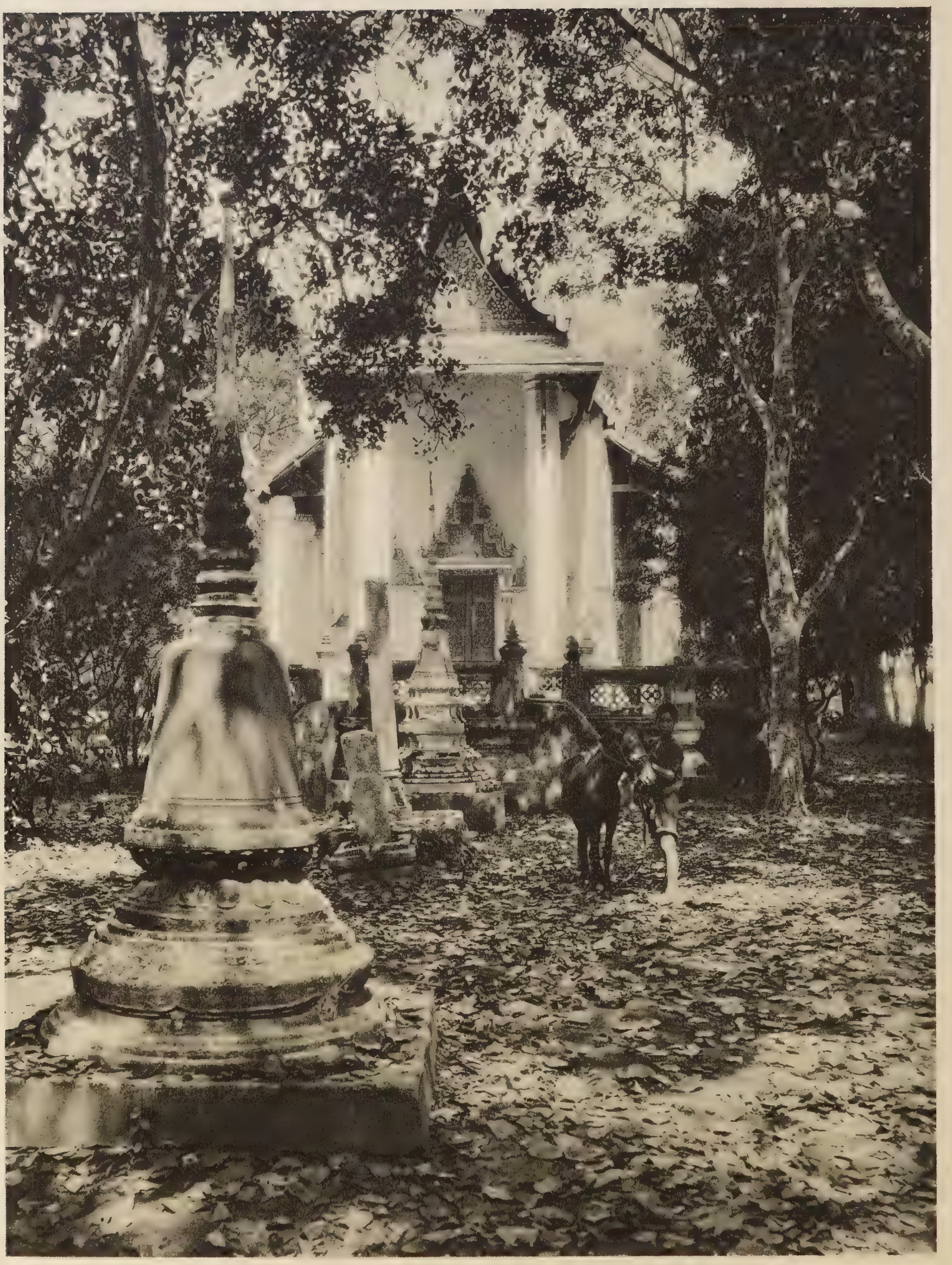
Tempel in Ayuthia (Wat Na Phra Men)
Temple à Ayuthya (Vat Na Phra Men)

Temple in Ayuthia (Wat Na Phra Men)
Tempio di Aiutia (Wat Na Phra Men)

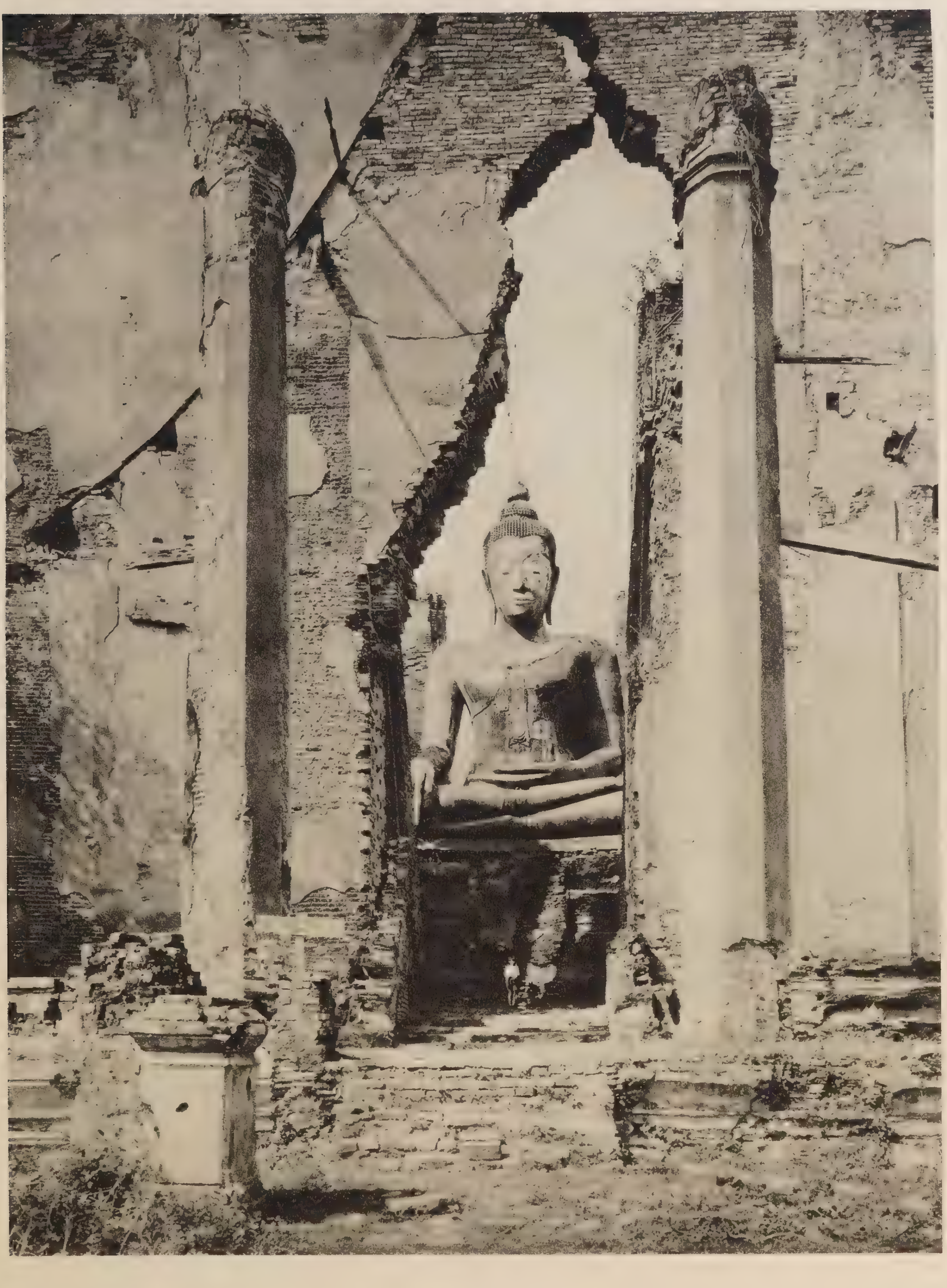


Ayuthia. Buddha, sitzend nach europäischer Art
Ayuthya. Bouddha assis à l'européenne

Ayuthia. Buddha seated in European fashion
Aiutia. Budda seduto all'europea



Lopburi. Wat Nakon Kosa

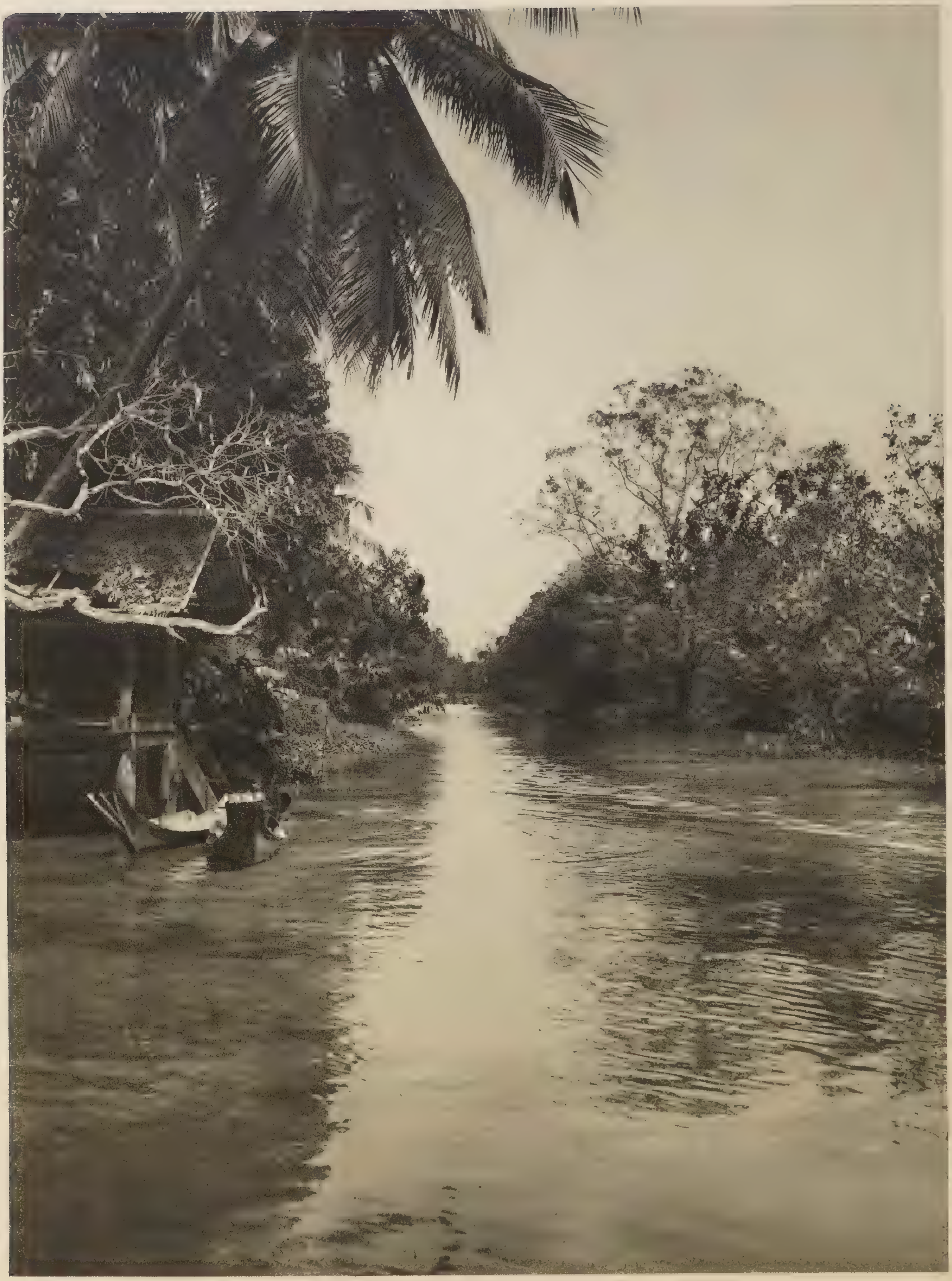


Ayuthia. Kolossalstatue Buddhas

Ayuthya. Statue colossale de Bouddha

Ayuthia. Gigantic Buddha statue

Aiutia. Statua colossale di Budda

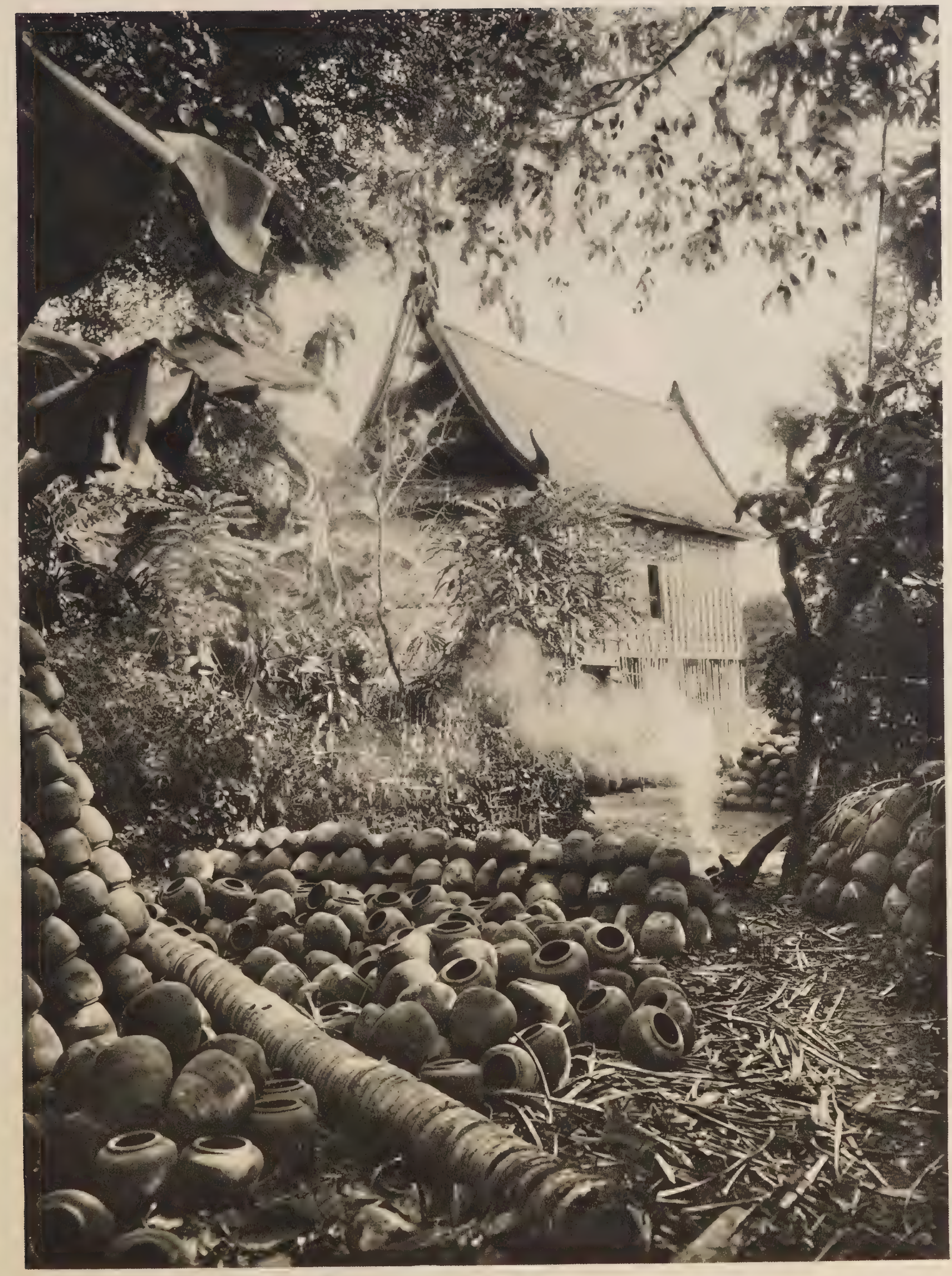


Kanal bei Bangkok

Canal près de Bangkok

Canal near Bangkok

Canale presso Bangcok

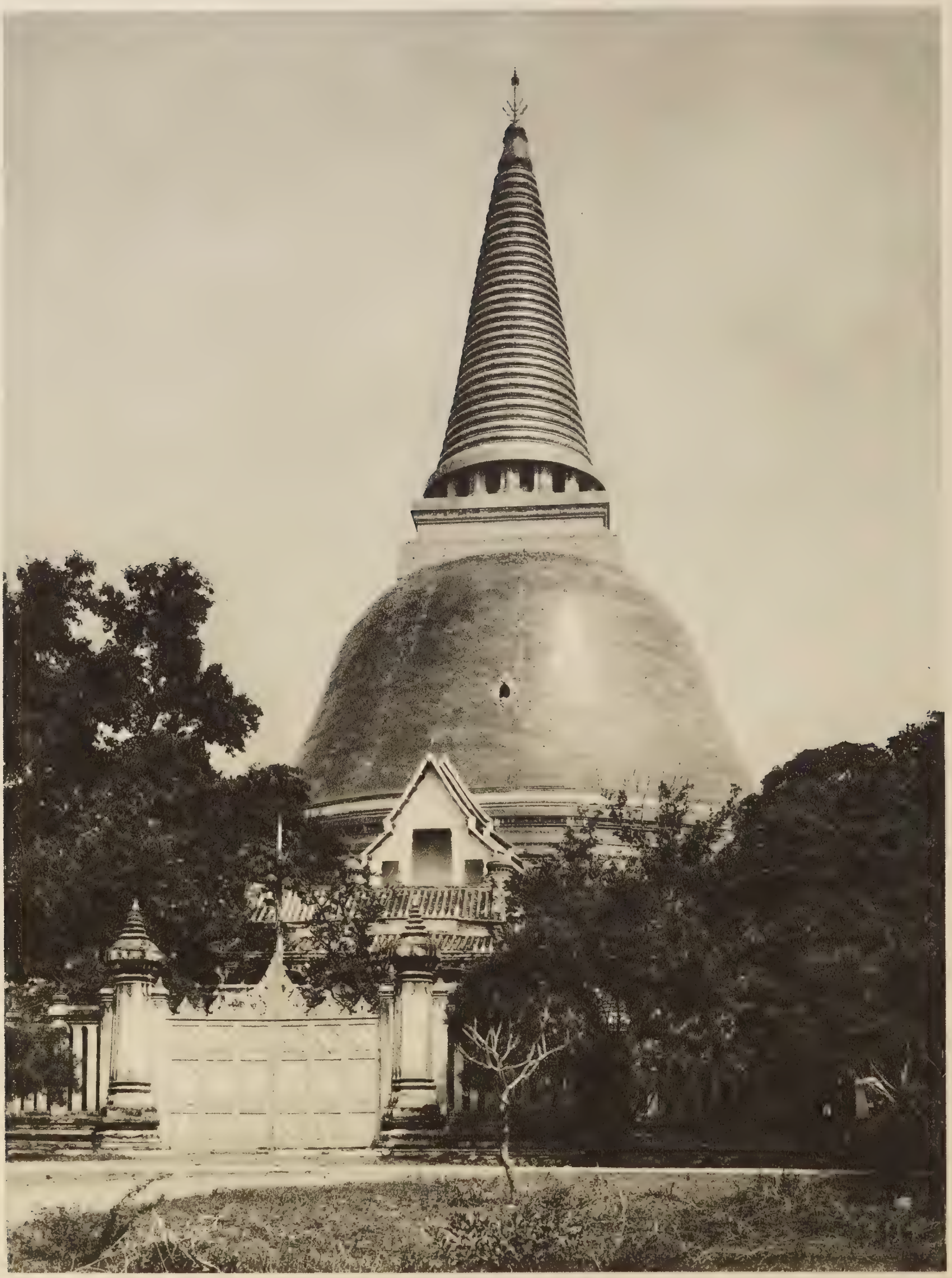


Dorf am unteren Menam

Village sur le bas Menam

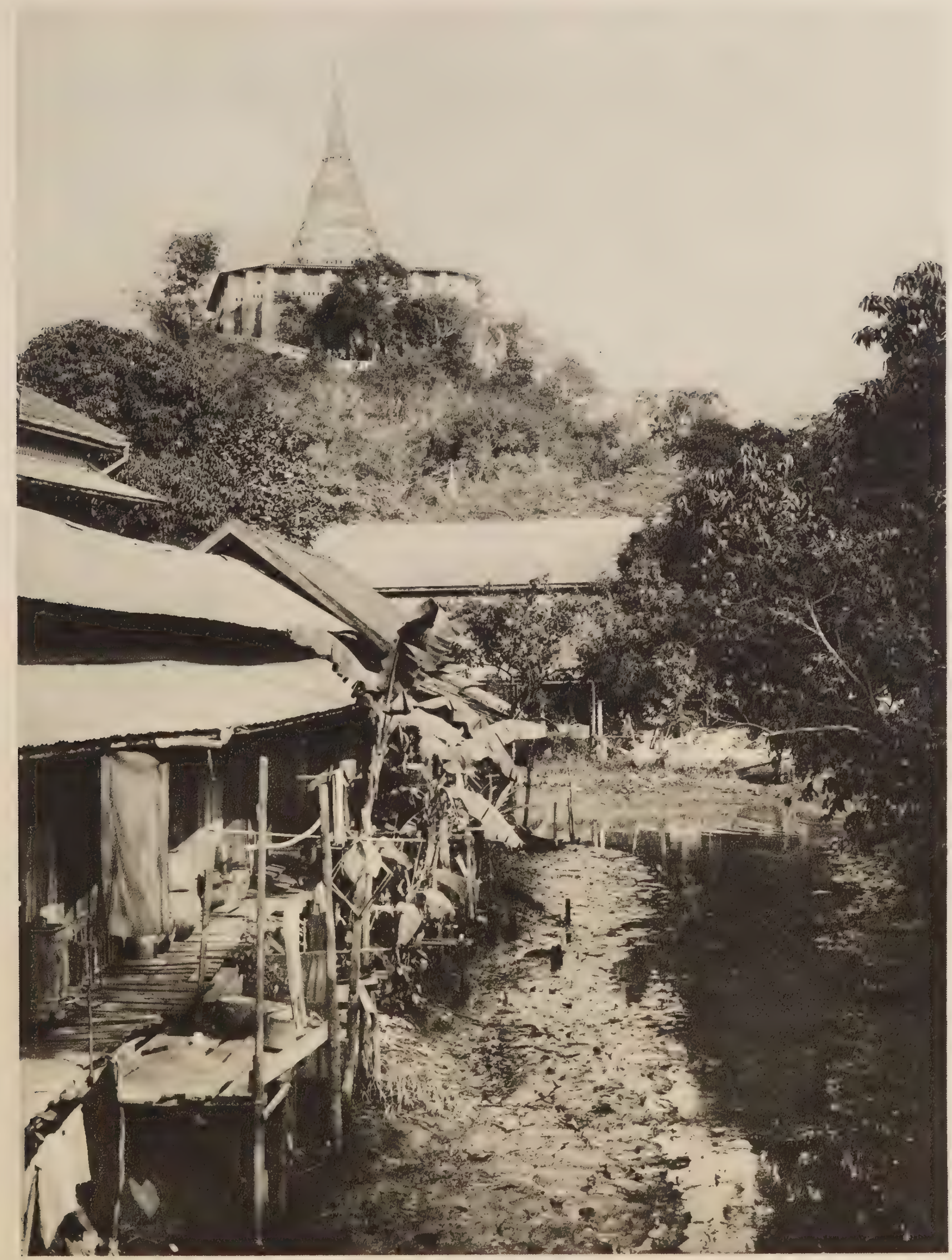
Village on the lower Menam

Villaggio sul Menam inferiore



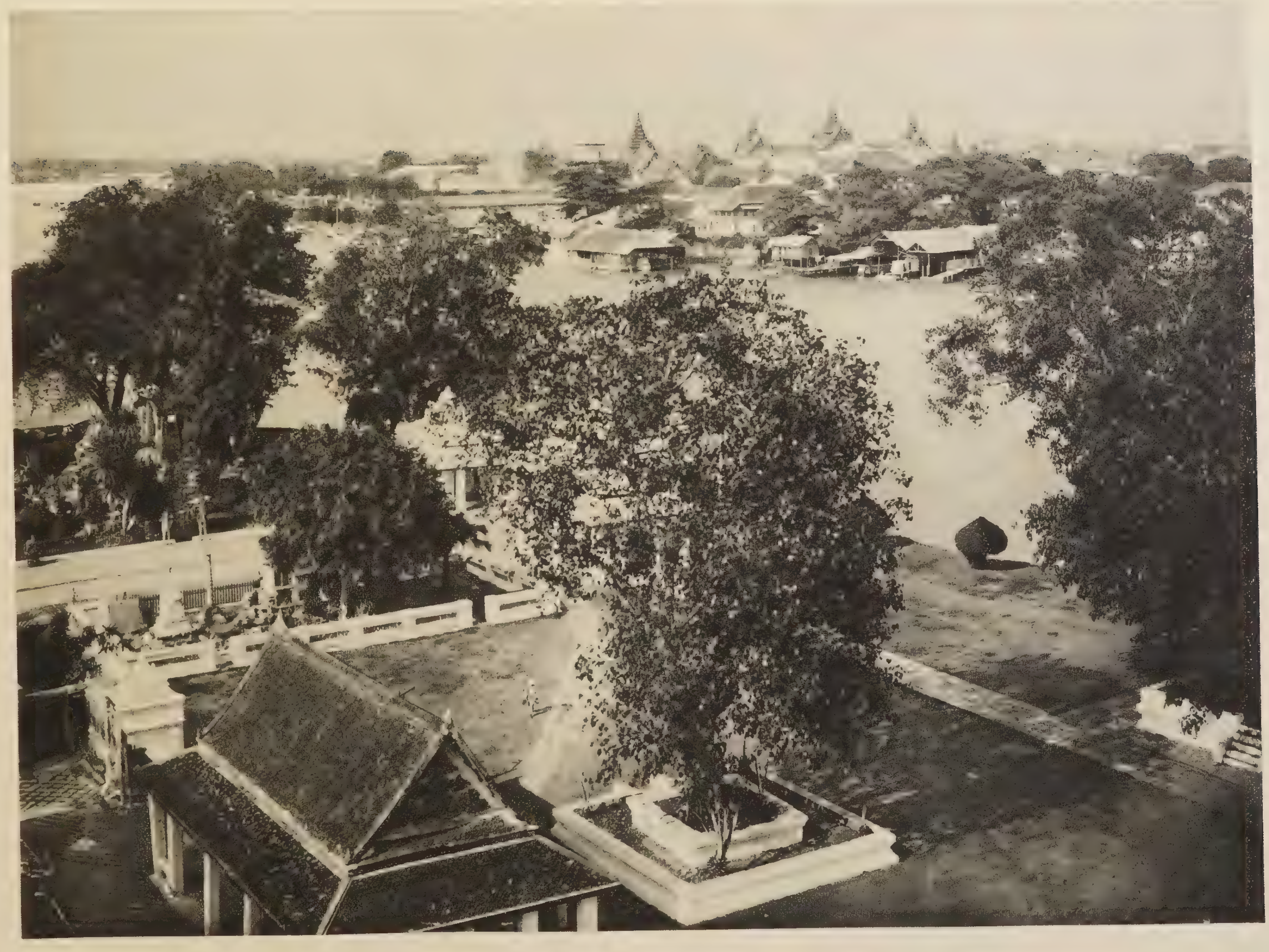
Der grosse Stupa Phra Patom in Nakon Patom
La grande stoupa de Phra Patom à Nakon Patom

The big stupa Phra Patom in Nakon Patom
Il grande Stupa Phra Patom a Nacon Patom



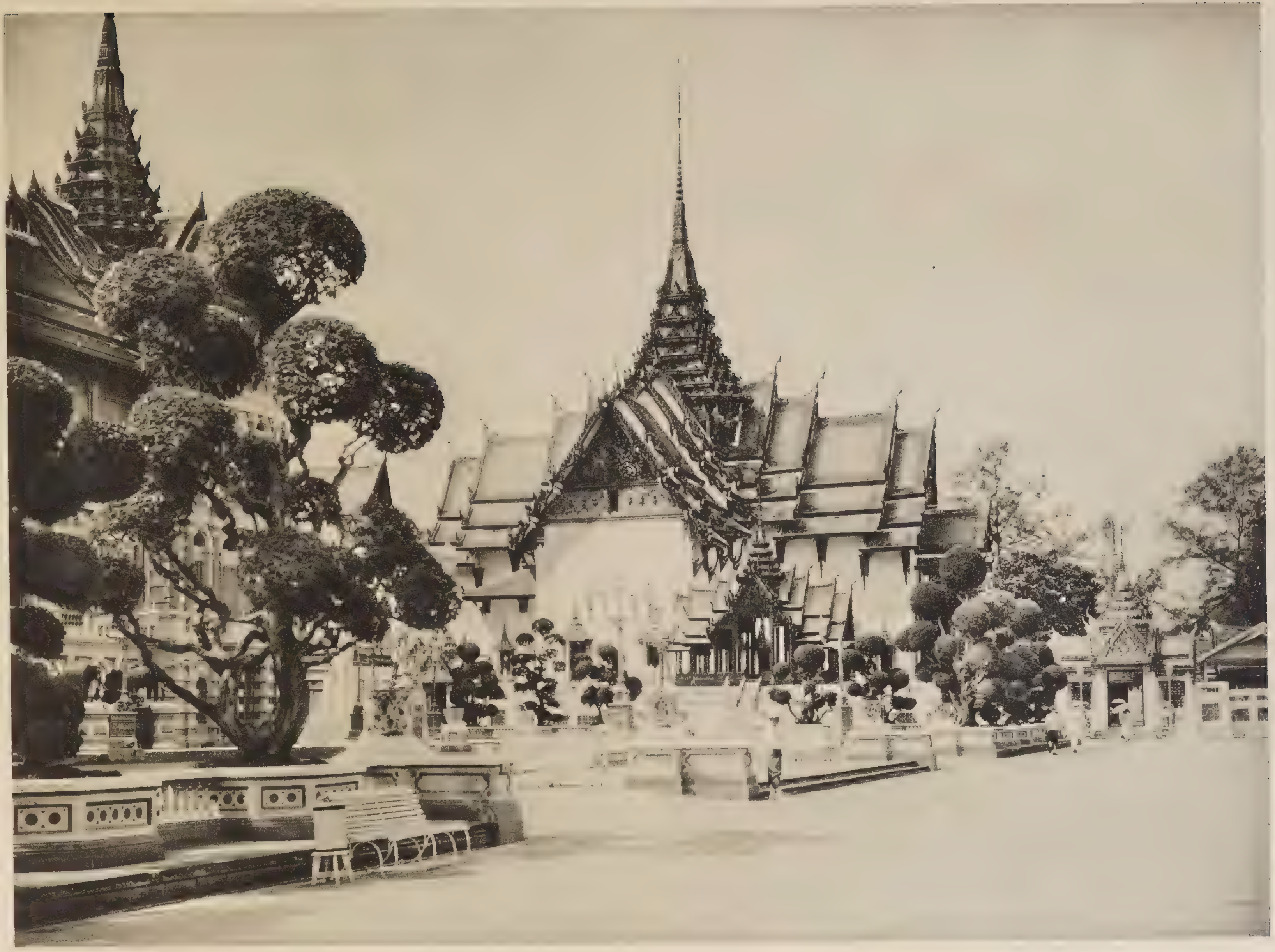
Kanalecke in Bangkok
Coin de canal à Bangkok

Corner of canal in Bangkok
Angolo di canale a Bangcok



Bangkok. Blick von Wat Arun auf den Menam und den Königspalast
Bangkok. Vue prise du Vat Arun sur le Menam et le palais royal

Bangkok. View from Wat Arun of the Menam and the royal palace
Bangcok. Vista dal Wat Arun sul Menam e il palazzo reale

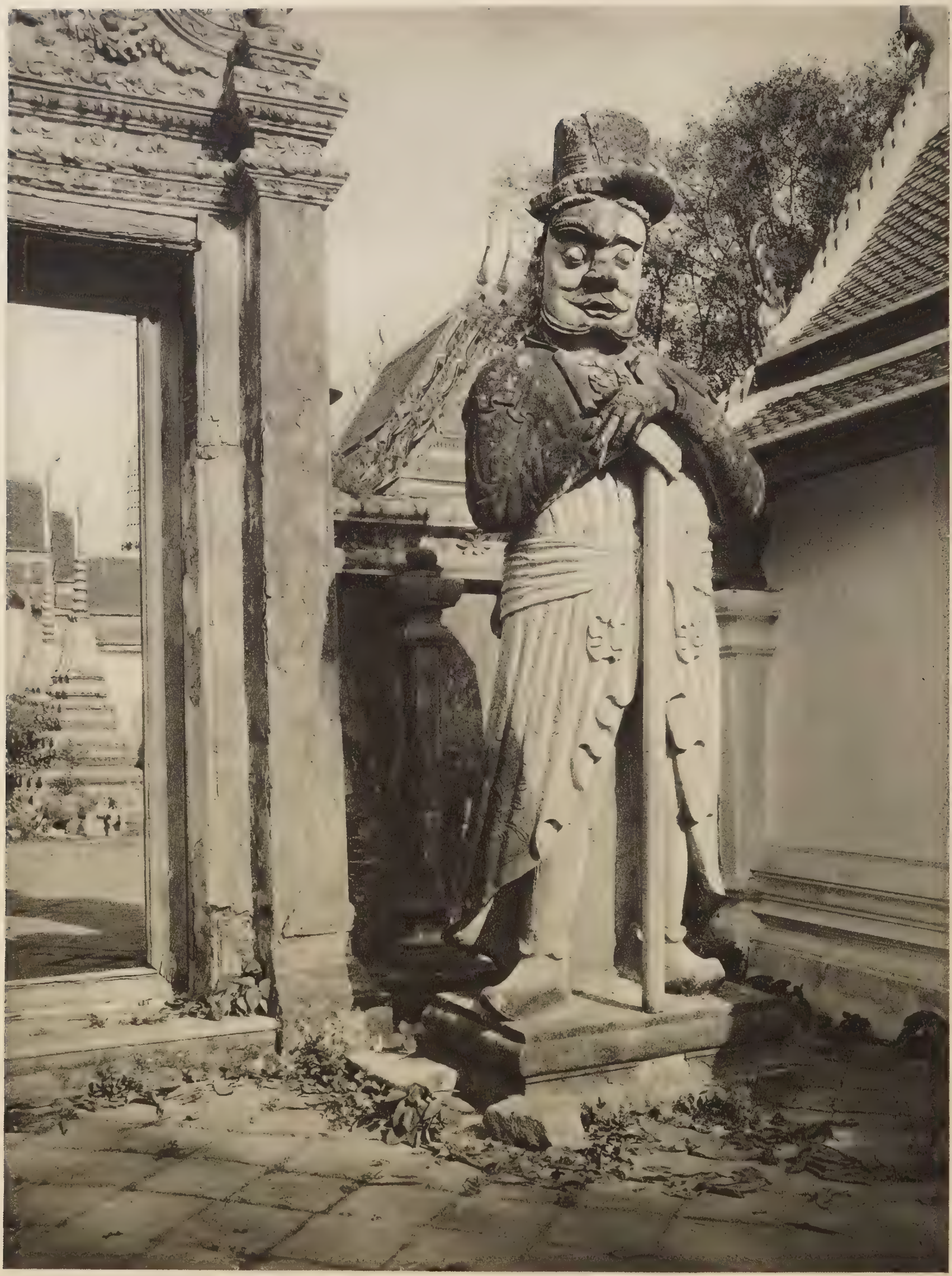


Bangkok. Im Hof des Königspalastes

Bangkok. La cour du palais royal

Bangkok. In the courtyard of the royal palace

Bangcok. Nel cortile del palazzo reale

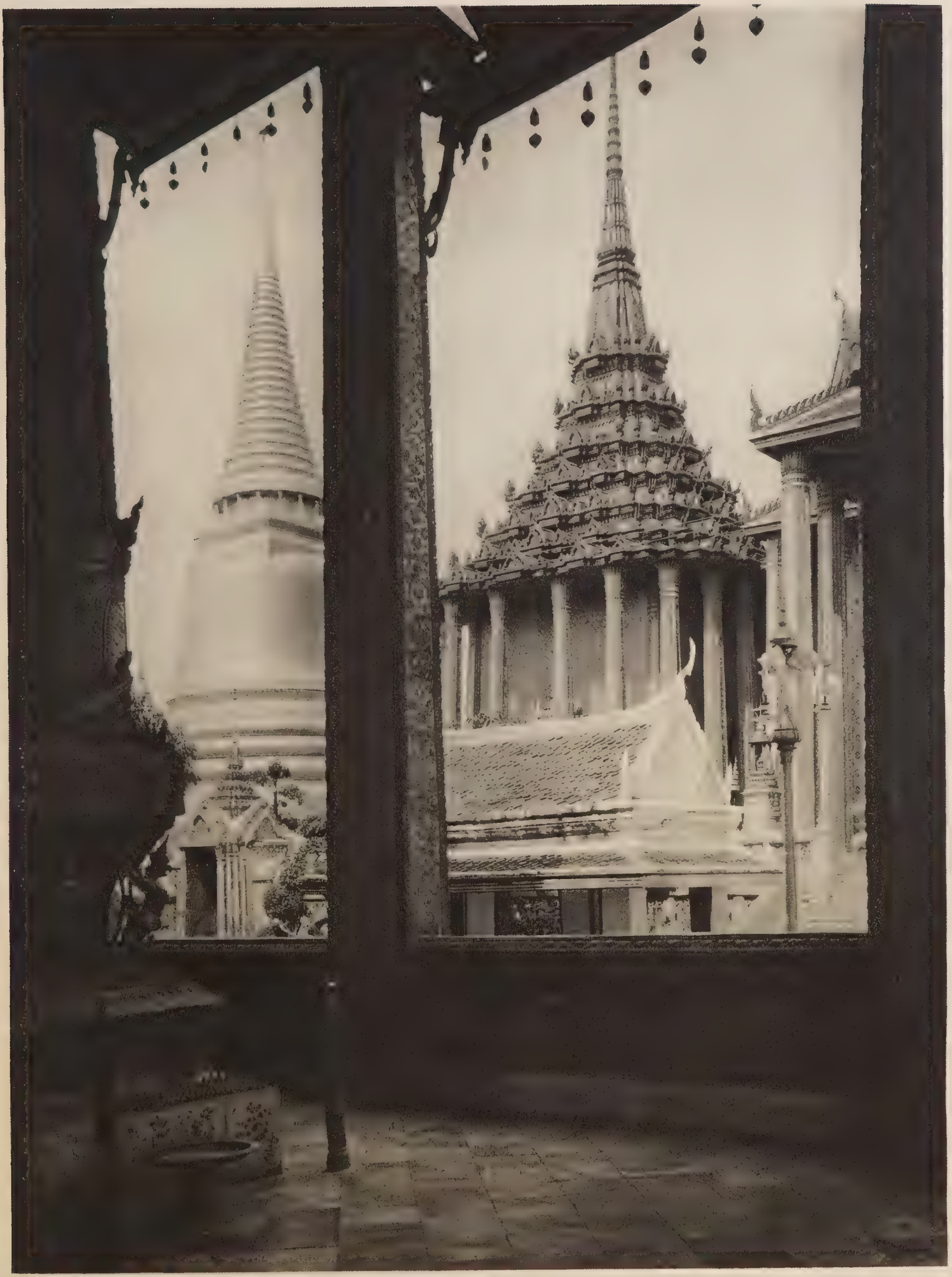


Bangkok. Wächter am Wat Po

Bangkok. Un «gardien» du Vat Phô

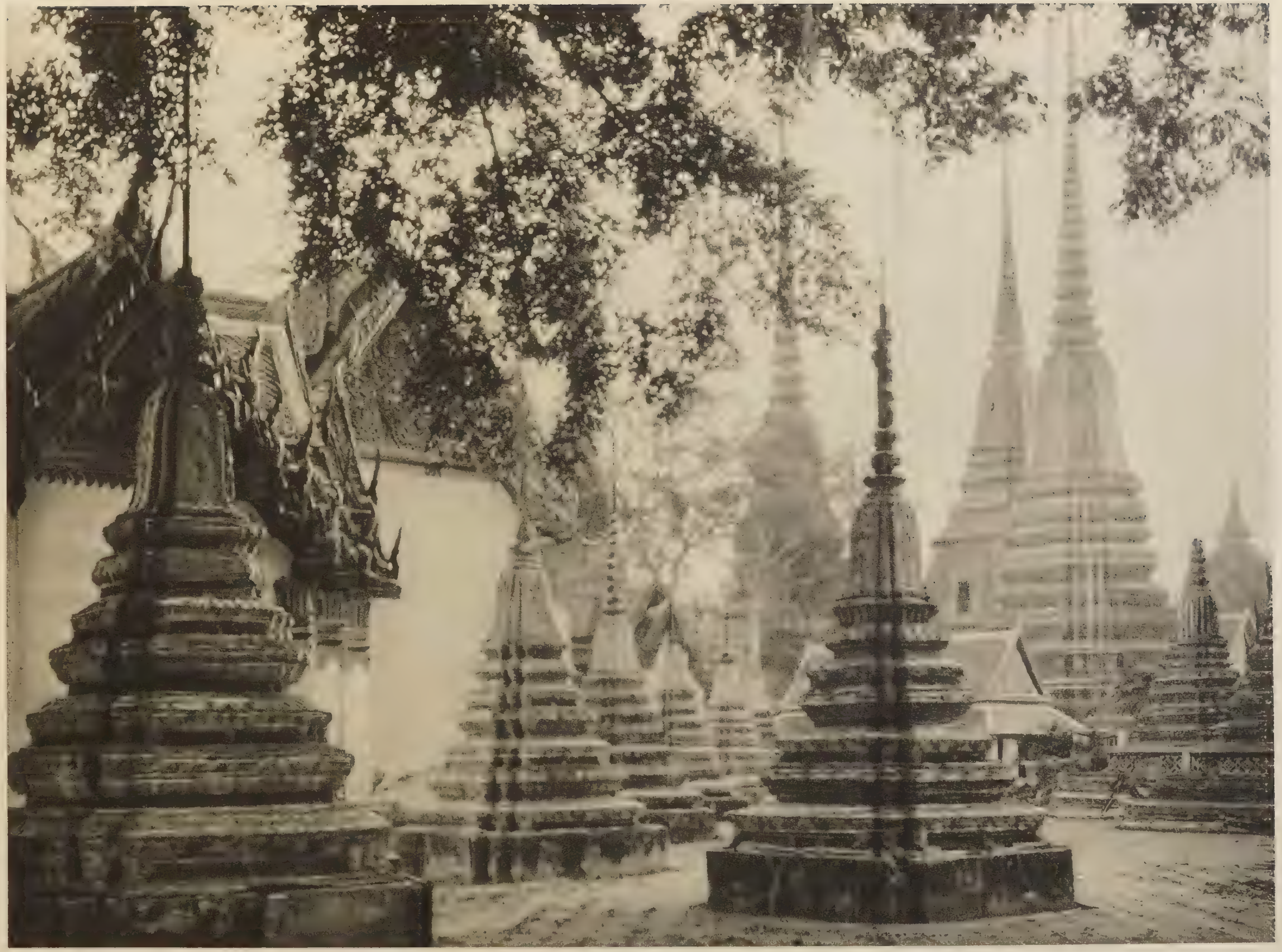
Bangkok. Watchman in Wat Po

Bangkcok. Custode al Wat Po



Bangkok. Wat Pra Keo (Königliche Kapelle)
Bangkok. Vat Phra Kéo (chapelle royale)

Bangkok. Wat Pra Keo (royal chapel)
Bangkcok. Wat Phra Keo (cappella reale)

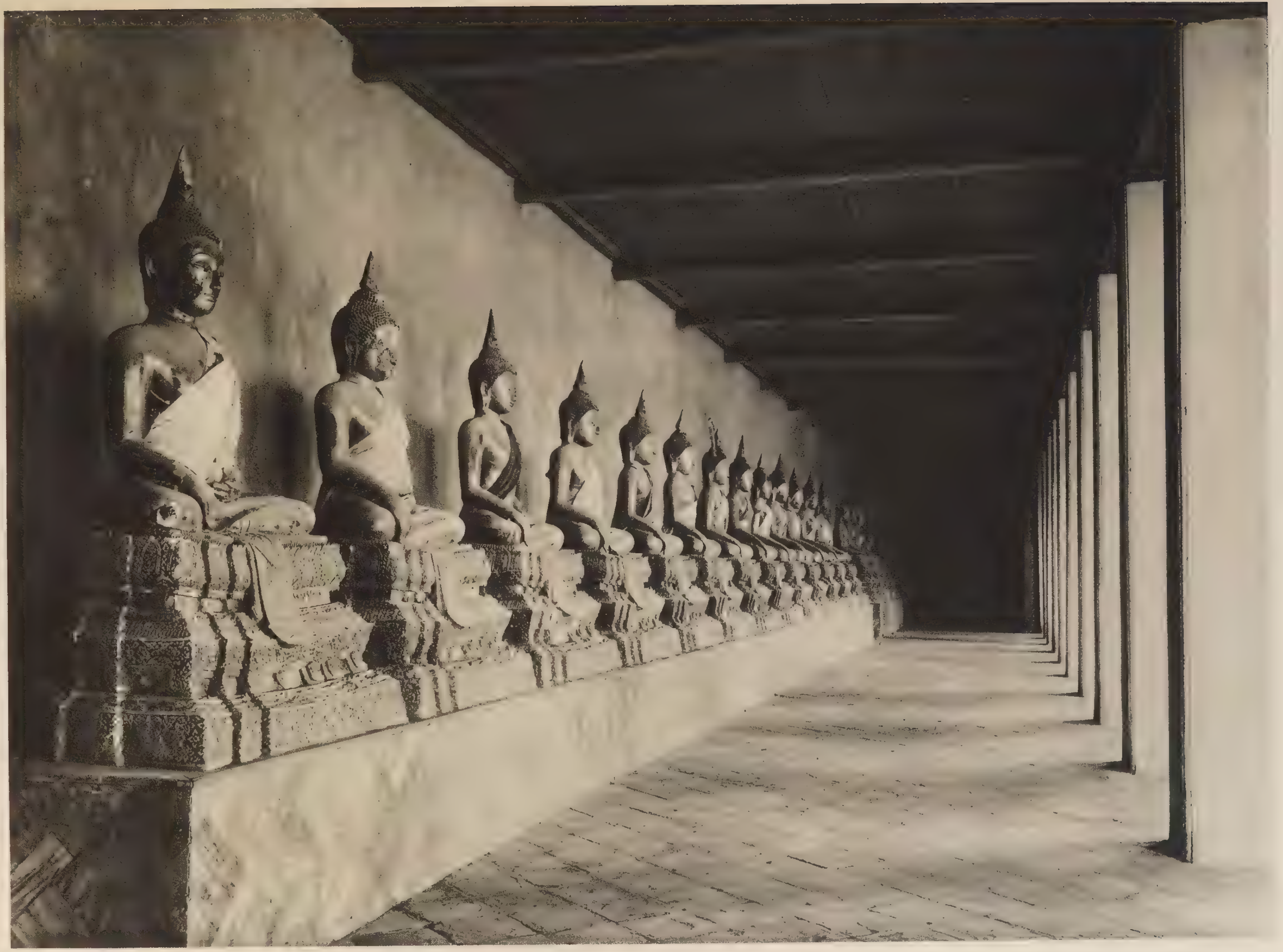


Bangkok. Kleine Pagoden im Wat Po

Bangkok. Petites pagodes du Vat Phô

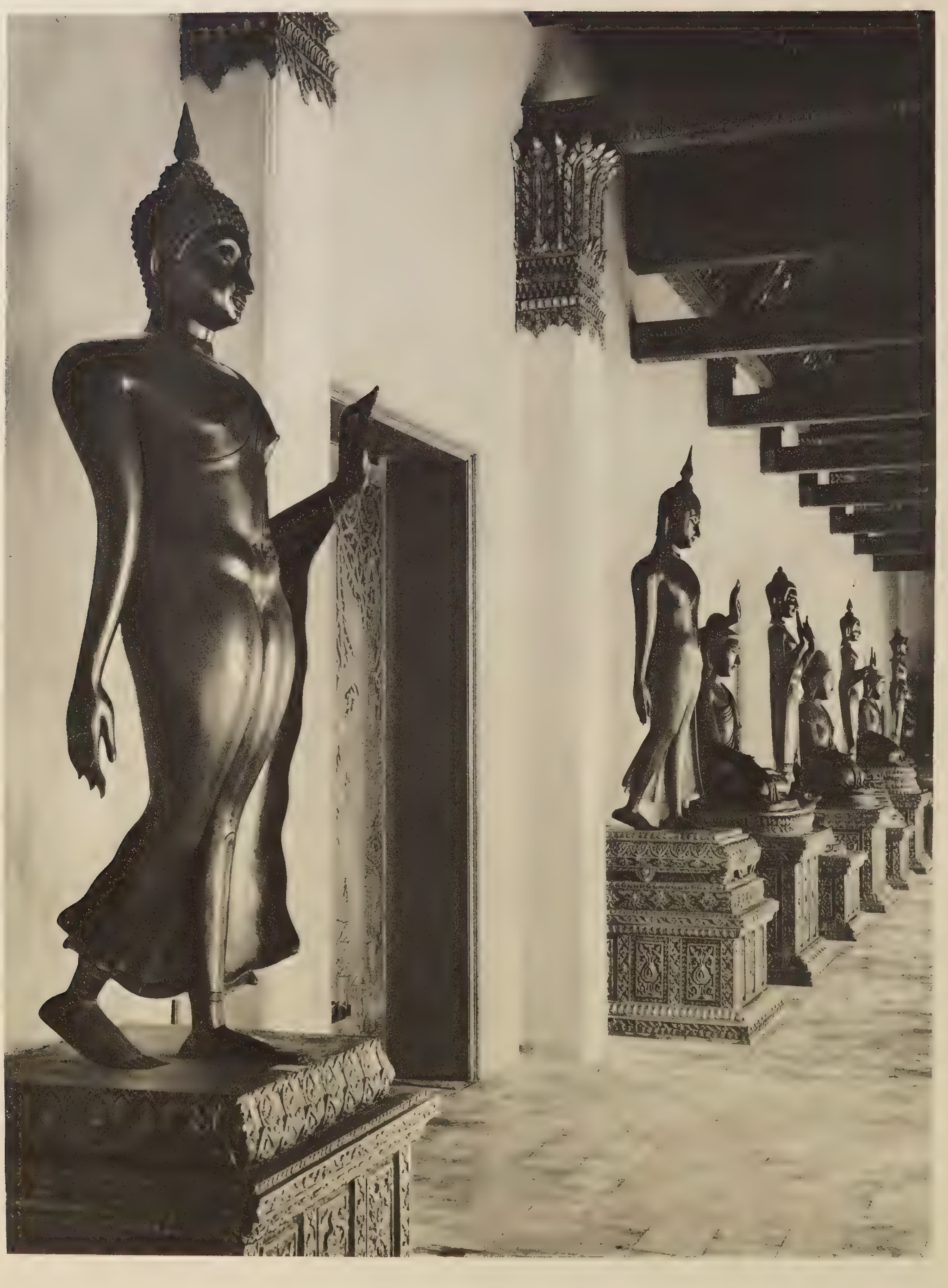
Bangkok. Small pagodas in Wat Po

Bangcok. Piccole pagode nel Wat Po



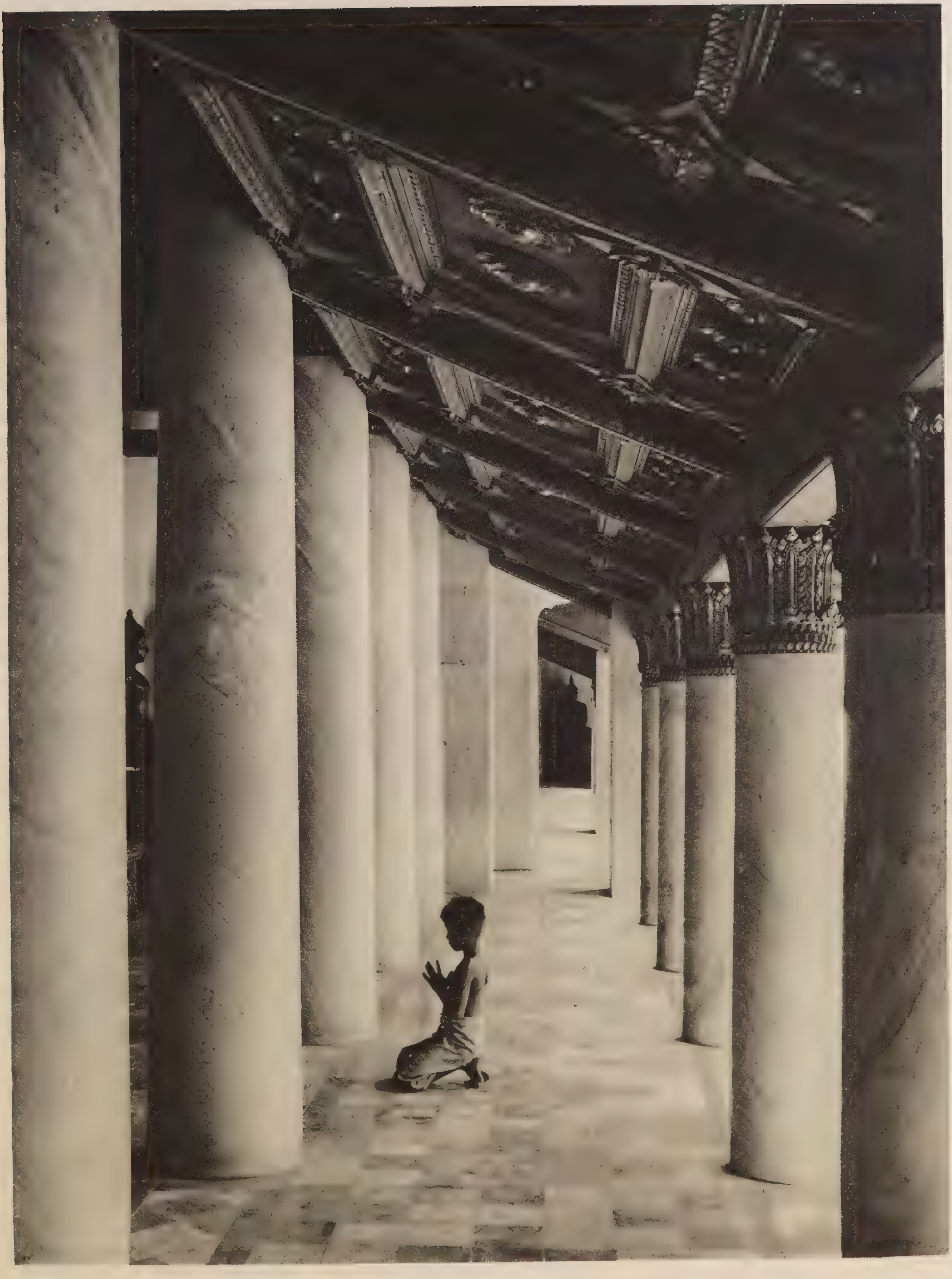
Bangkok. Korridor im Wat Po
Bangkok. Corridor à l'intérieur du Vat Phô

Bangkok. Corridor in Wat Po
Bangcok. Corridoio nel Wat Po



Bangkok. Statuen im Wat Benchamabopit
Bangkok. Statues de Benchamabophit

Bangkok. Statues in Wat Benchamabopit
Bangcok. Statue nel Wat Benchamabopit

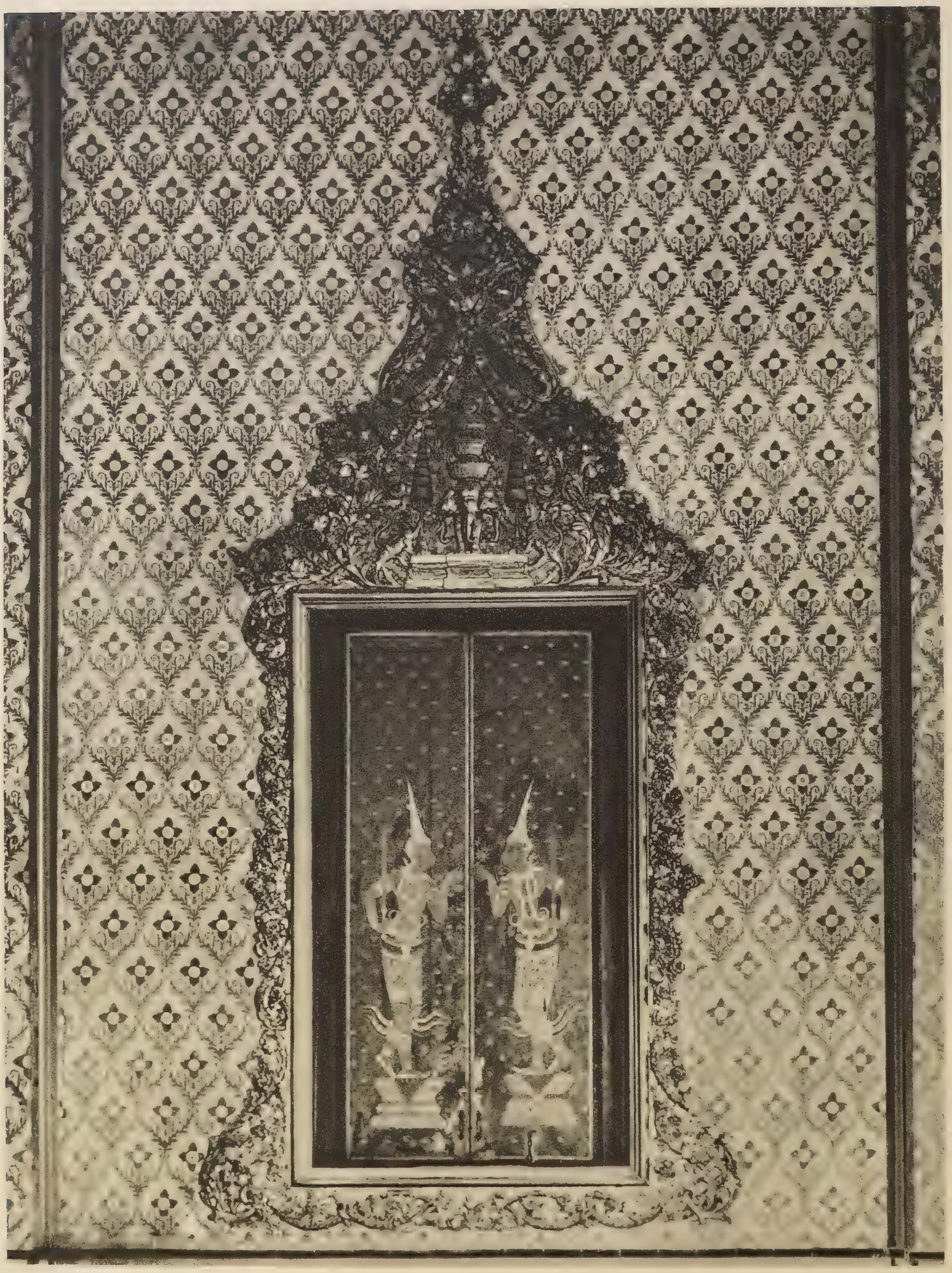


Bangkok. Korridor im Wat Benchamabopit

Bangkok. Corridor à l'intérieur du Benchamabophit

Bangkok. Corridor in Wat Benchamabopit

Bangcok. Corridoio nel Wat Benchamabopit

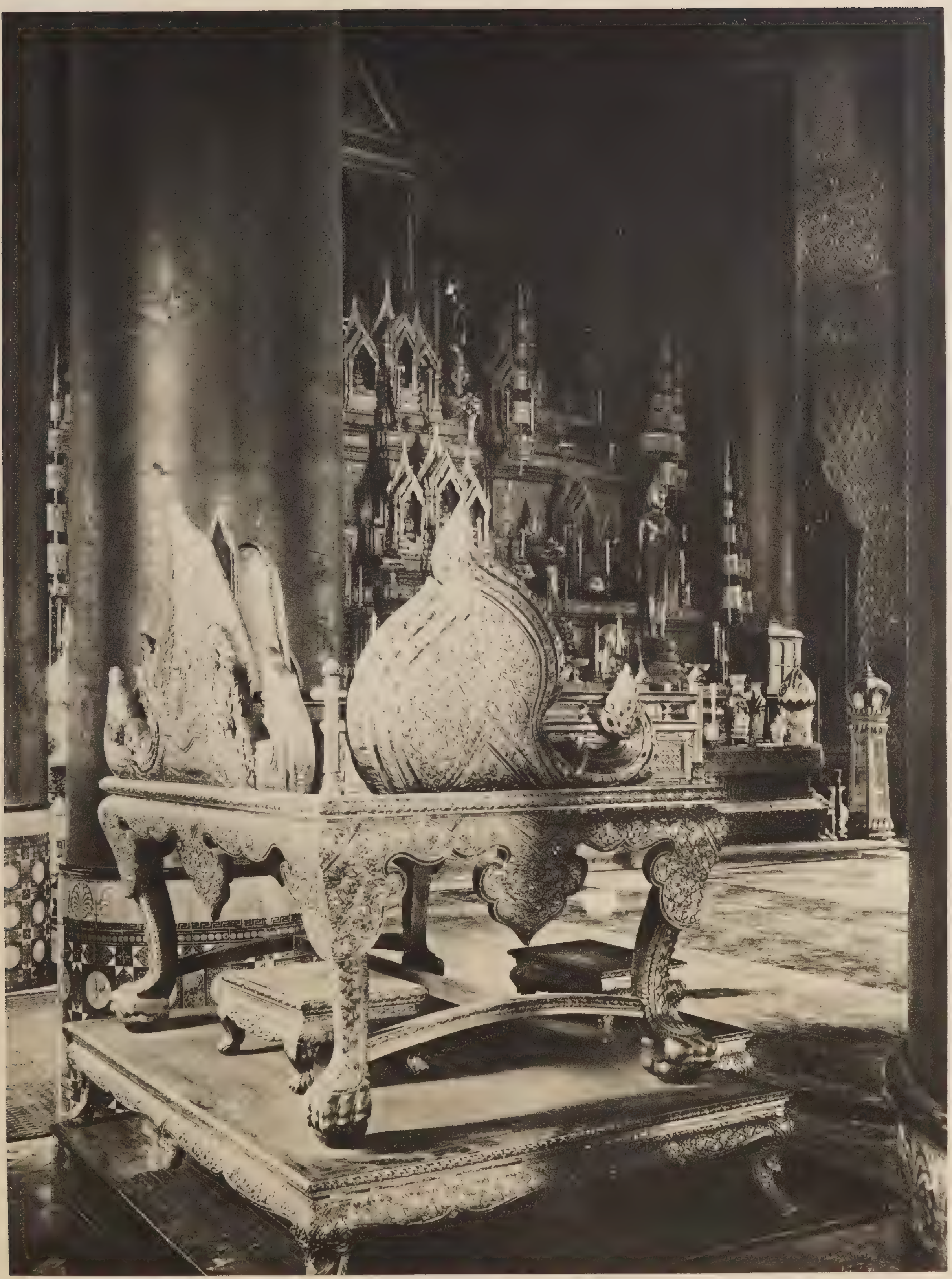


Bangkok. Fenster im Wat Thepsirim

Bangkok. Vat Thepsirim : fenêtre

Bangkok. Window in Wat Thepsirim

Bangcok. Finestra nel Wat Thepsirim

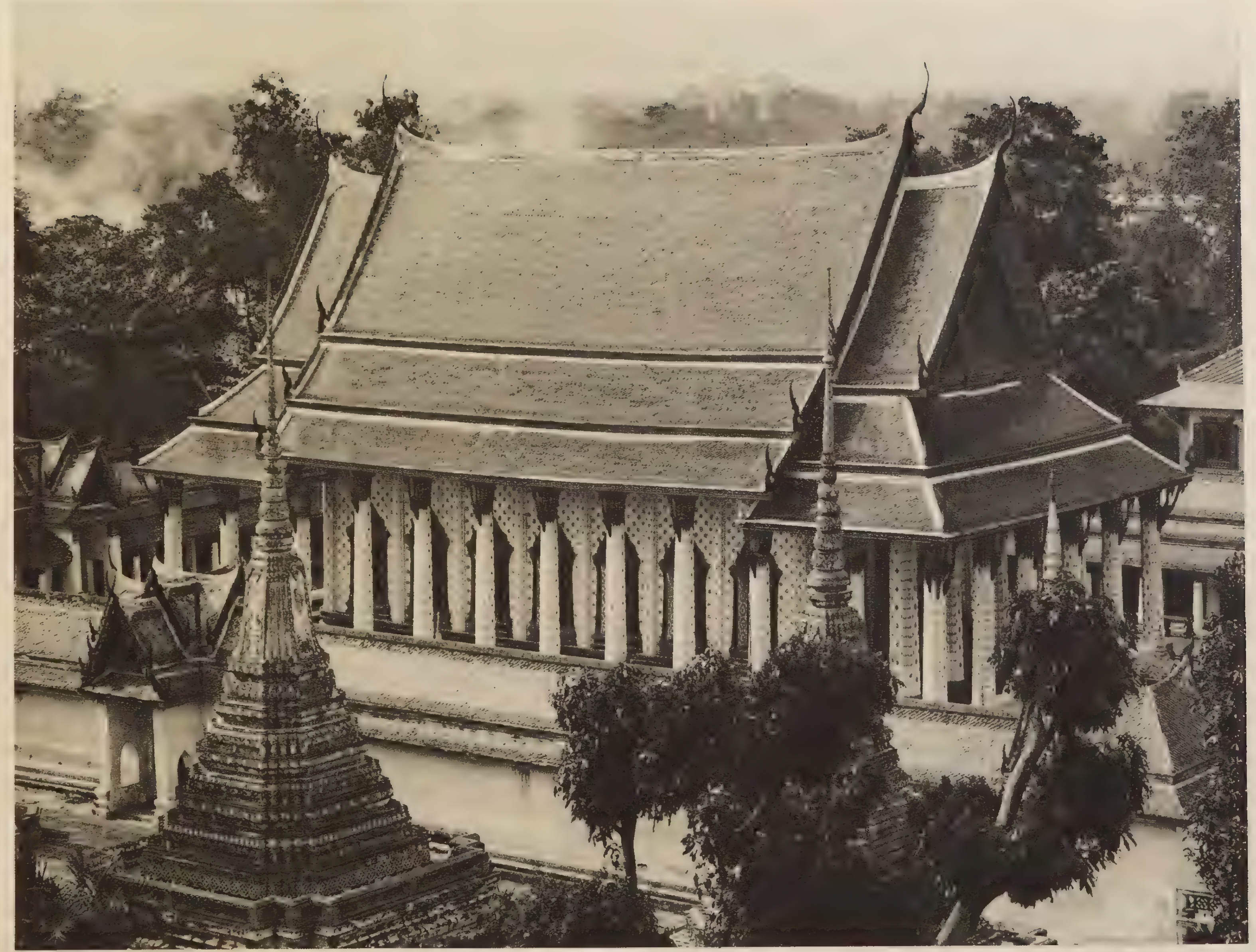


Bangkok. Stuhl des Abtes und Altar im Wat Thepsirim

Bangkok. Abbot's chair and altar in Wat Themsirim

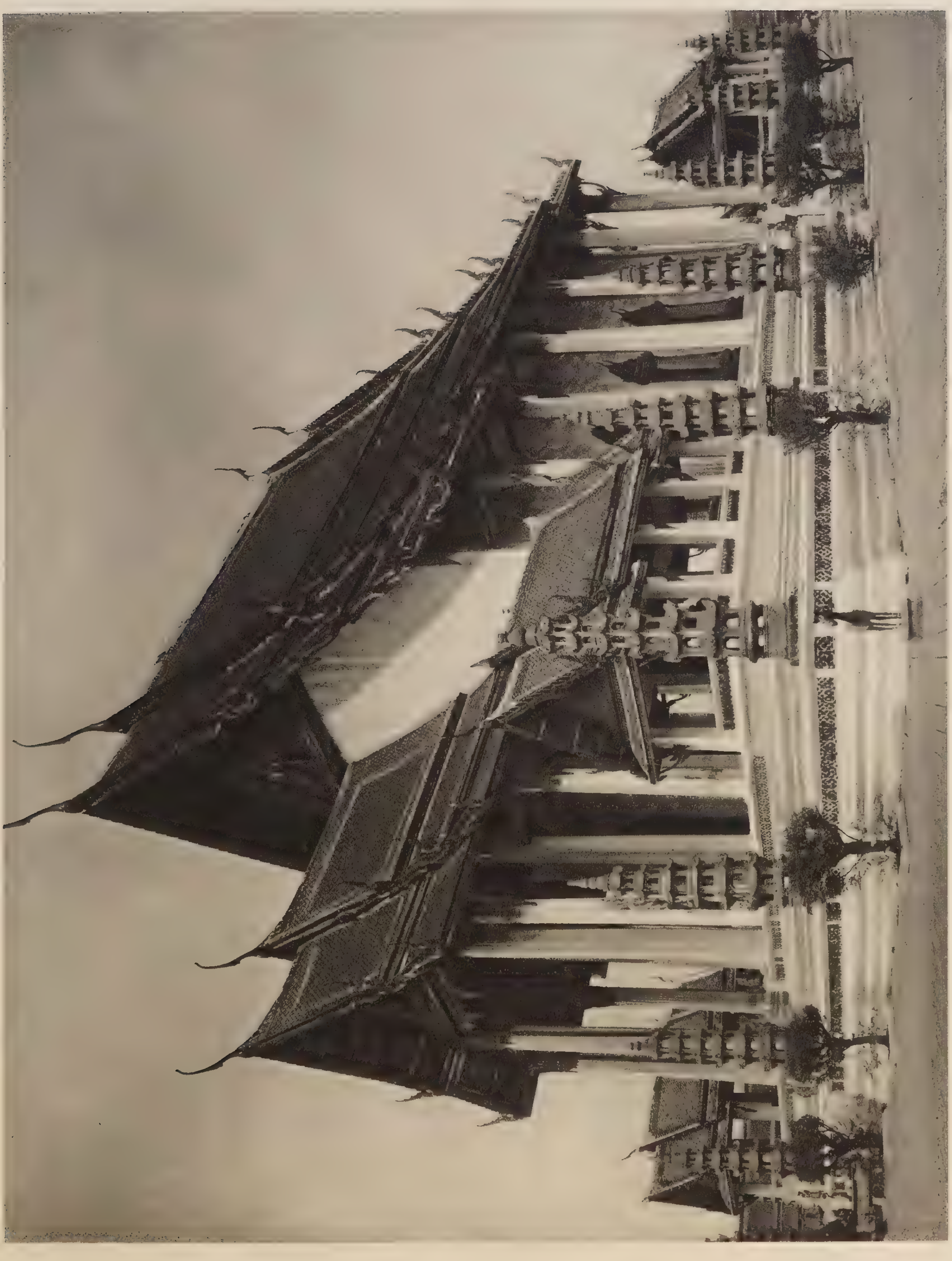
Bangkok. Siège du supérieur et autel du Vat Thepsirim

Bangcok. Sedia dell'abate e altare nel Wat Thepsirim

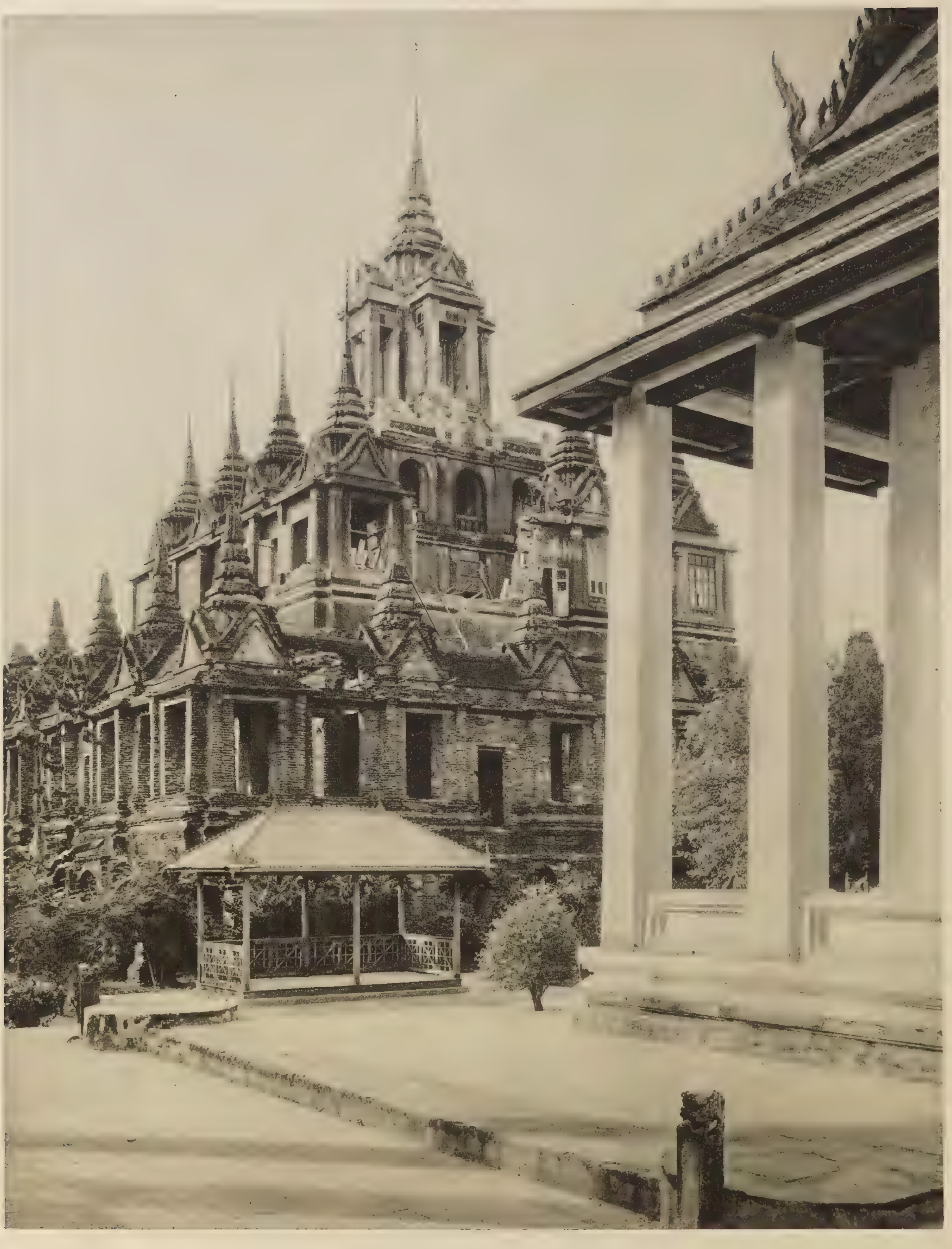


Bangkok. Tempel am Wat Arun
Bangkok. Un temple du Vat Arun

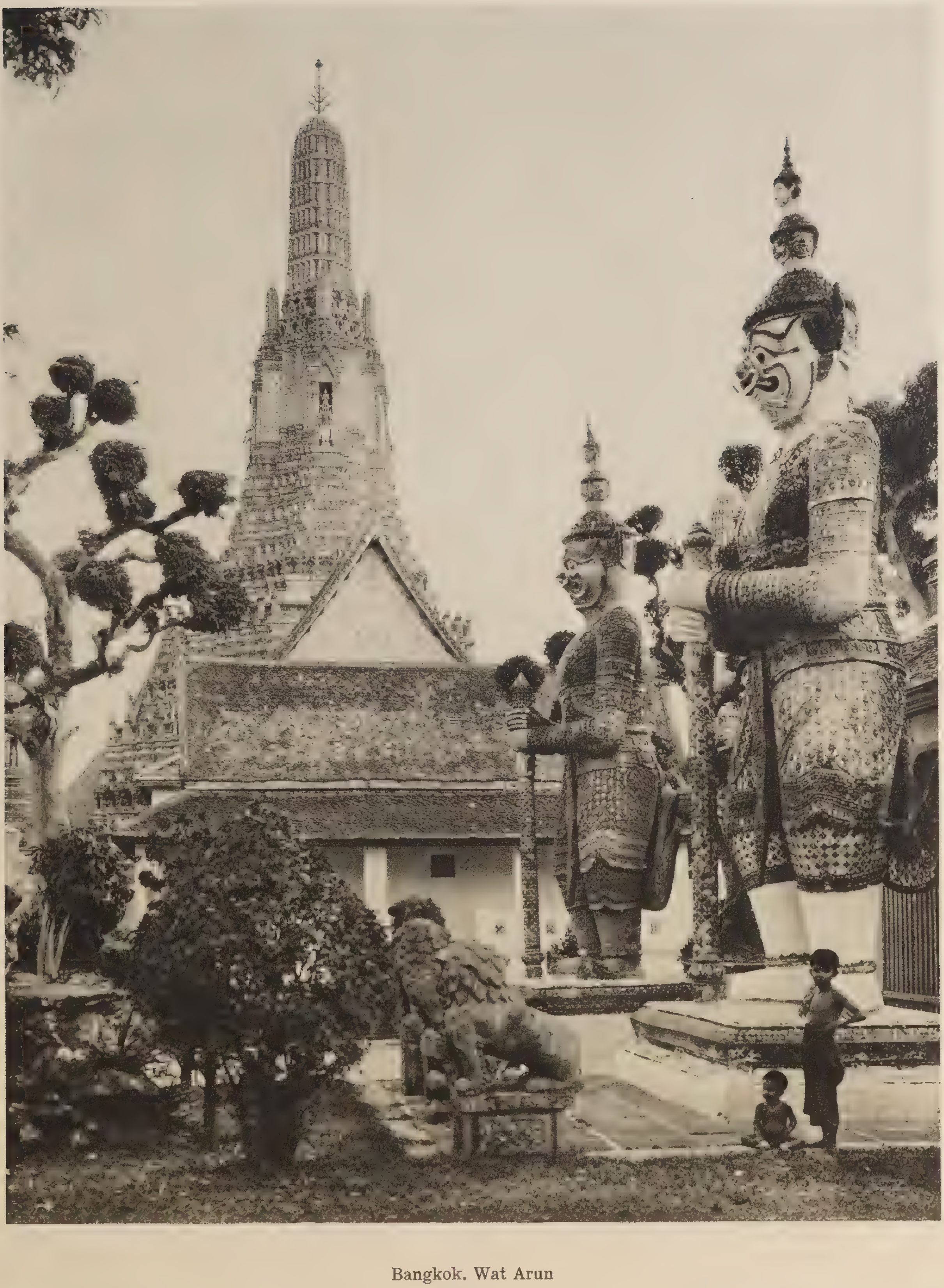
Bangkok. Temple near Wat Arun
Bangcok, Tempio al Wat Arun



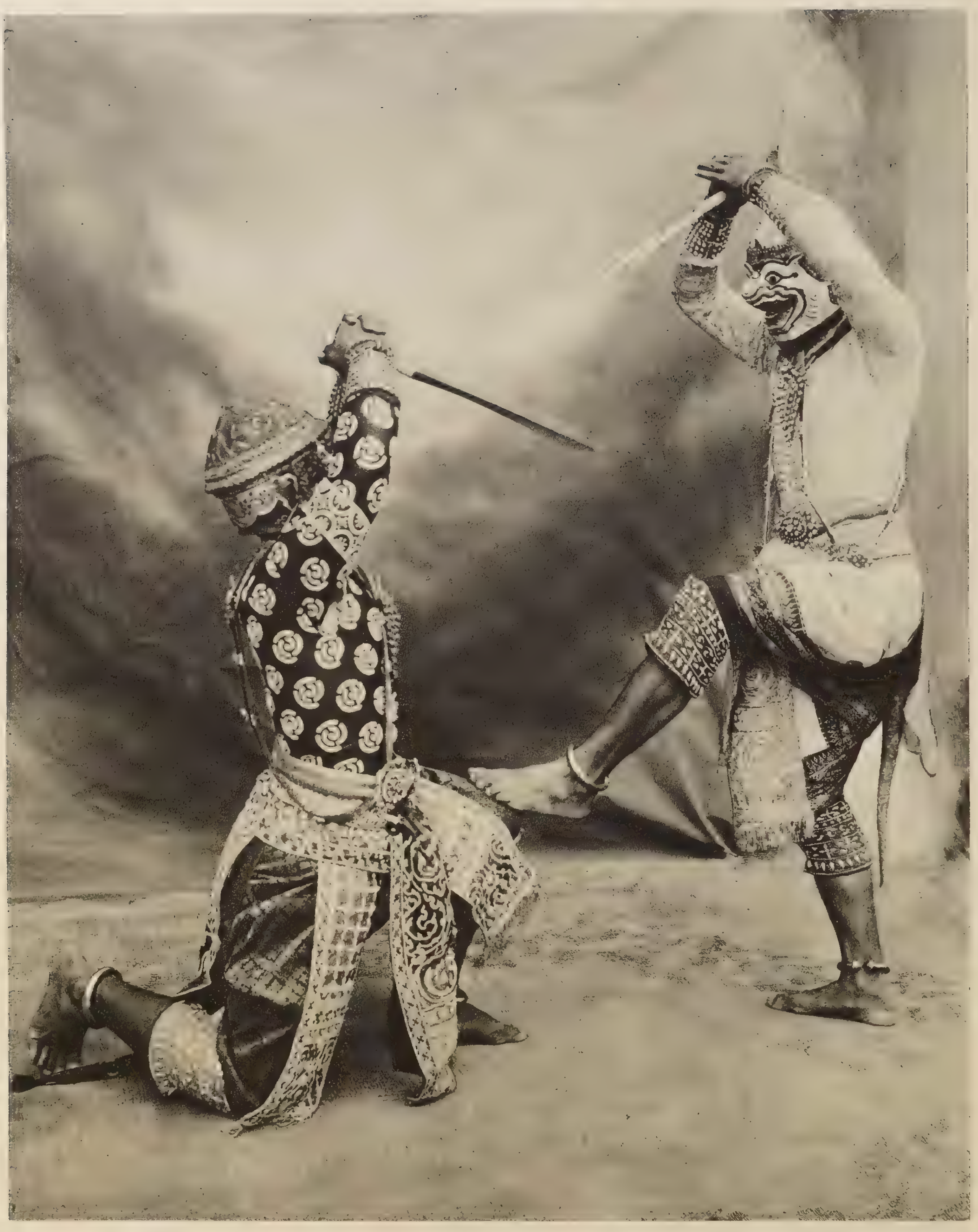
Bangkok. Wat Sudat



Bangkok. Wat Radschanadda



Bangkok. Wat Arun

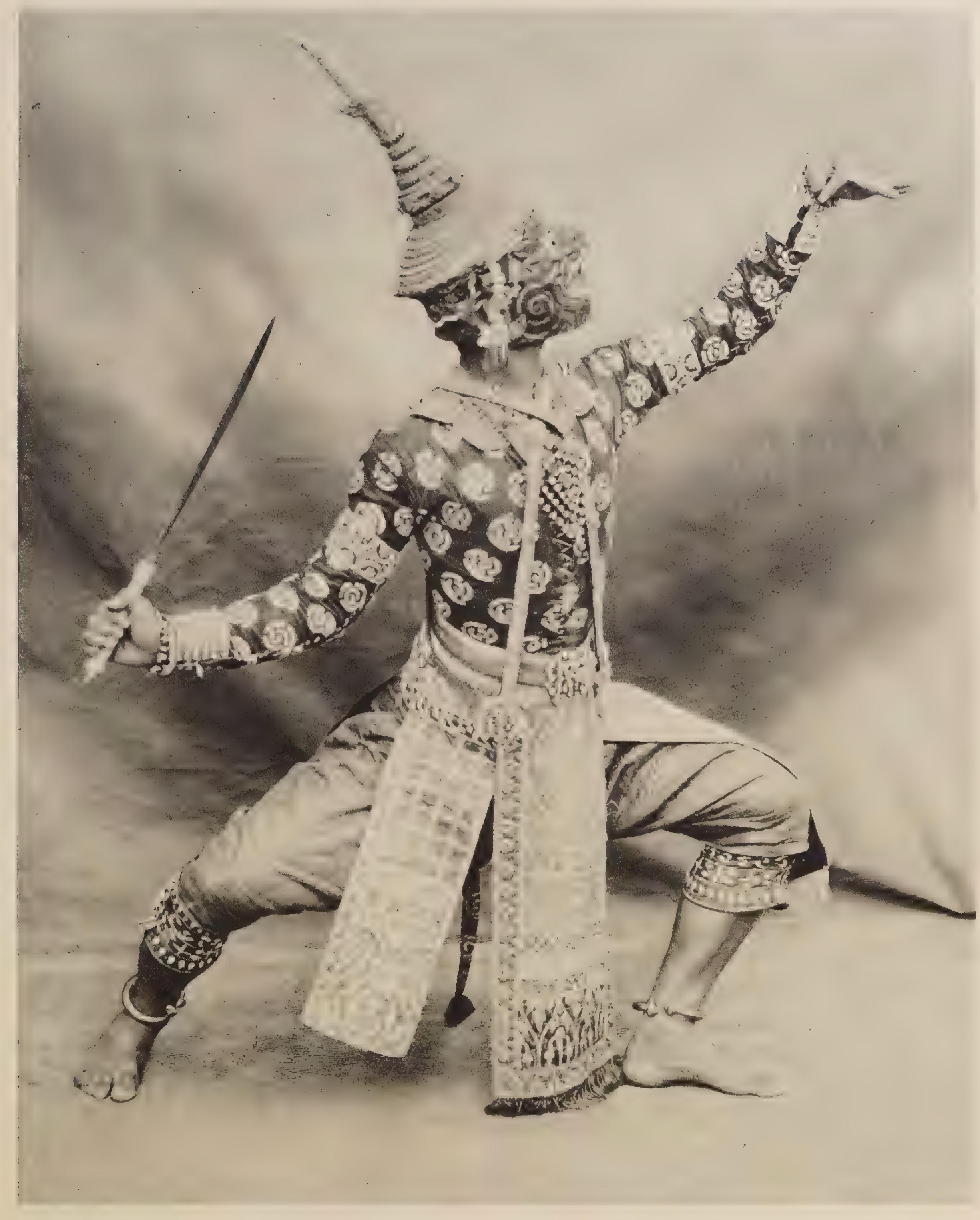


Bangkok. Tänzer des königlichen Balletts (Hanuman)

Bangkok. Dancers of the royal ballet (Hanuman)

Bangkok. Danseurs royaux (Hanuman)

Bangcok. Danzatori del balletto reale (Hanuman)

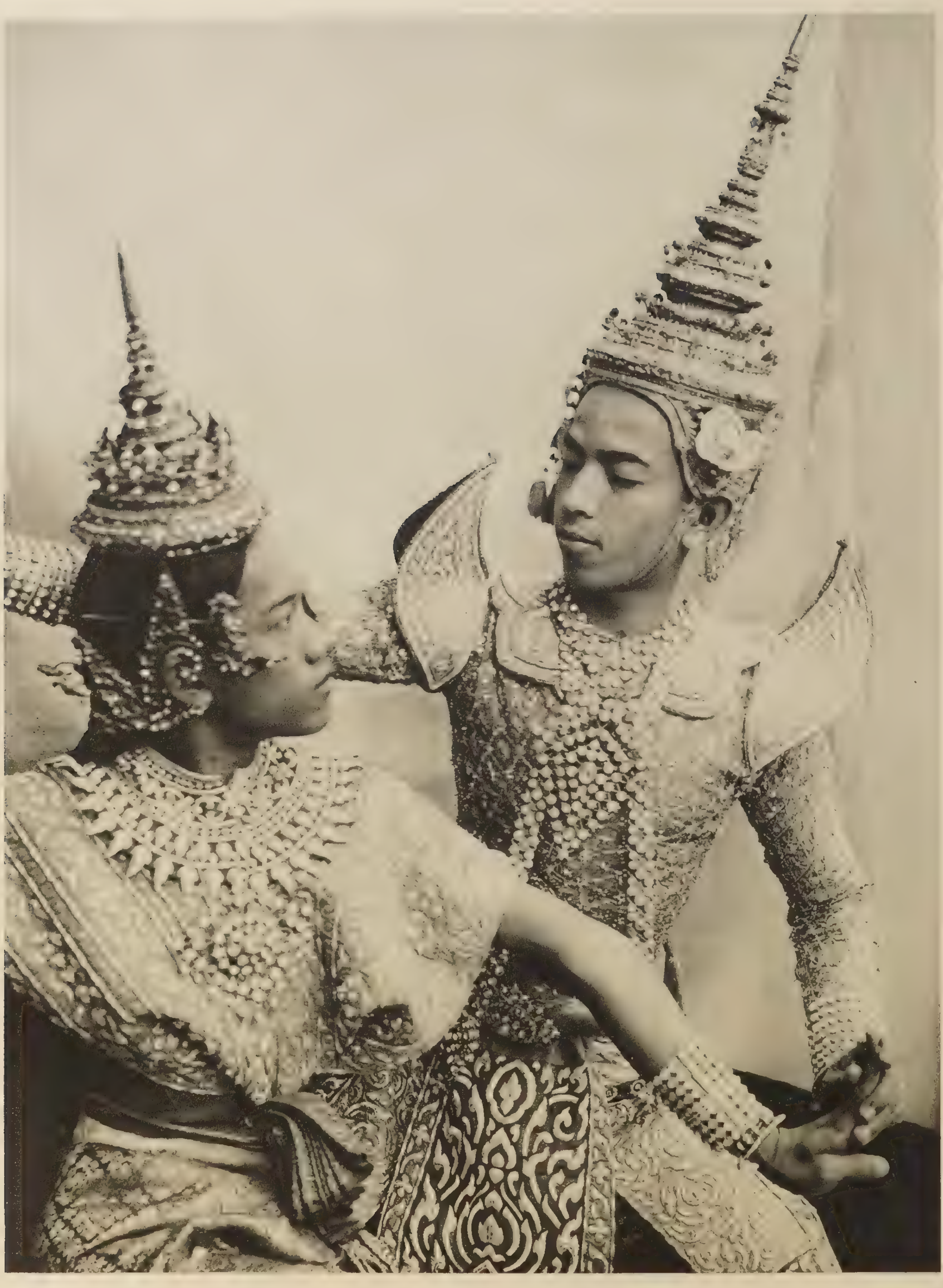


Bangkok. Tänzer des königlichen Balletts (Dämonenfürst)

Bangkok. Dancer of the royal ballet (demon prince)

Bangkok. Danseur royal (prince des démons)

Bangcok. Danzatore del balletto reale (signore dei demoni)

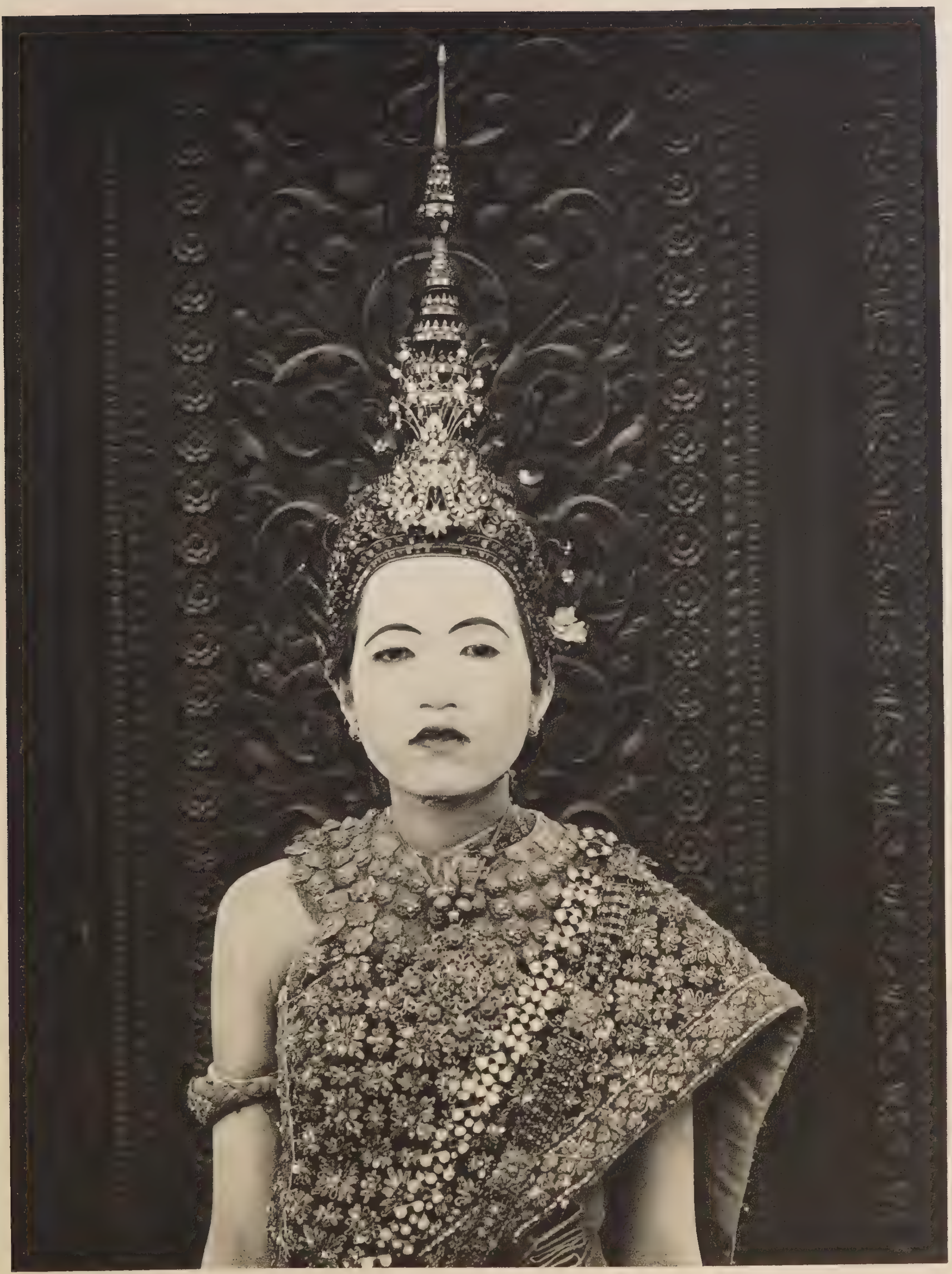


Bangkok. Tänzer des königlichen Balletts (Liebespaar)

Bangkok. Dancers of the royal ballet (love-pair)

Bangkok. Danseurs royaux (couple d'amoureux)

Bangcok. Danzatori del balletto reale (coppia amorosa)

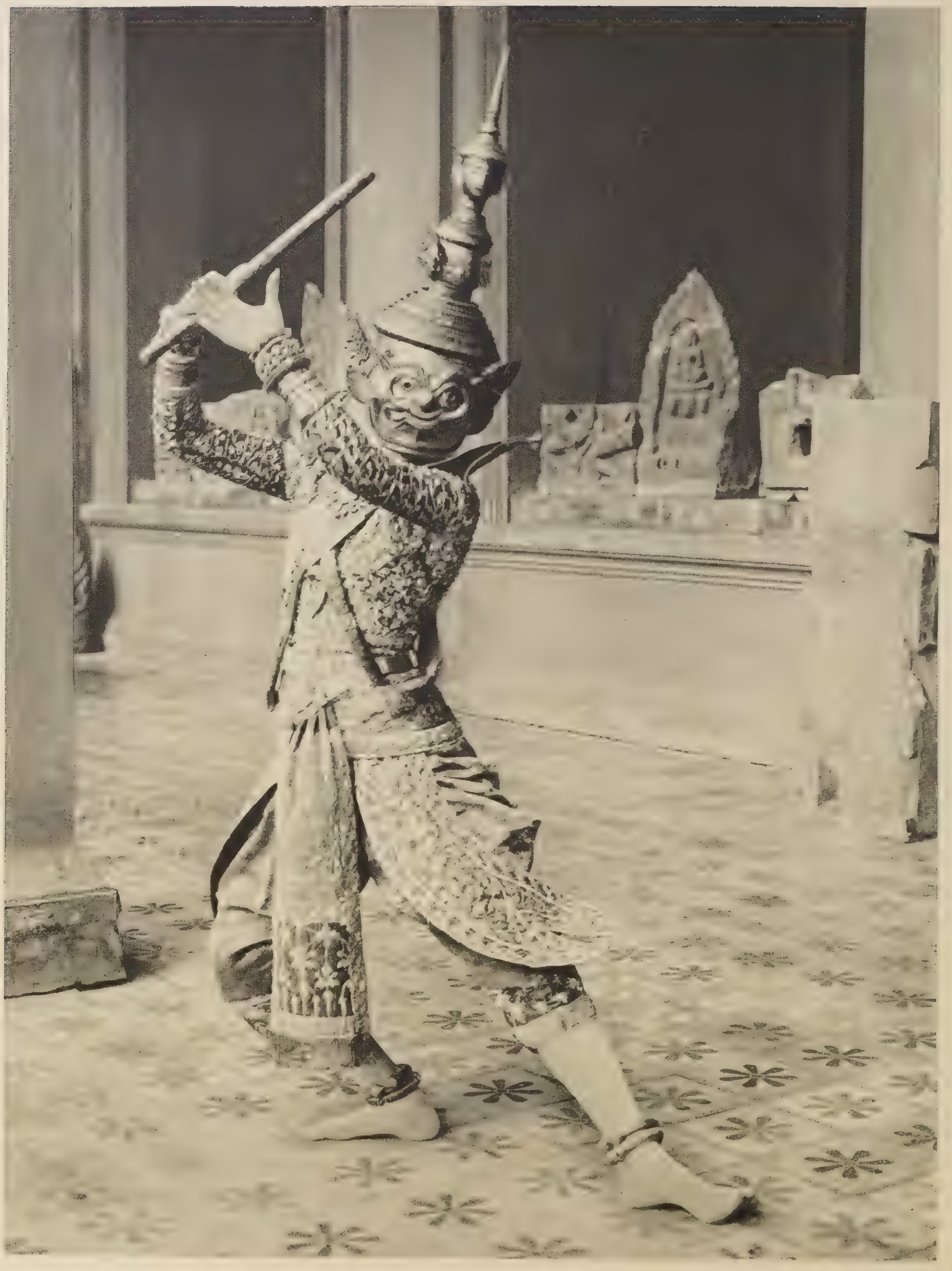


Tänzerin des königlichen Balletts, Pnompenh

Bangkok. Danseuse royale (Phnom-Penh)

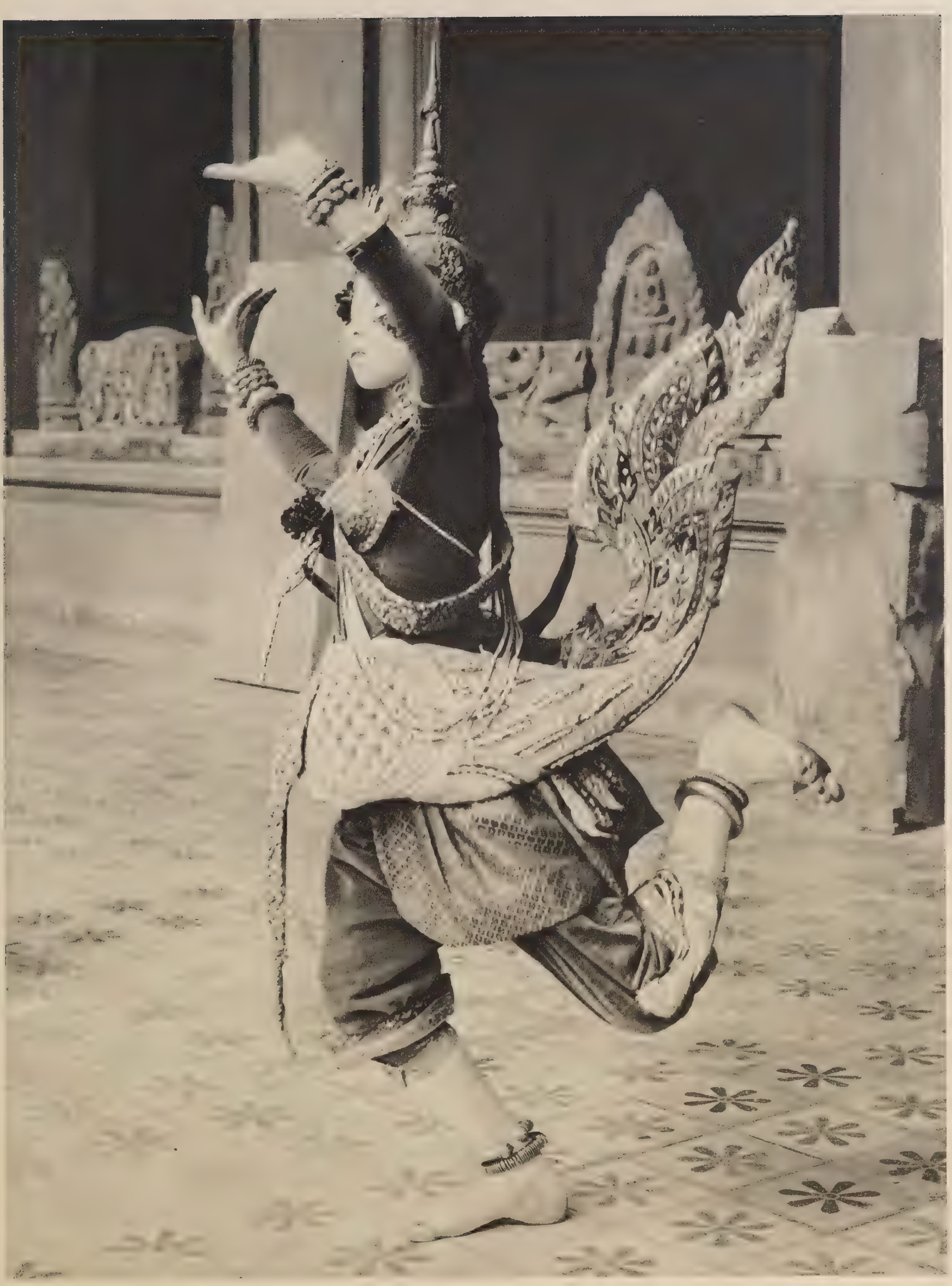
Female dancer of the royal ballet, Pnompenh

Danzatrice del balletto reale, Pnom-penh



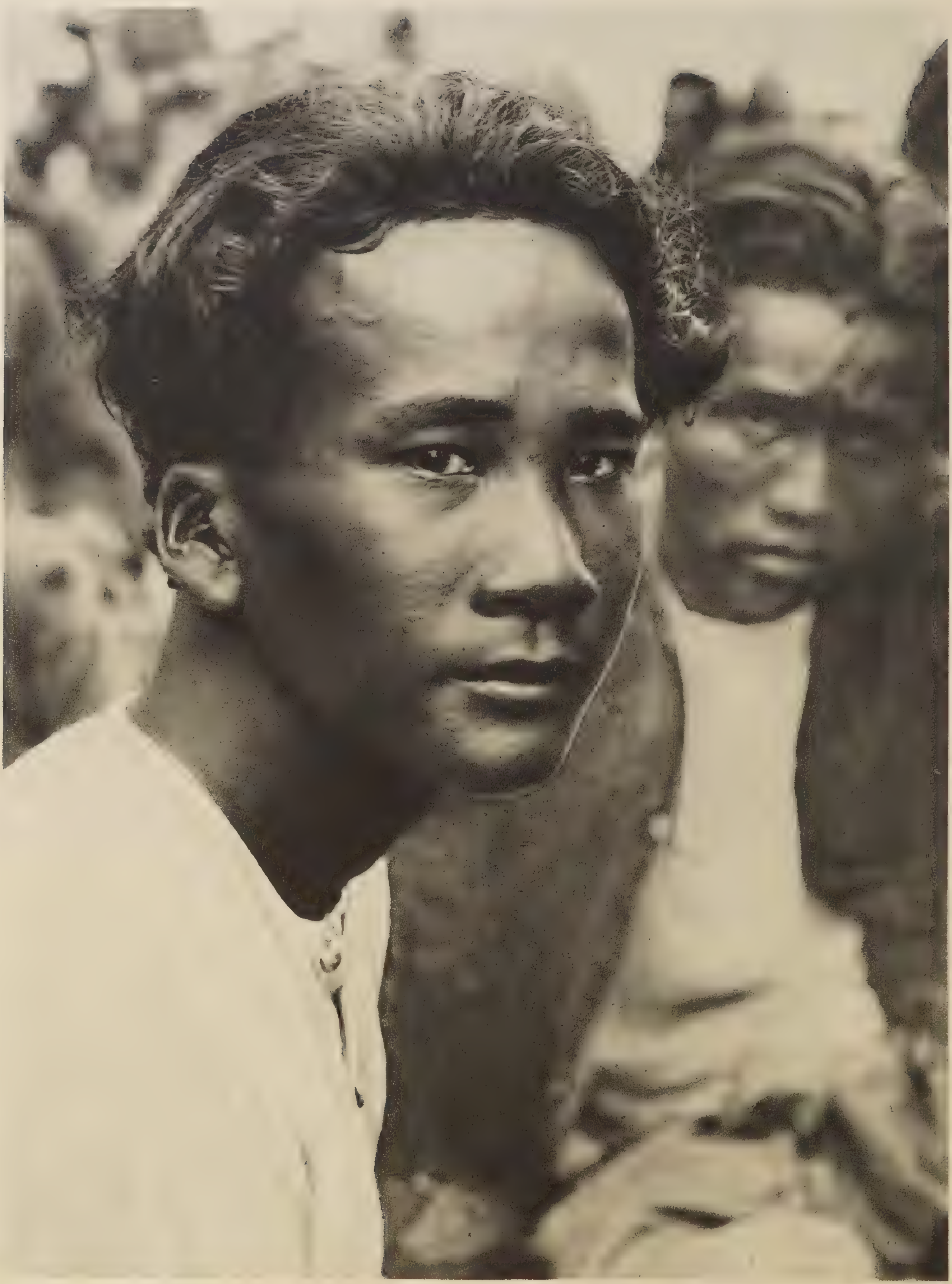
Kambodschanische Tänzerin als Dämonenfürst
Danseuse cambodgienne en prince des démons

Cambodian female dancer as demon prince
Danzatrice cambogiana nella parte del signore dei demoni



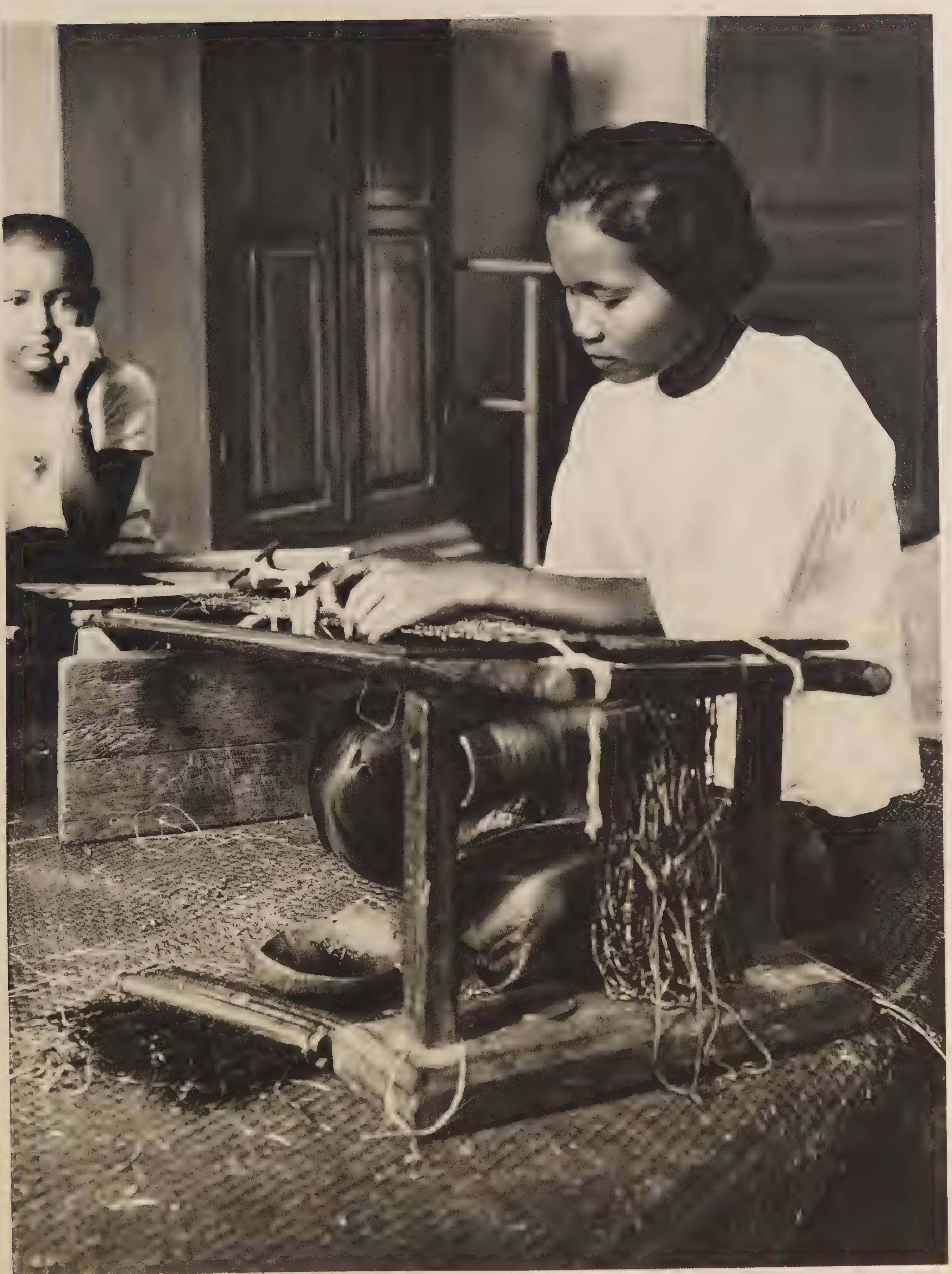
Kambodschanische Tänzerin als Nymphe Kinnari
Danseuse cambodgienne (la nymphe Kinnari)

Cambodian female dancer as the nymph Kinnari
Danzatrice cambogiana nella parte della ninfa Kinnari



Junger Khmer (Kambodschaner)
Jeune Khmèr (Cambodgien)

Young Khmer (Cambodia)
Giovine Khmer (Cambogiano)

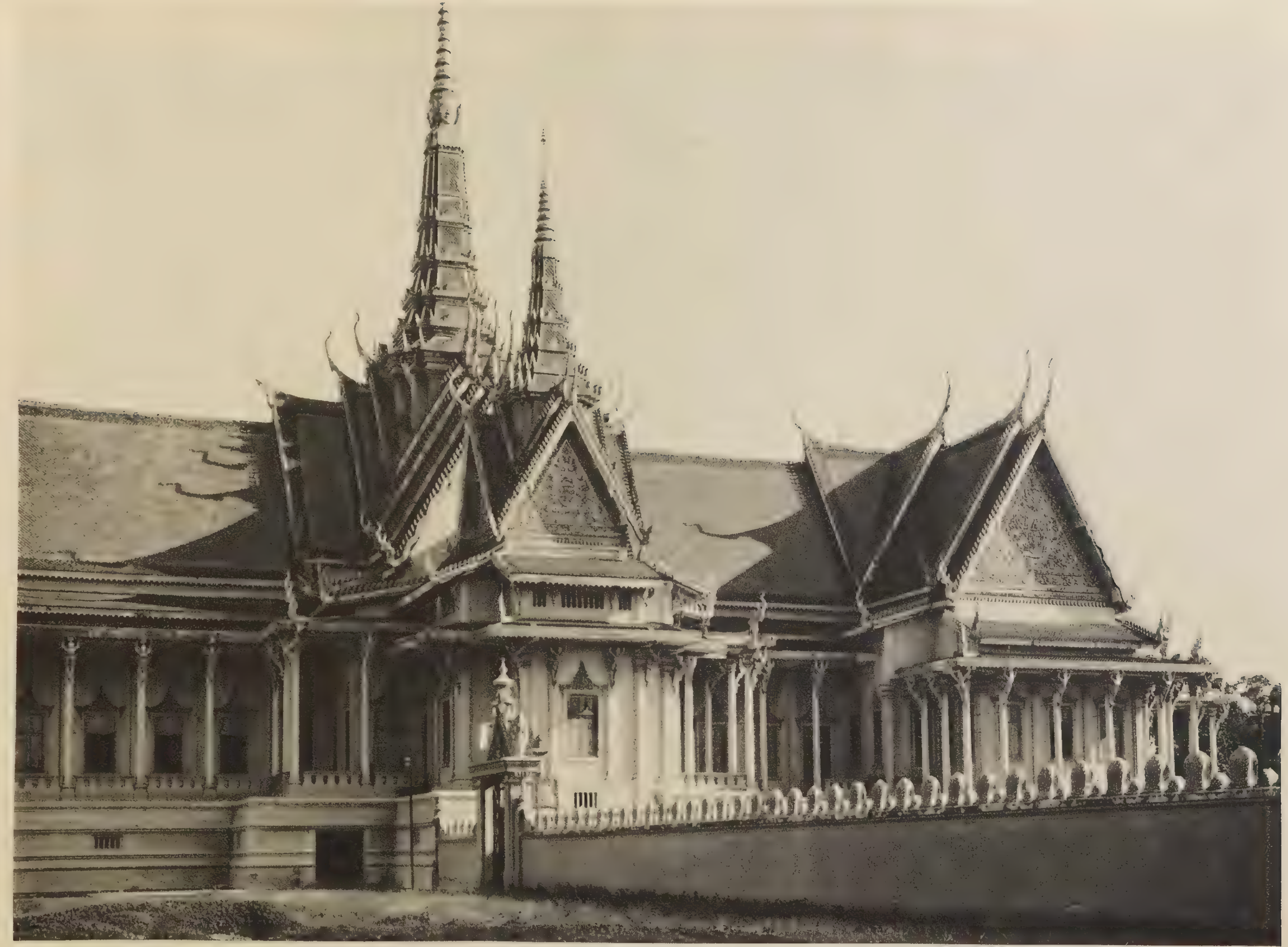


Pnompenh. Kambodschanerin bei Knüpfarbeit

Phnom-Penh. Cambodgienne au travail

Pnompenh. Cambodian woman with knot-work

Pnom-penh. Cambogiana al lavoro

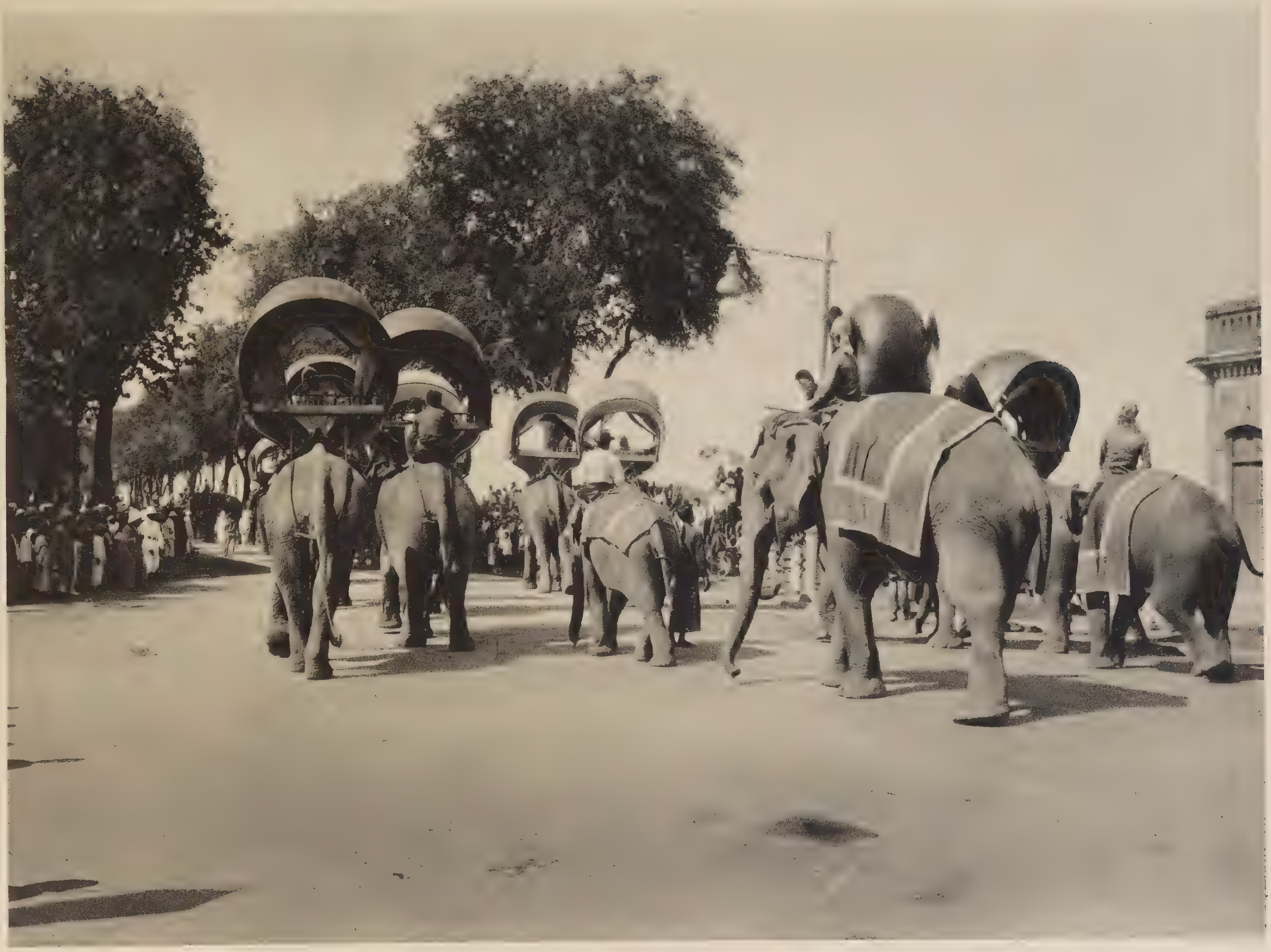


Pnompenh. Die Thronhalle des königlichen Palastes

Phnom-Penh. La salle du trône

Pnompenh. Throne hall of the royal palace

Pnom-penh. L'atrio del trono del palazzo reale

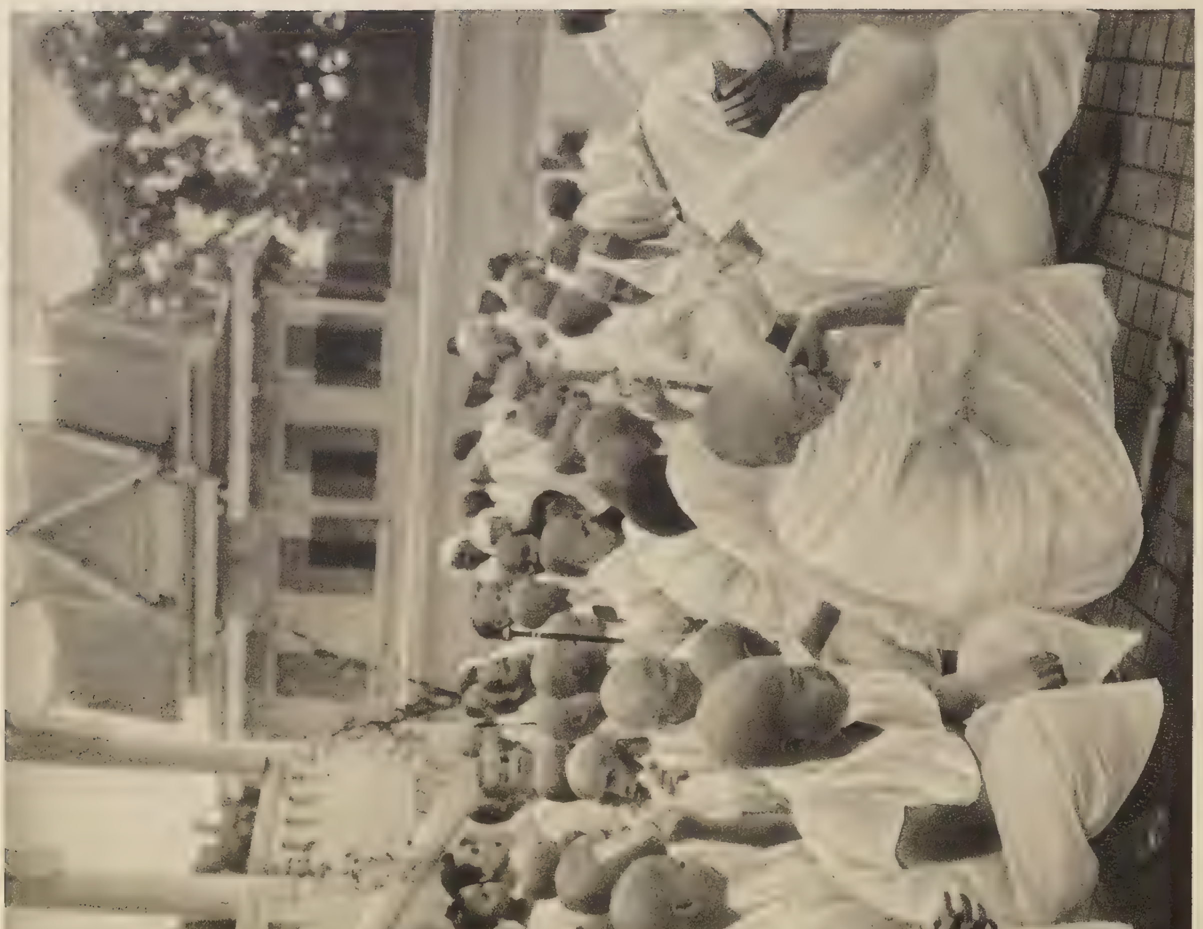


Elefanten bei der Trauerfeier für König Sisowath

Eléphants aux funérailles de Sisowath

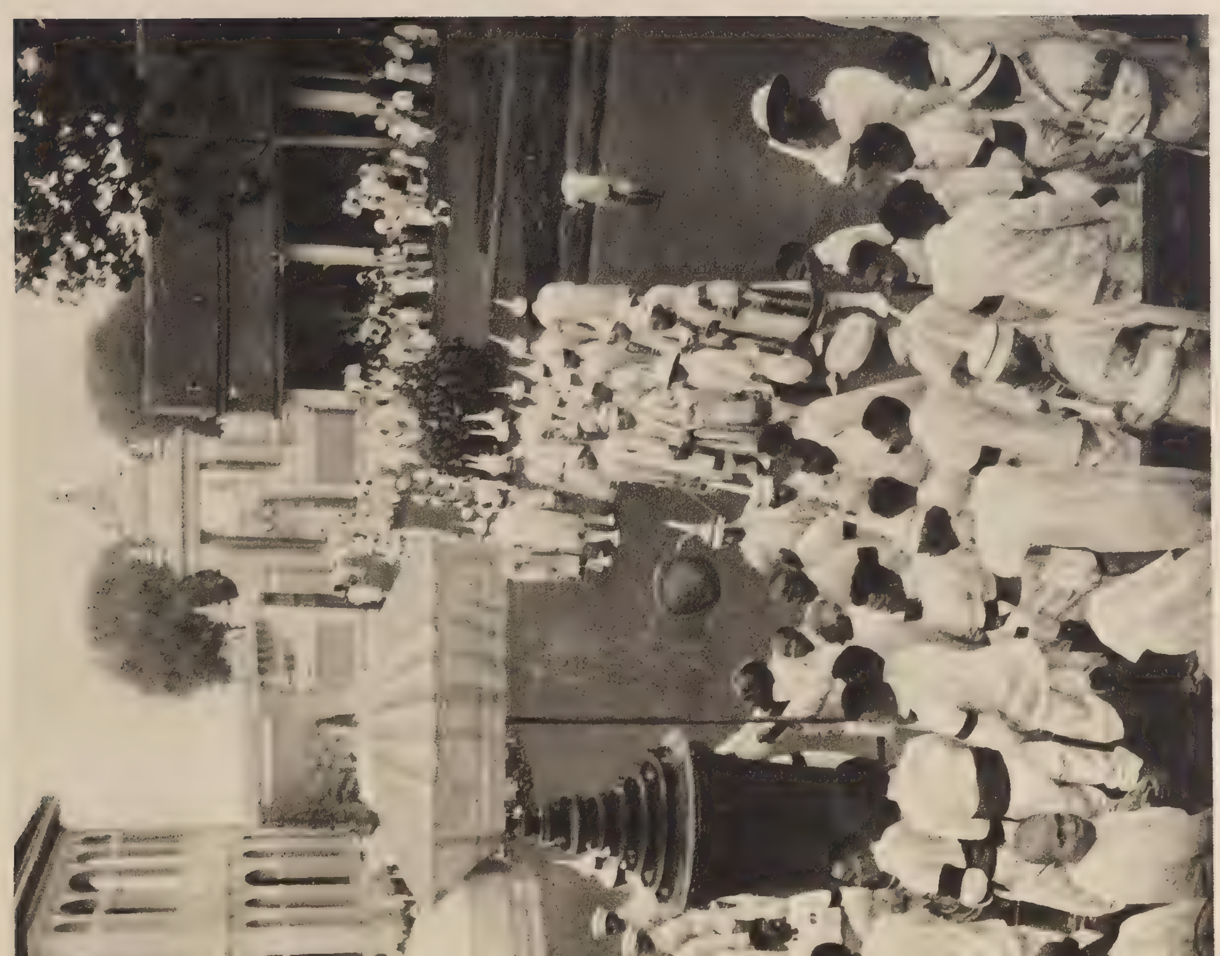
Elephants at the funeral of King Sisowath

Elefanti alle esequie del re Sisowath



Die Damen des Hofes bei der Trauerfeier
Les dames de la cour pendant les funérailles

Ladies of the court at the funeral
Le signore della Corte alle esequie

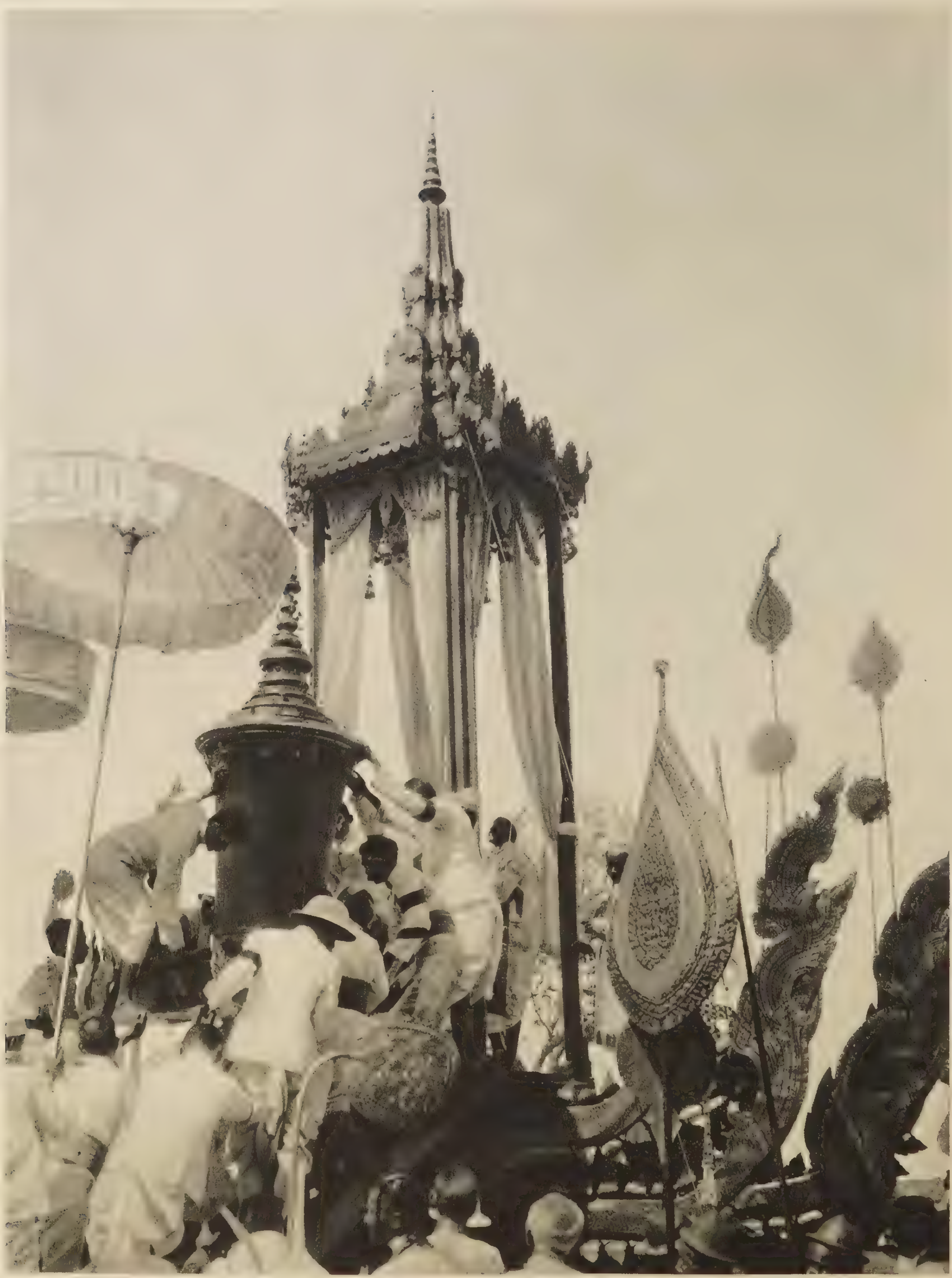


Der Hofstaat begleitet die Urne mit dem königlichen Leichnam

La cour escorte l'urne renfermant le cadavre royal

The court accompanies the urn with the royal ashes

La Corte accompagna l'urna che racchiude la salma del Re

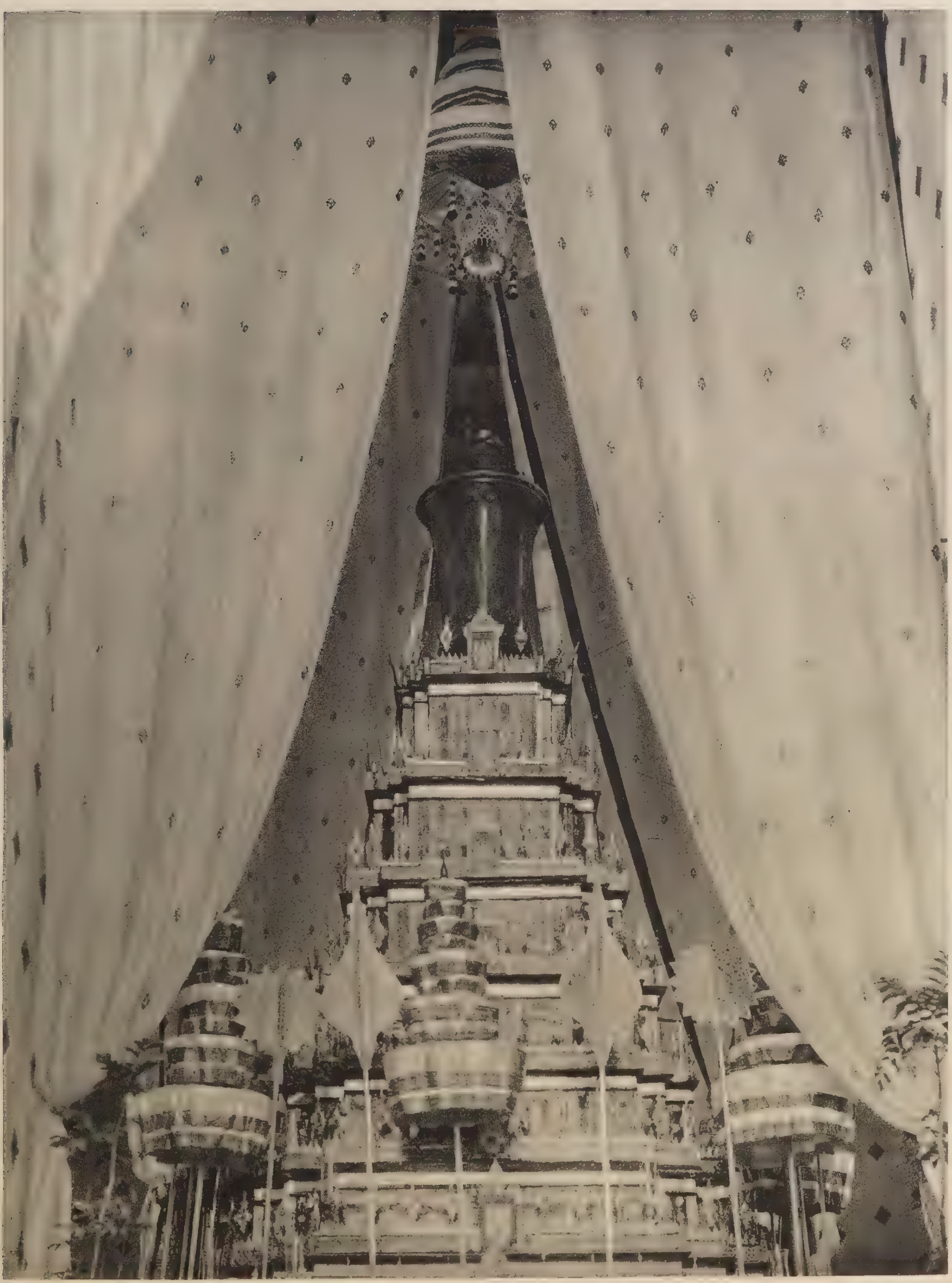


Die königliche Urne wird auf den Leichenwagen gehoben

The royal ashes are removed from the hearse

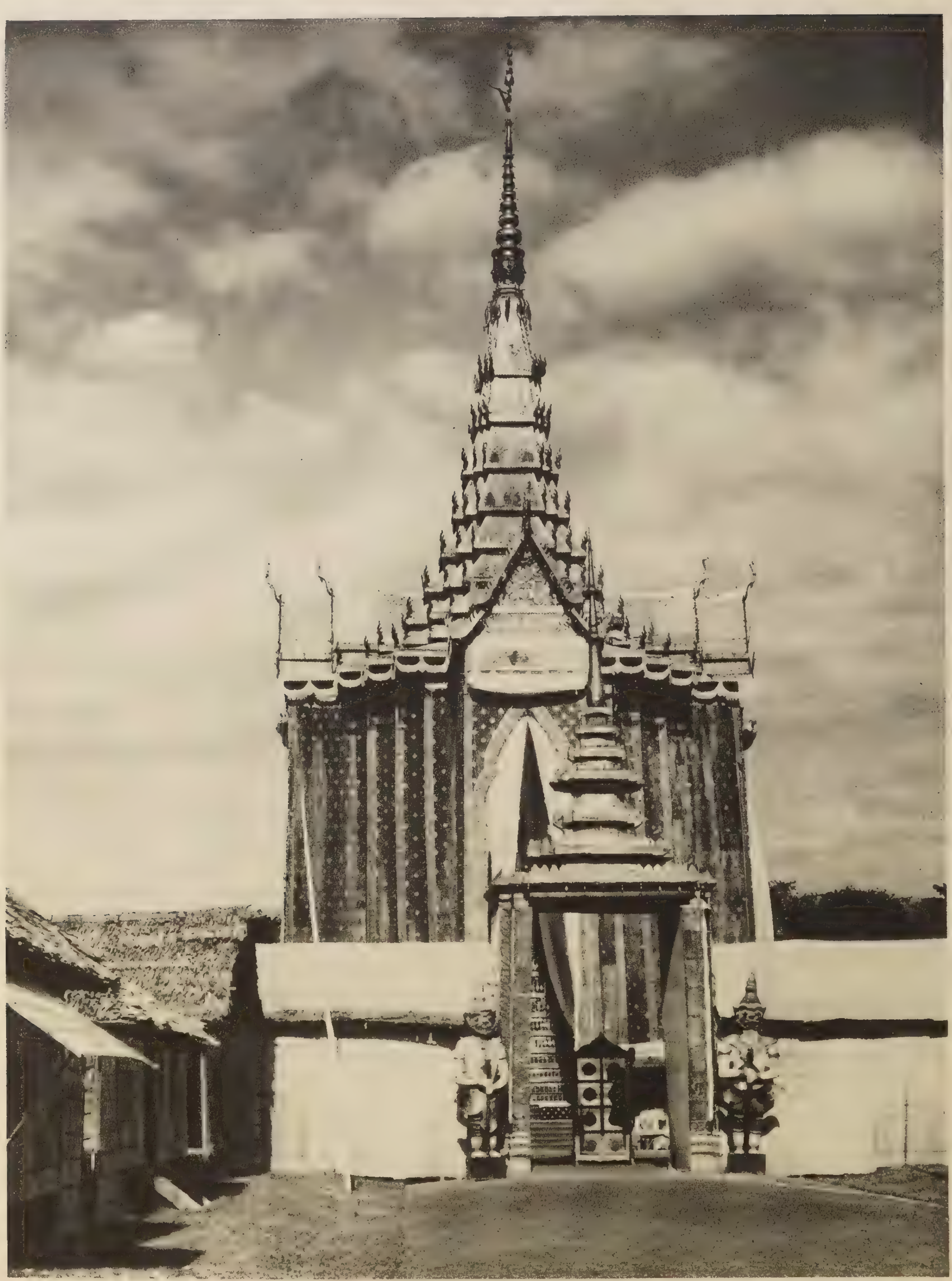
L'urne royale est placée sur le corbillard

L'urna reale issata sul carro funebre



Öffentliche Aufbahrung der Urne
Exposition publique de l'urne

Public lying-in-state of the urn
Esposizione dell'urna al pubblico

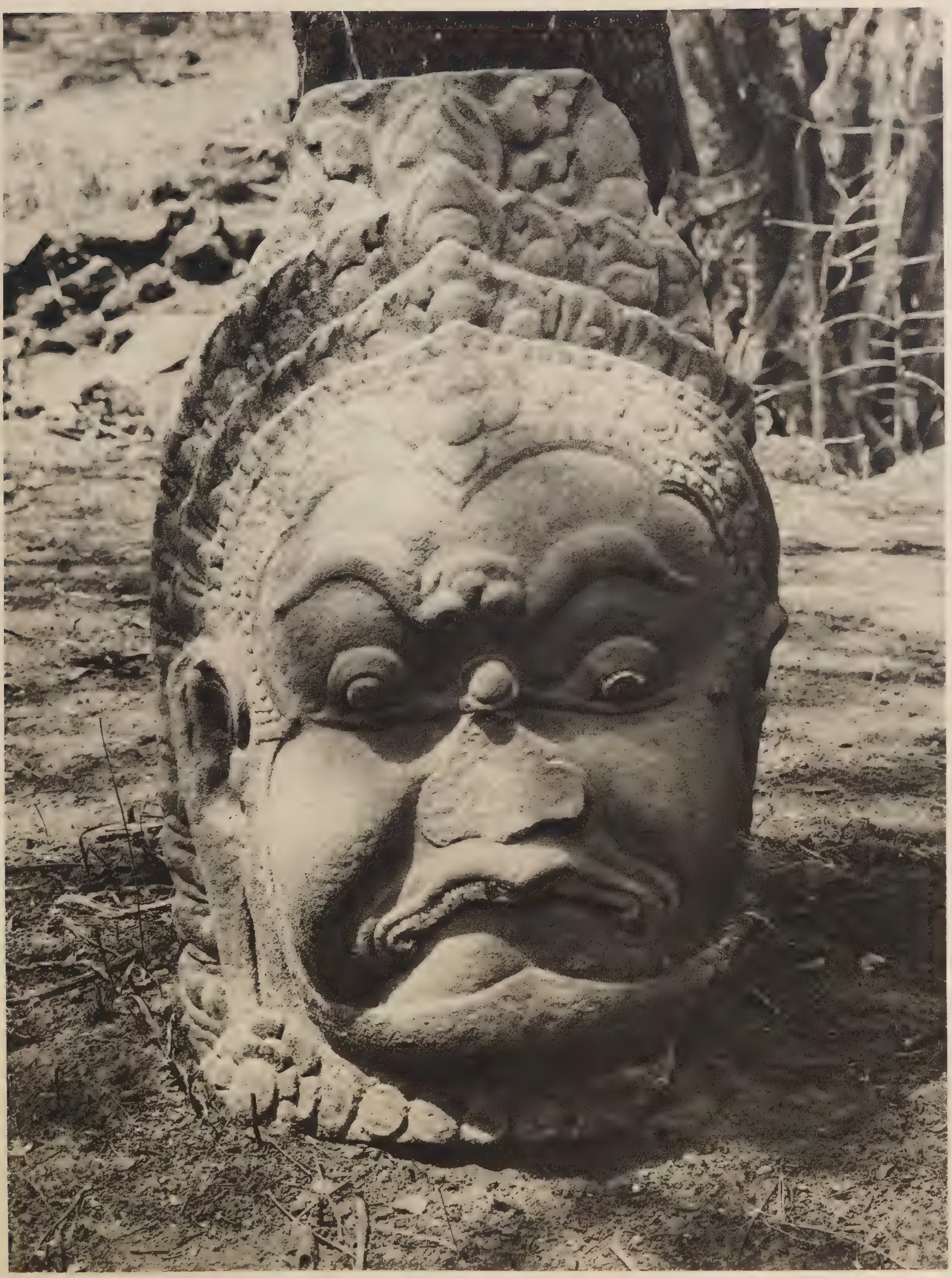


Der Pavillon, in dem die Urne aufgebahrt und verbrannt wird

The pavilion in which the urn lay in state and was burned

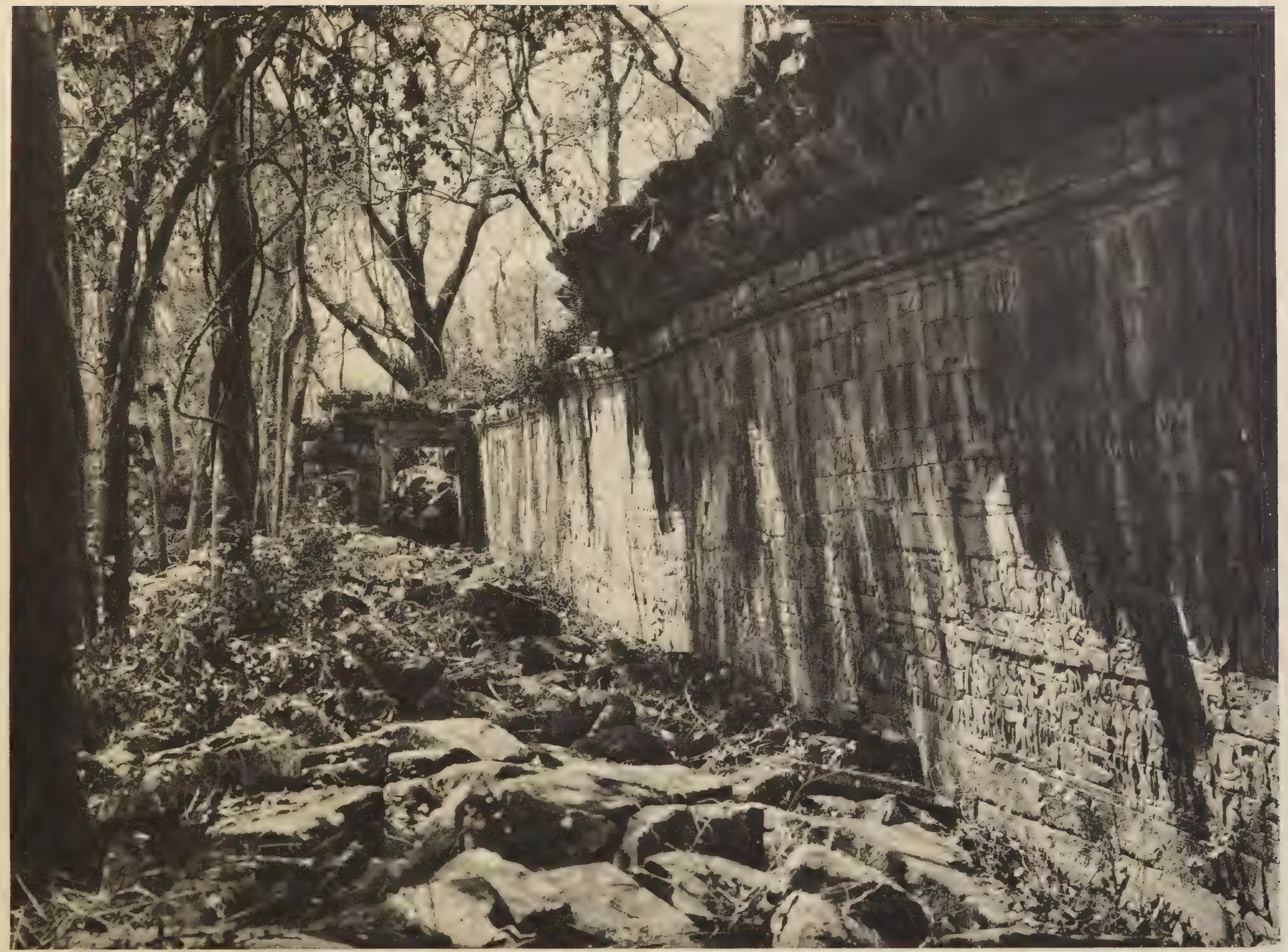
Le catafalque où l'urne est exposée et livrée aux flammes

Il padiglione dove l'urna viene esposta e cremata



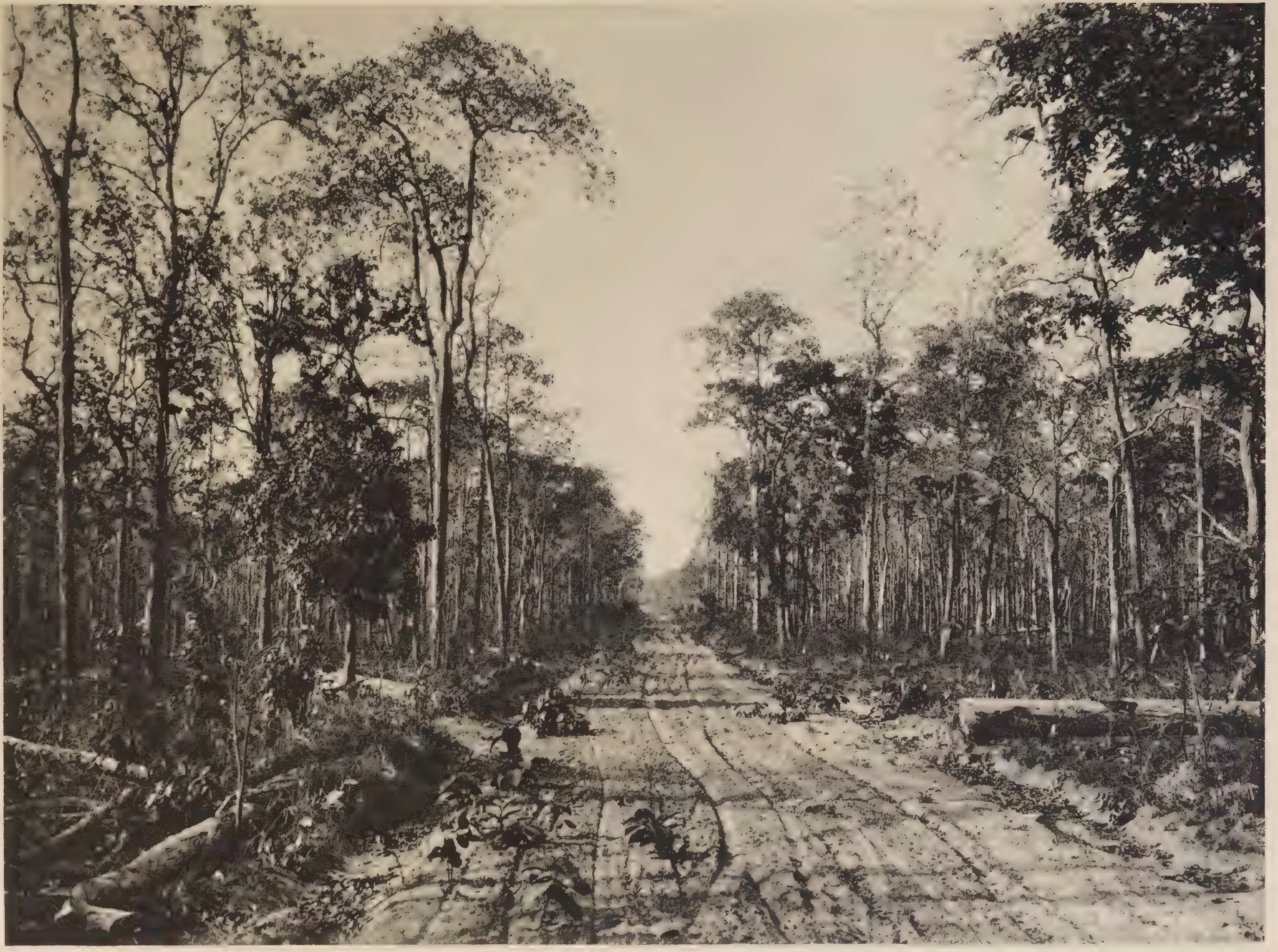
Dämonen-Kopf in Banteai Chmar
Tête de démon à Banteai-Chmar

Demon head in Banteai Chmar
Testa di demone a Banteai Chmar



Galerie der Tempelruine Banteai Chmar
Les ruines du temple à Banteai-Chmar. Galerie

Gallery of the temple ruins of Banteai Chmar
Galleria nelle rovine del tempio di Banteai Chmar

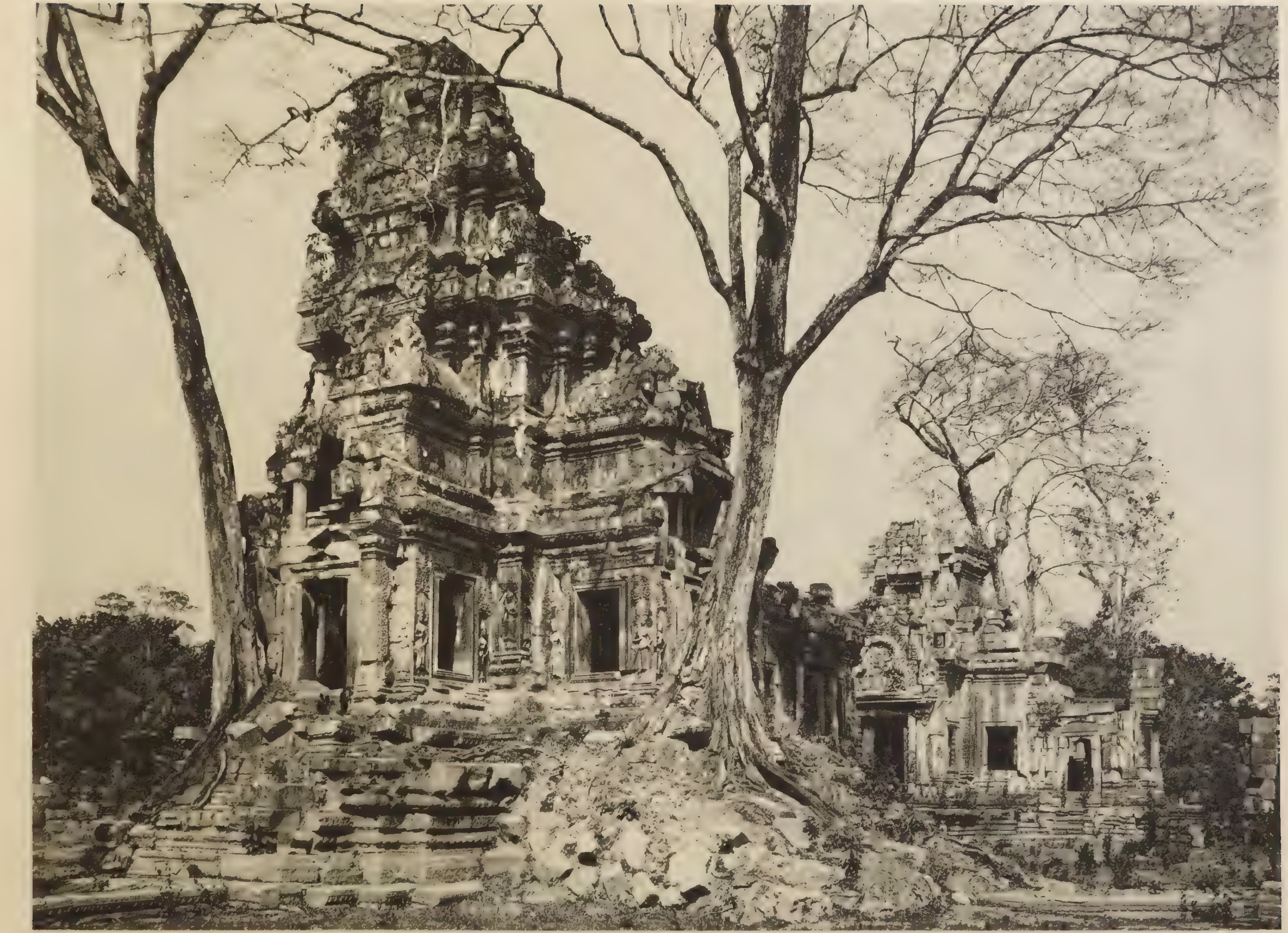


Wald im westlichen Kambodscha

Forest in west Cambodia

Forêt dans le Cambodge occidental

Bosco nel Camboge occidentale

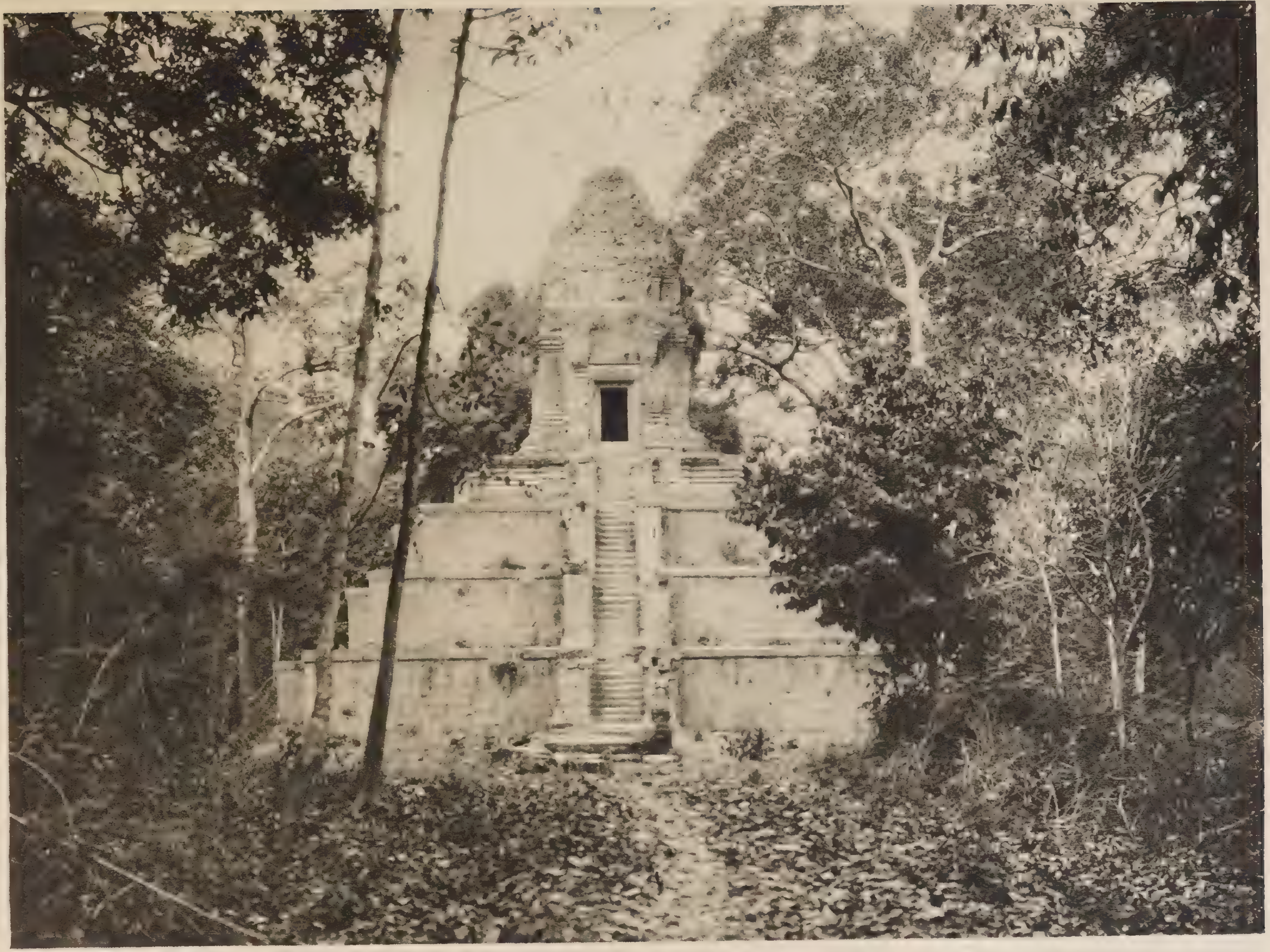


Die Ruinen von Angkor, Chau Say

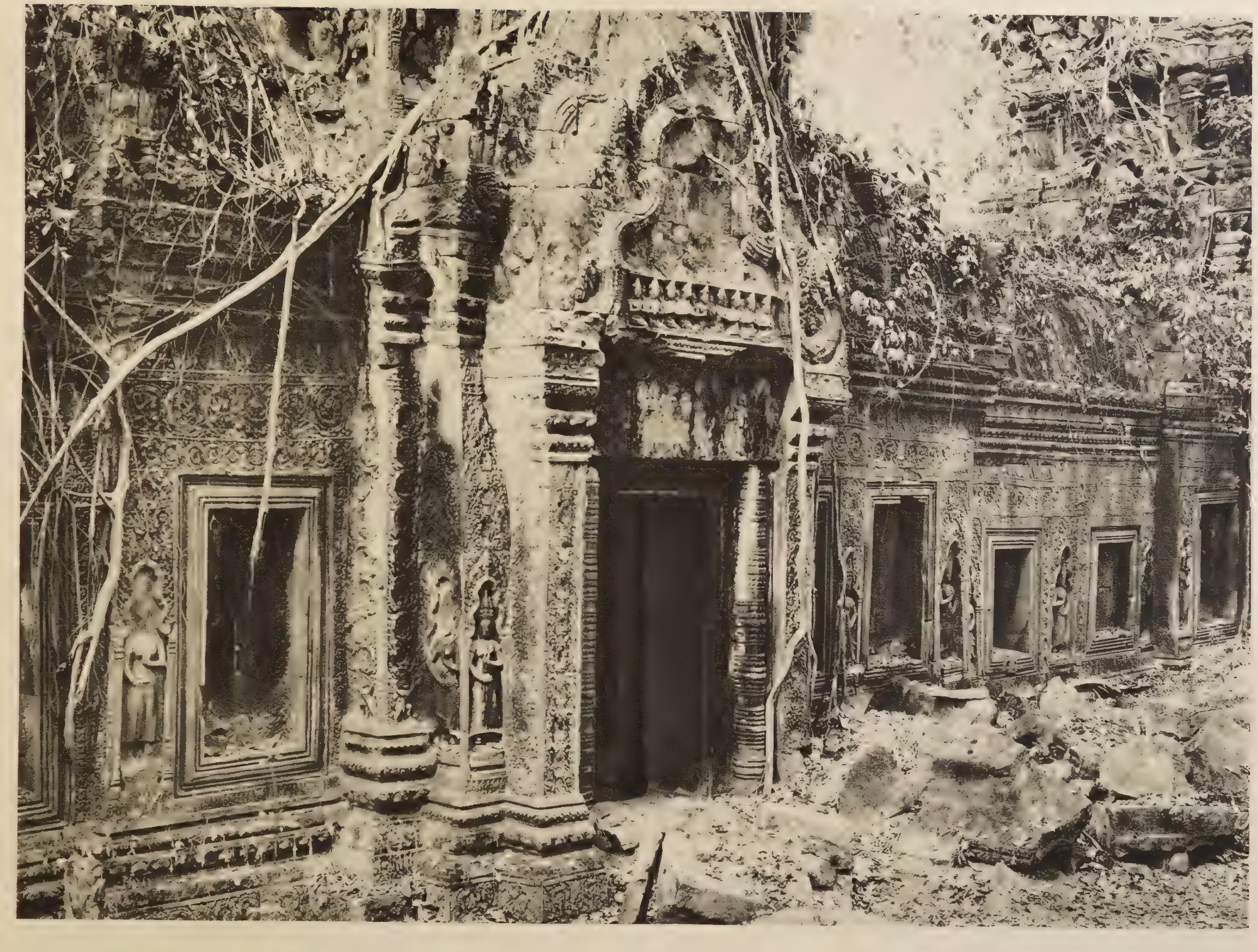
Les ruines d'Angkor. Chau-Say.

The ruins of Angkor, Chau Say

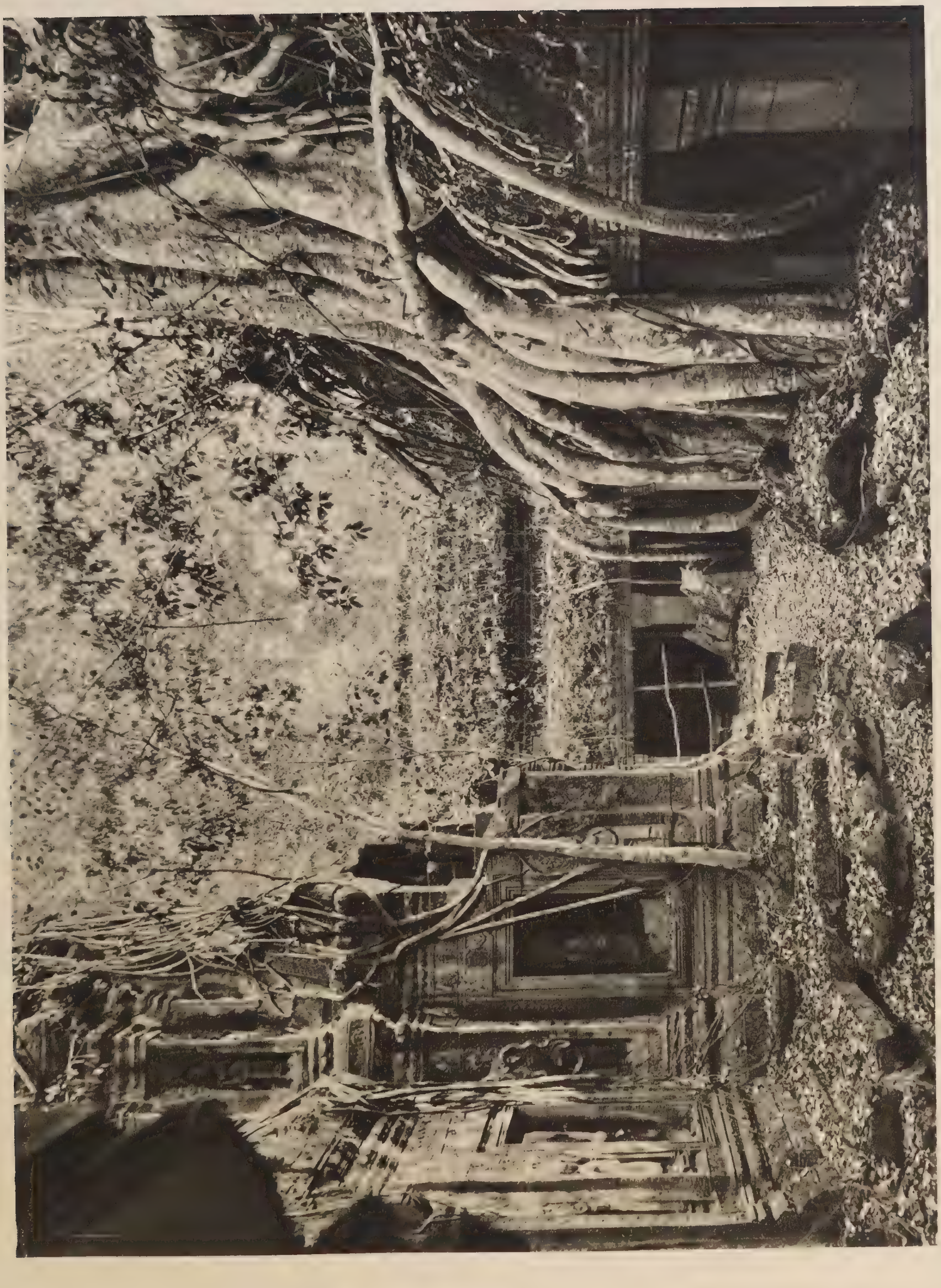
Le rovine di Angcor, Chau Say



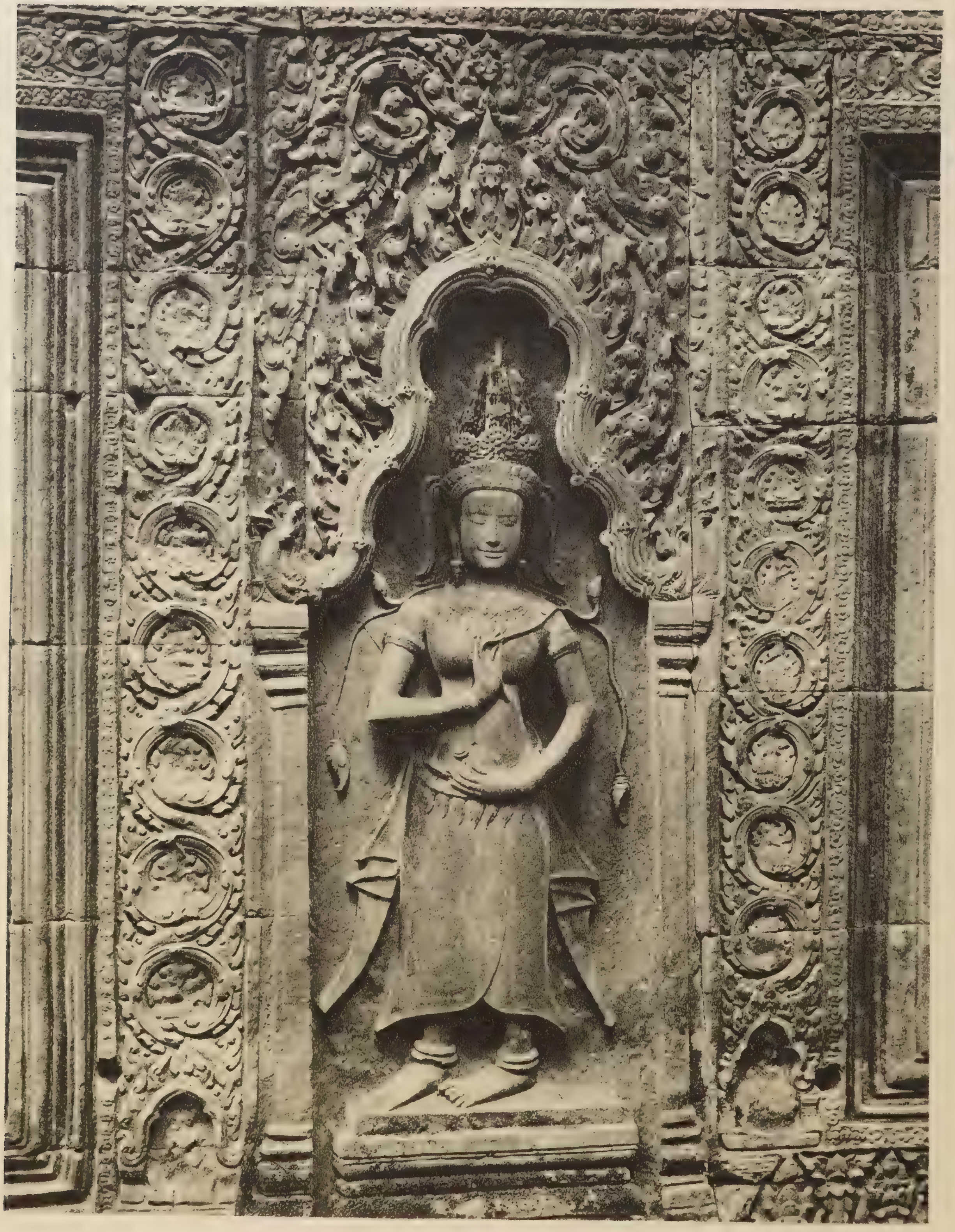
Angkor. Baksei Changkrong



Angkor. Ta Phrom

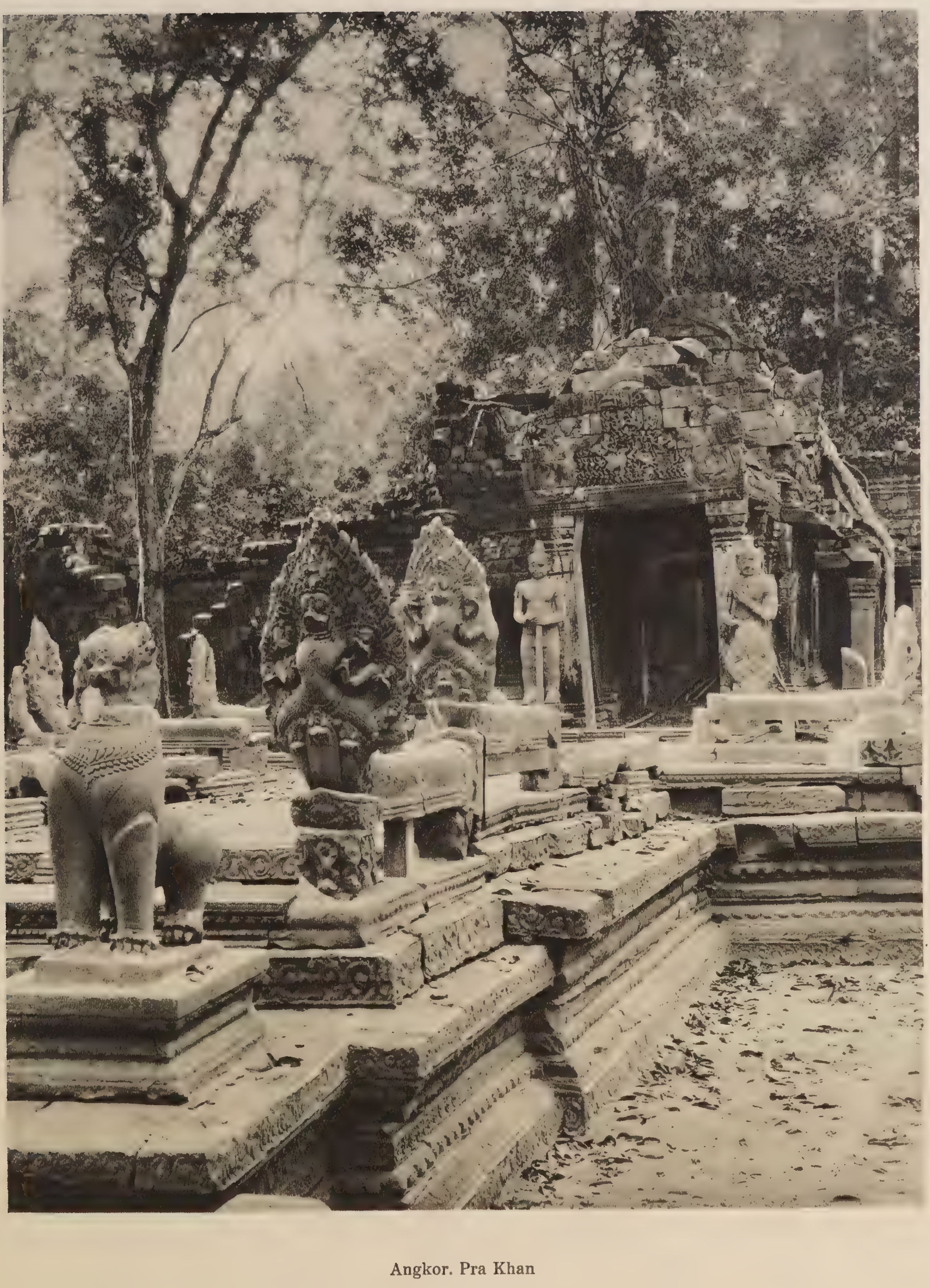


Angkor. Ta Phrom

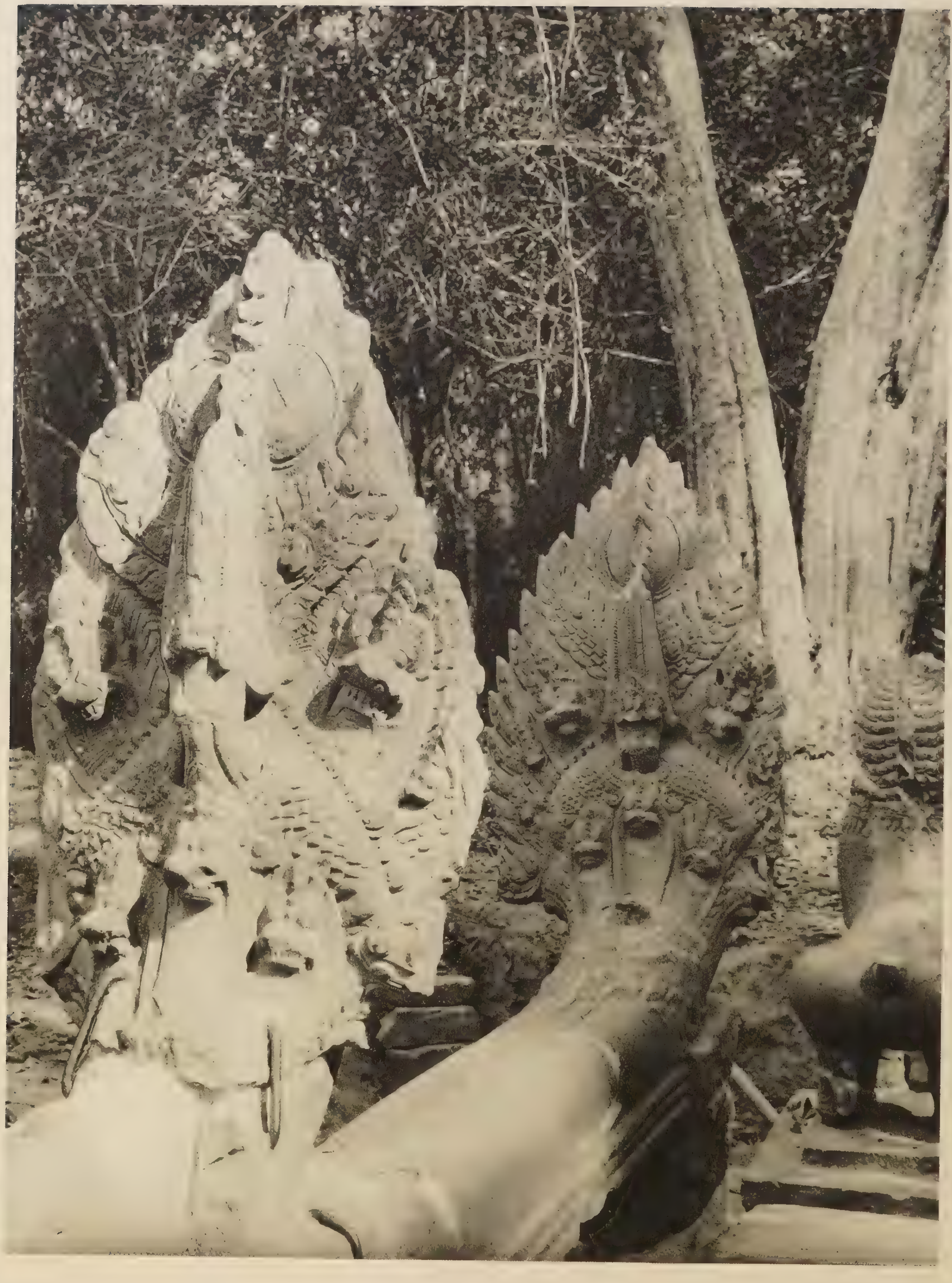


Angkor. Devata in Ta Phrom
Angkor. Devata dans le Ta Phrom

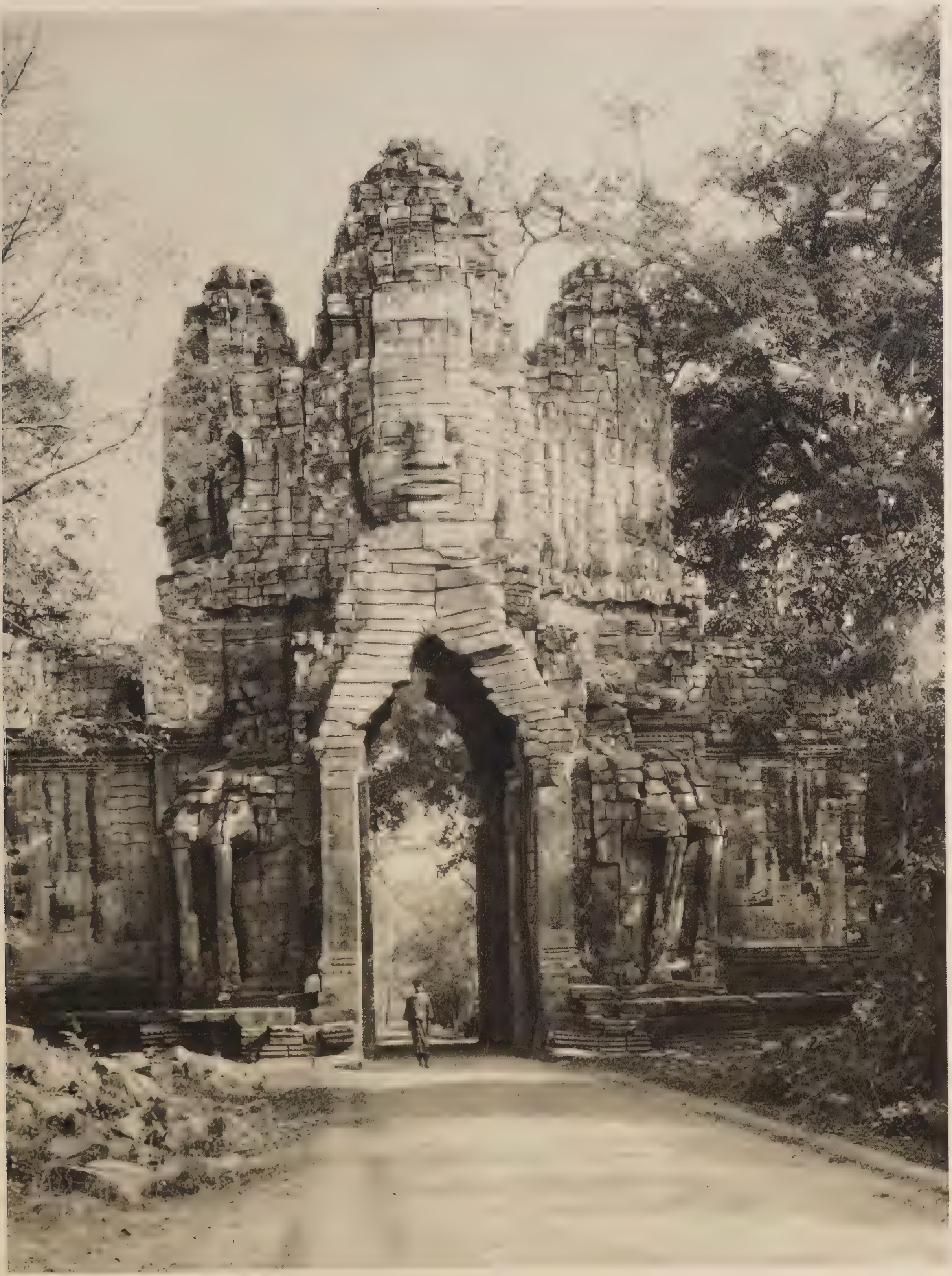
Angkor. Devata in Ta Phrom
Angcor. Devata nel Ta Phrom



Angkor. Pra Khan

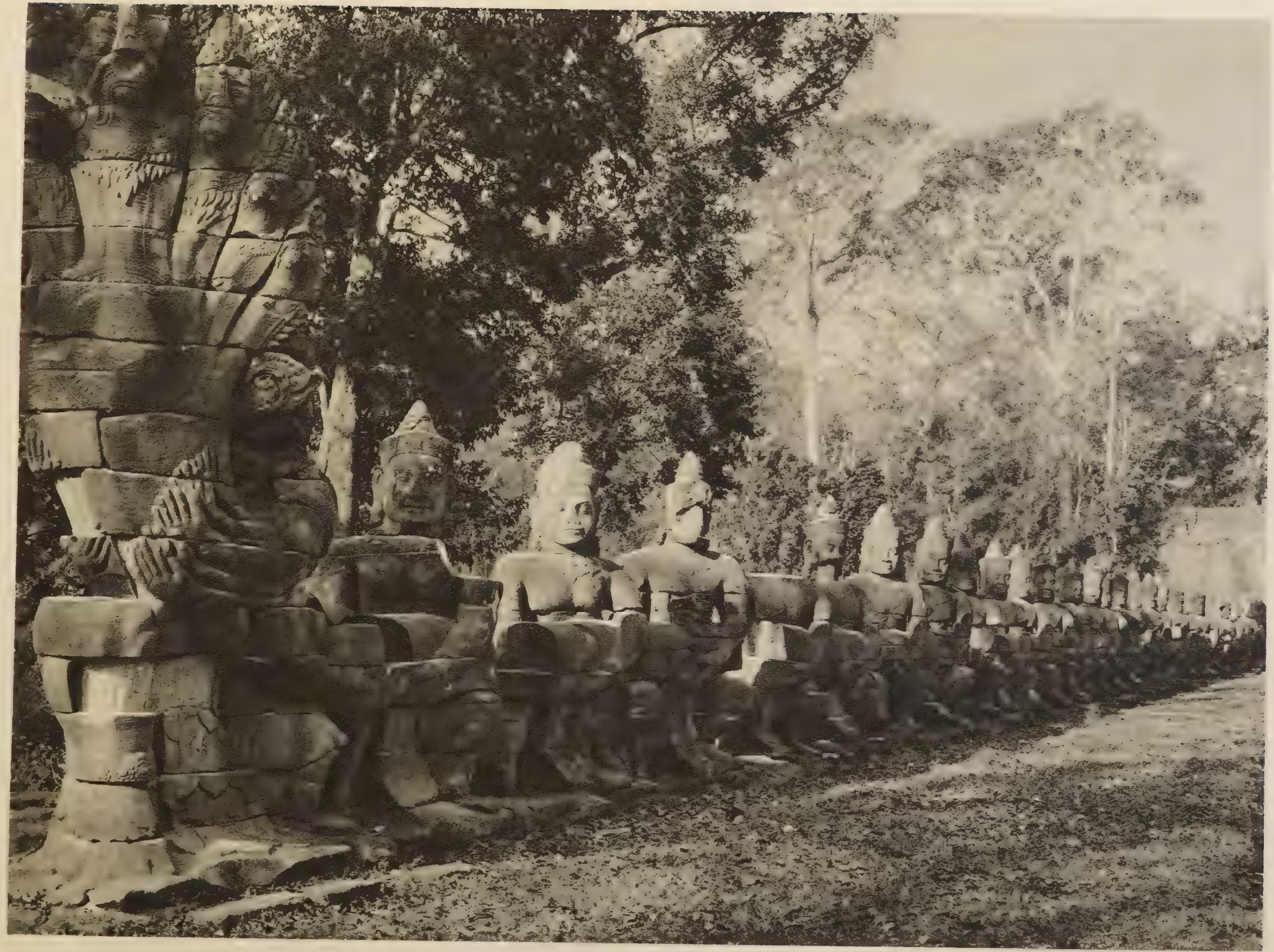


Angkor. Pra Khan, Nagas



Das nördliche Stadttor von Angkor-Thom
Angkor Thom. Porte septentrionale de la ville

The northern city gate of Angkor Thom
Angcor-Thom. Porta Settentrionale

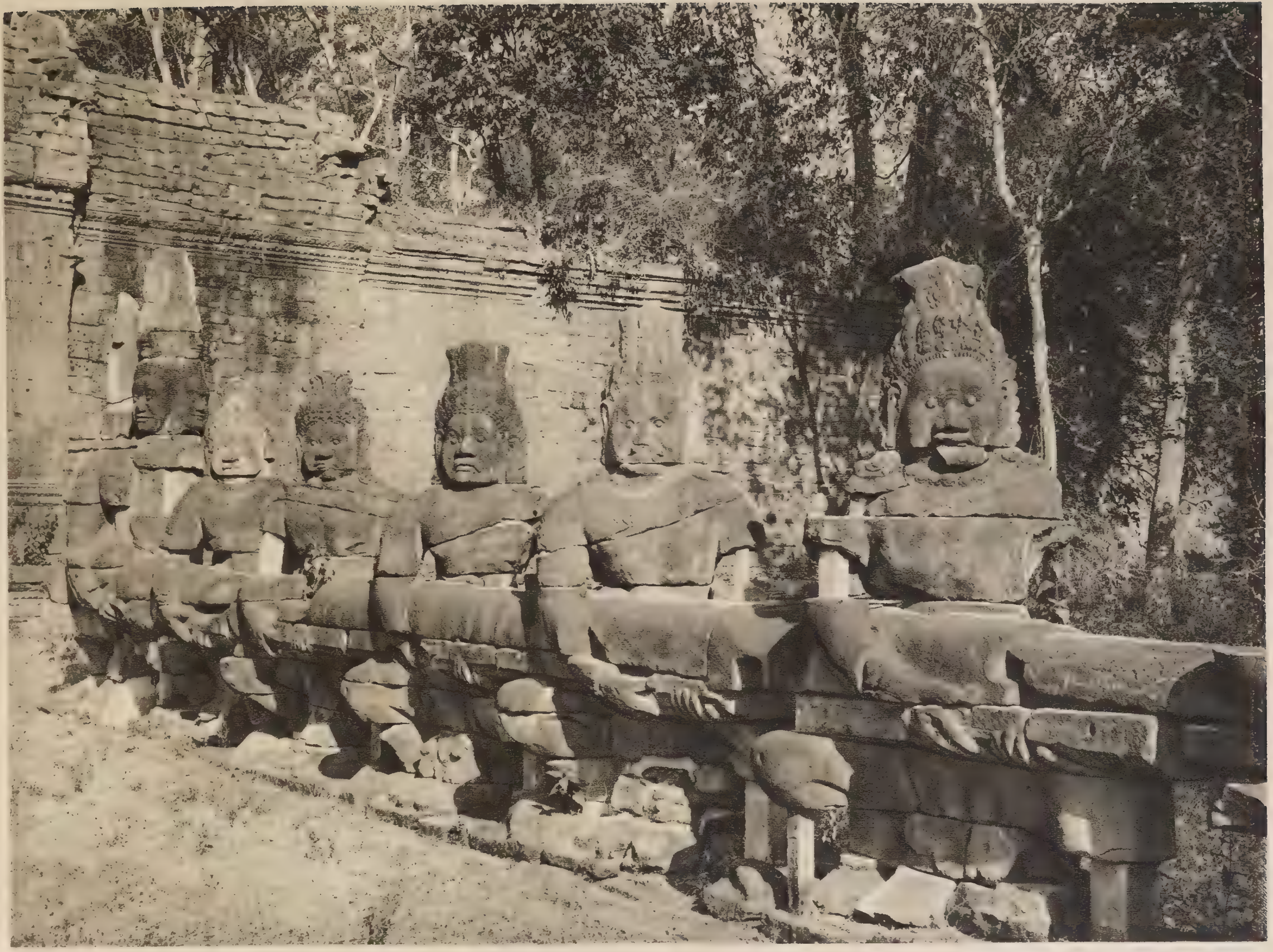


Angkor-Thom. Giganten mit Nagas am Siegestor

Angkor Thom. Géants et nagas à la porte de la Victoire

Angkor-Thom. Giants with Nagas on the gate of victory

Angcor-Thom. Giganti con Naga alla Porta della Vittoria

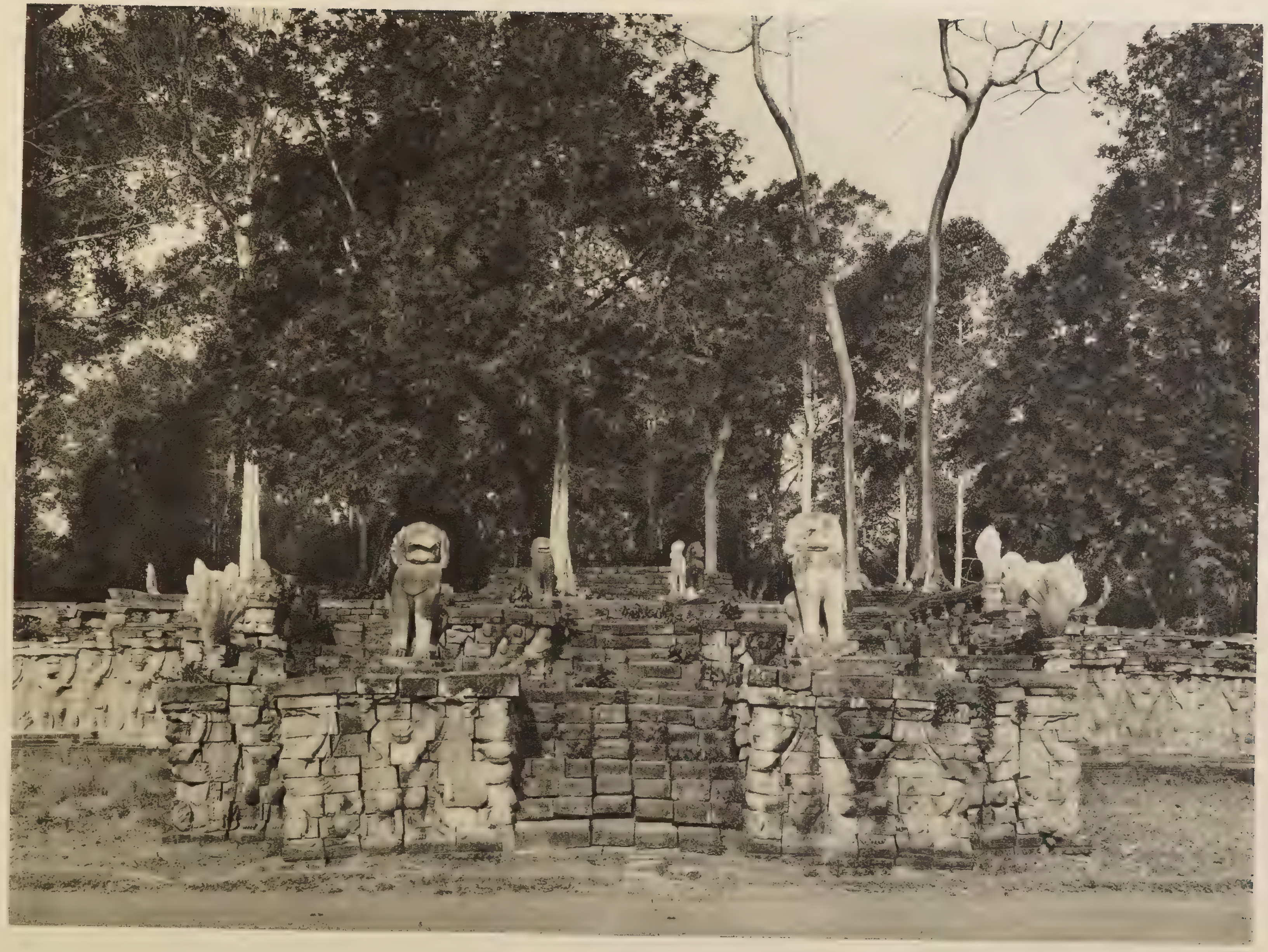


Angkor-Thom, Wächter am Siegestor

Angkor Thom. Gardien à la porte de la Victoire

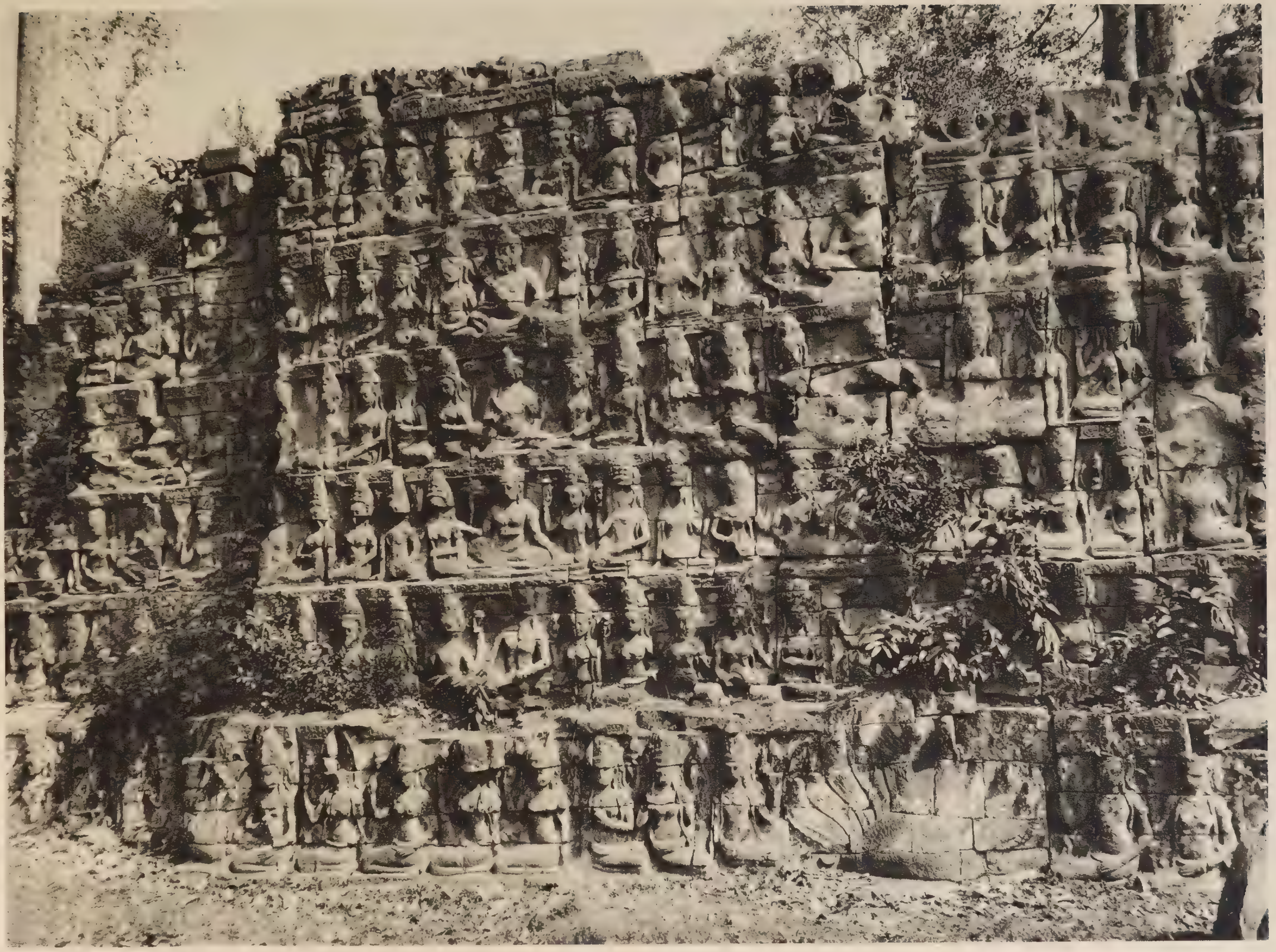
Angkor-Thom. Watchmen at the gate of victory

Angcor-Thom. Custodi della Porta della Vittoria



Angkor-Thom. Königsterrasse
Angkor Thom. Terrasse royale

Angkor-Thom. Royal terrace
Angcor-Thom. Terrazza del Re

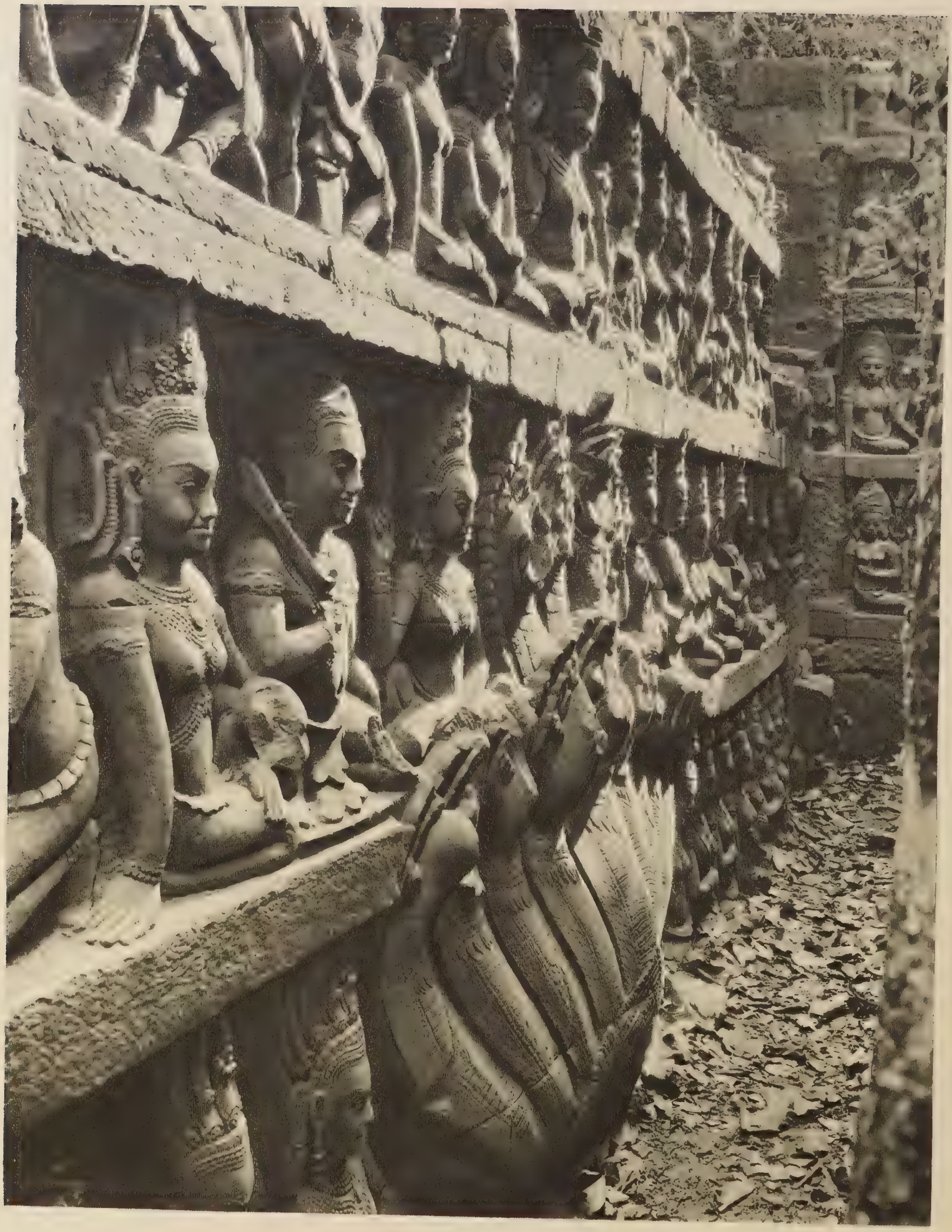


Angkor-Thom. Terrasse des „aussätzigen Königs“

Angkor Thom. Terrasse du «roi lépreux»

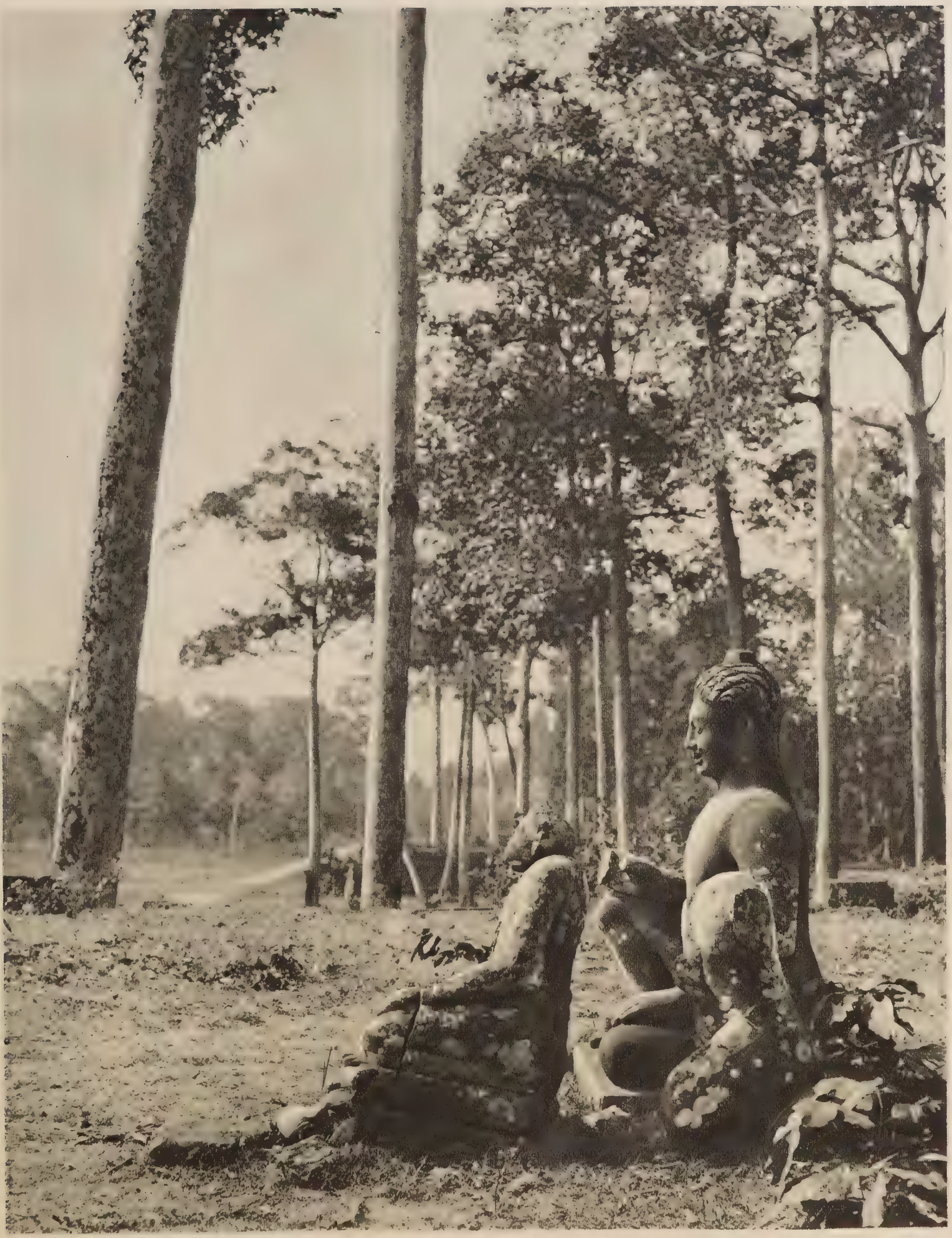
Angkor-Thom. Terrace of the "leper king"

Angcor-Thom. Terrazza del „Re lebbroso“



Angkor-Thom. Terrasse des „aussätzigen Königs“
Angkor Thom. Terrasse du «roi lépreux»

Angkor-Thom. Terrace of the “leper king”
Angcor-Thom. Terrazza del „Re lebbroso“

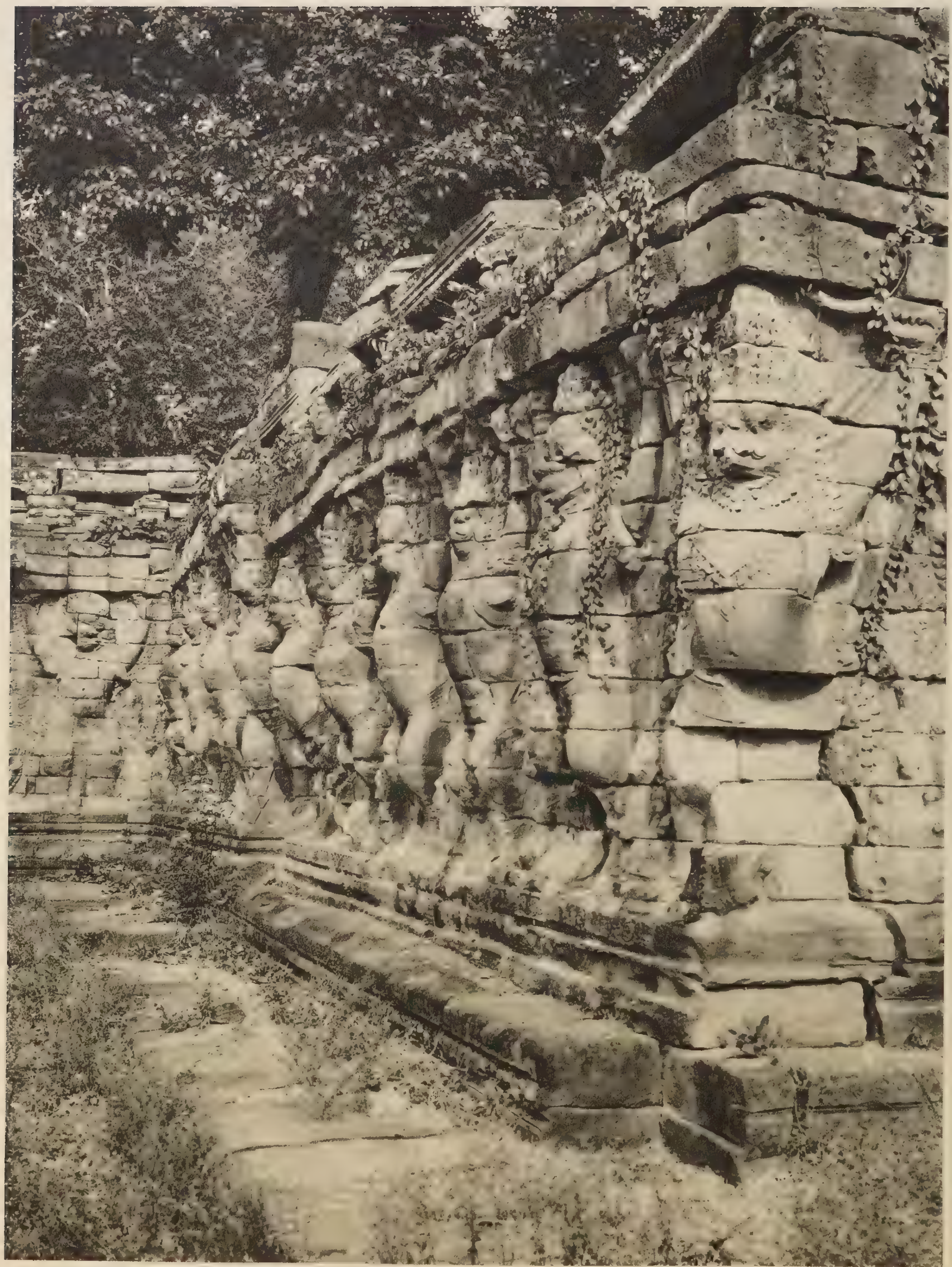


Angkor-Thom. „Der aussätzige König“

Angkor Thom. Le «roi lépreux»

Angkor-Thom. The "leper king"

Angcor-Thom. Il „Re lebbroso“

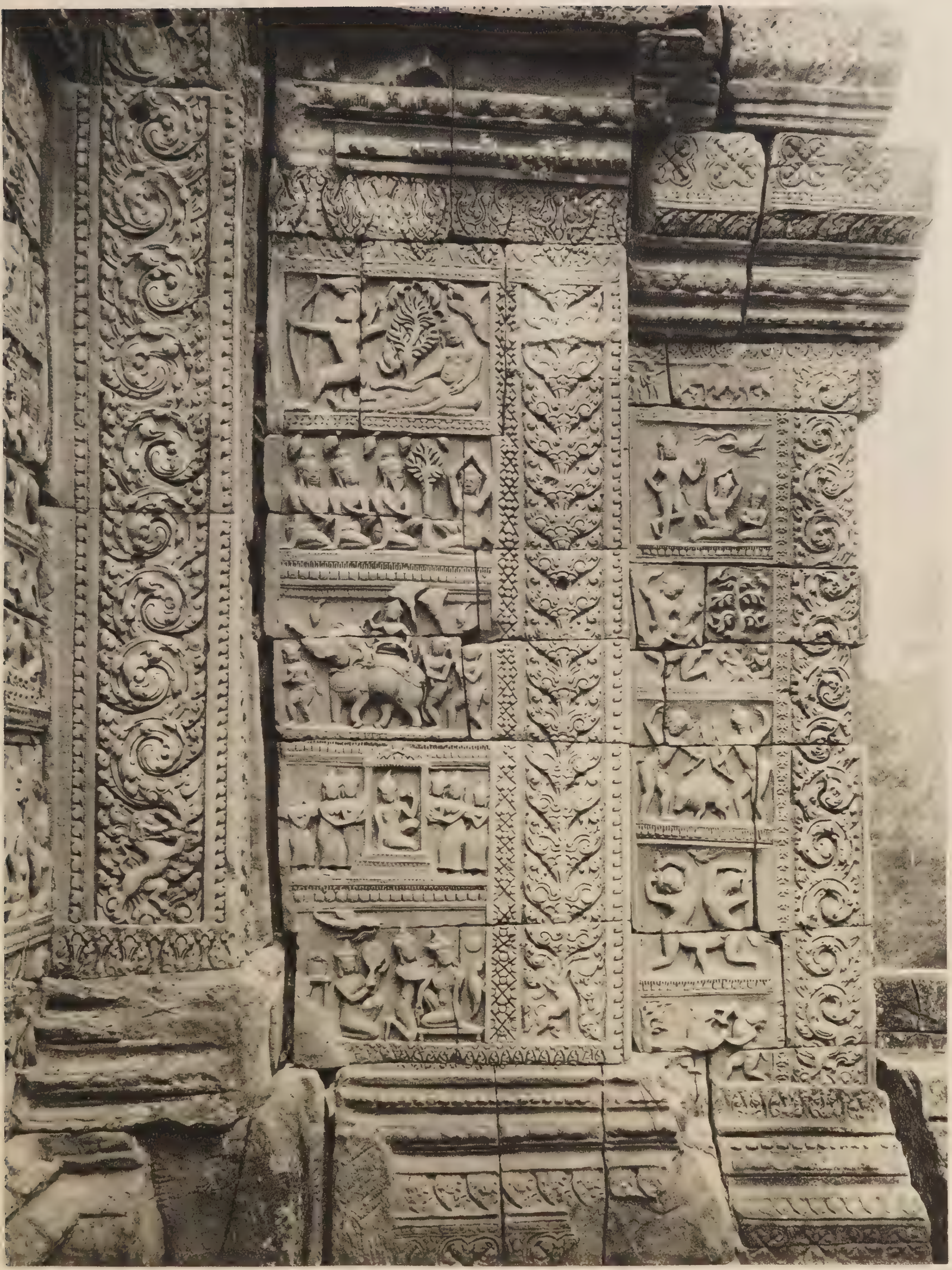


Angkor-Thom. Garuda-Figuren an der Königsterrasse

Angkor Thom. Figures de garudas sur la terrasse royale

Angkor-Thom. Garuda figures on the royal terrace

Angcor-Thom. Garude della terrazza del Re

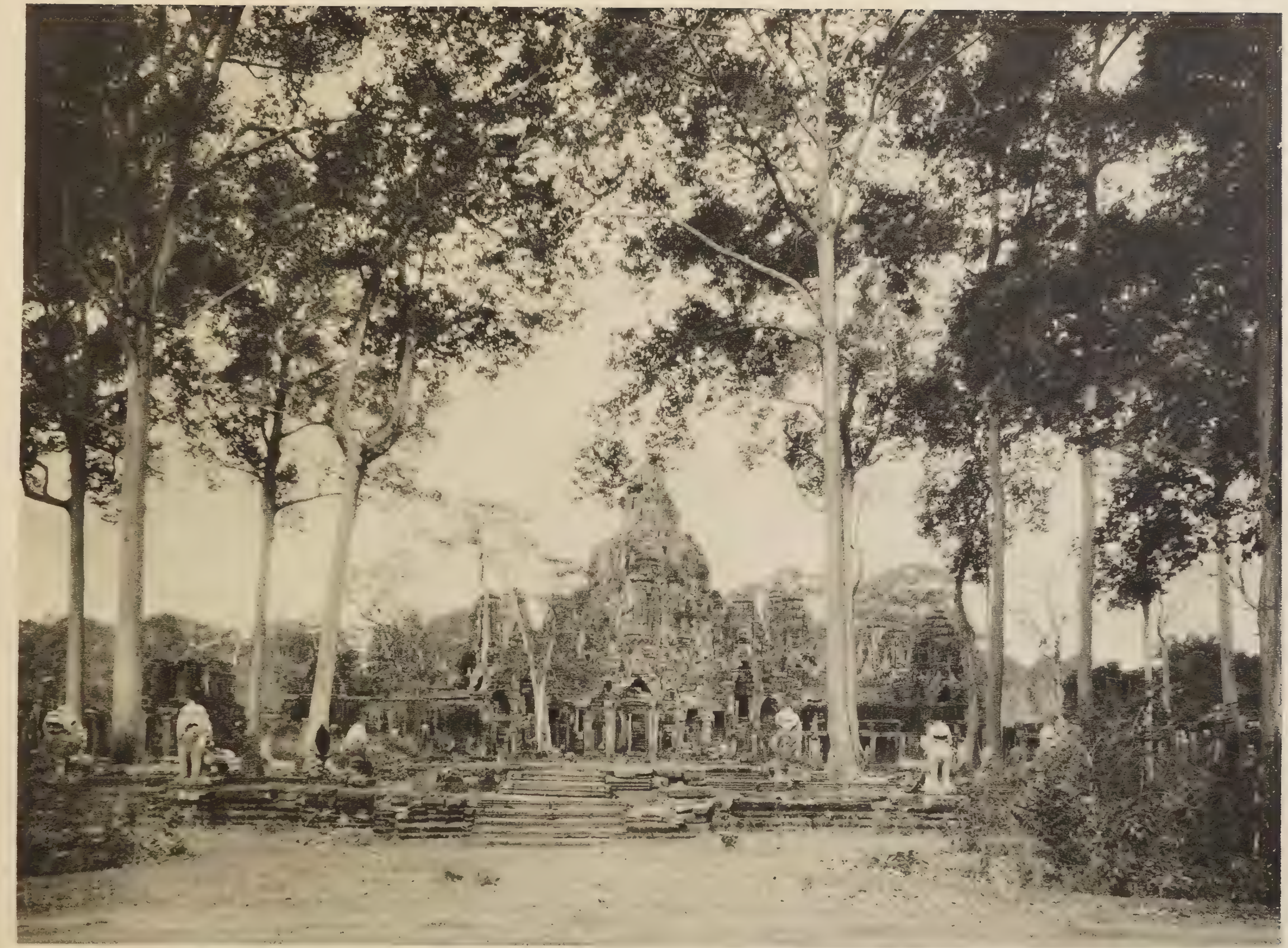


Angkor-Thom. Reliefs am Baphuon

Angkor Thom. Bas-reliefs du Baphuon

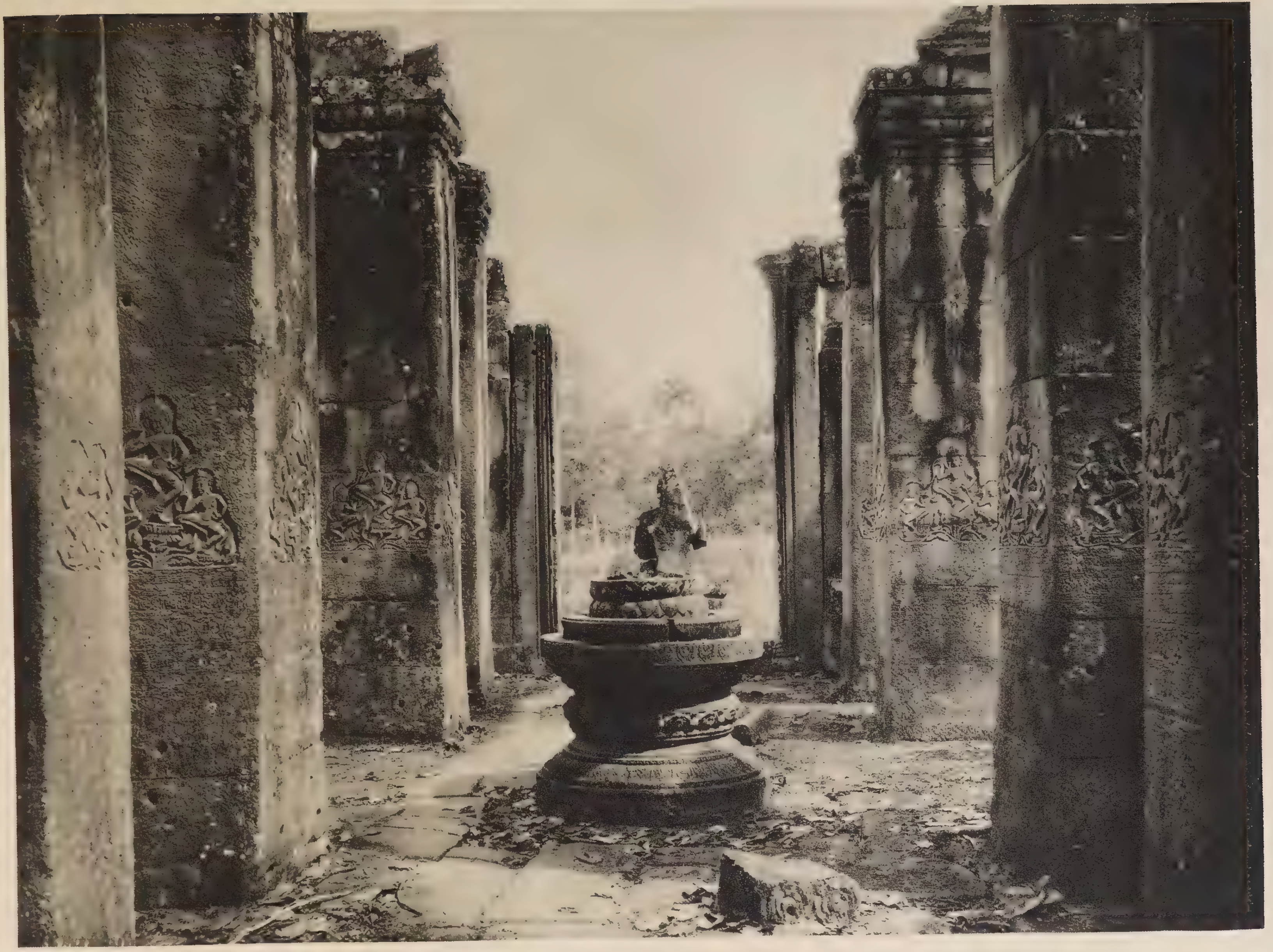
Angkor-Thom. Reliefs on the Baphuon

Angcor-Thom. Rilievi del Baphuon



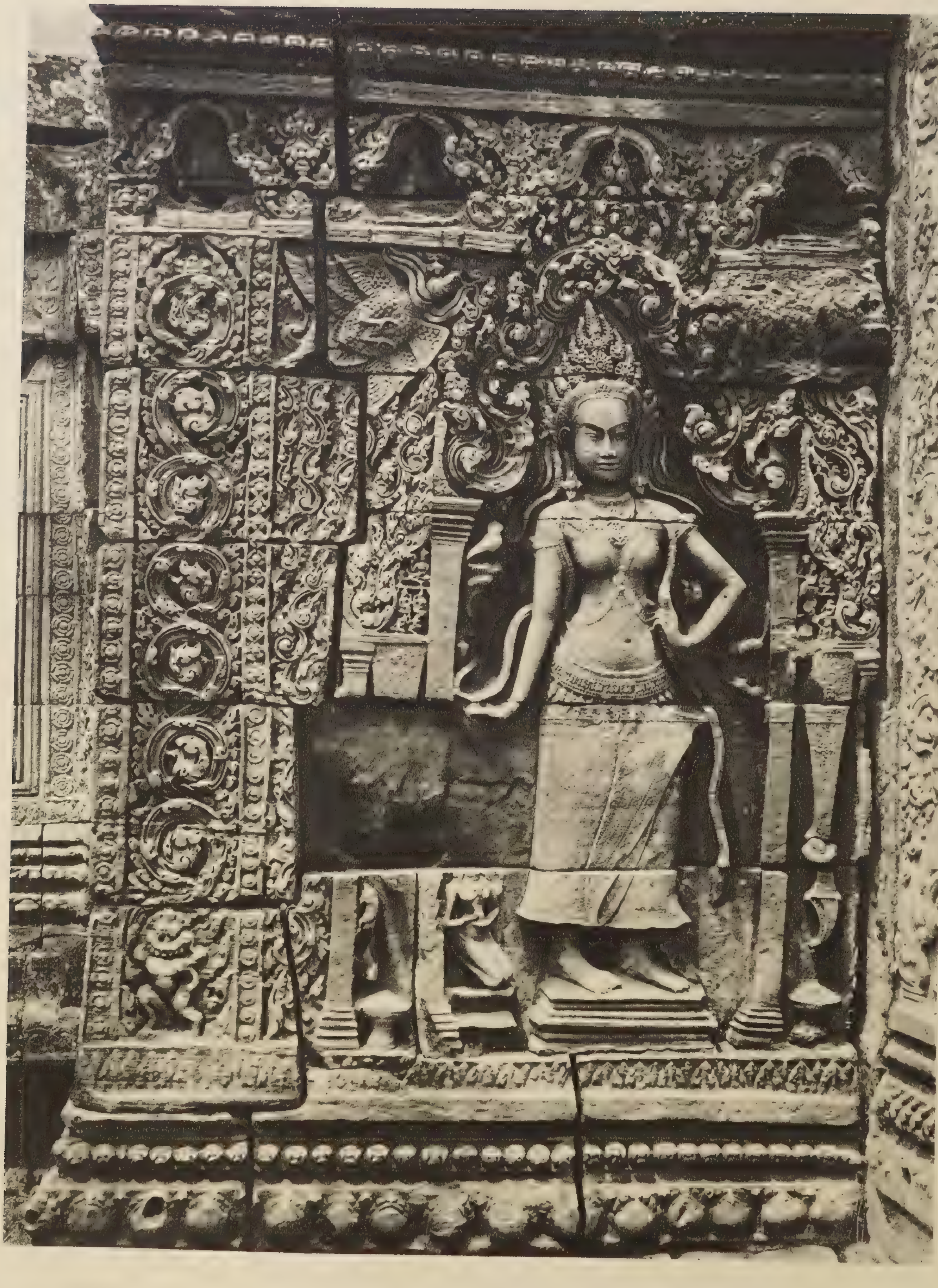
Angkor-Thom. Der Bayon-Tempel
Angkor Thom. Le temple du Bayon

Angkor-Thom. The Bayon temple
Angcor-Thom. Il tempio Bayon



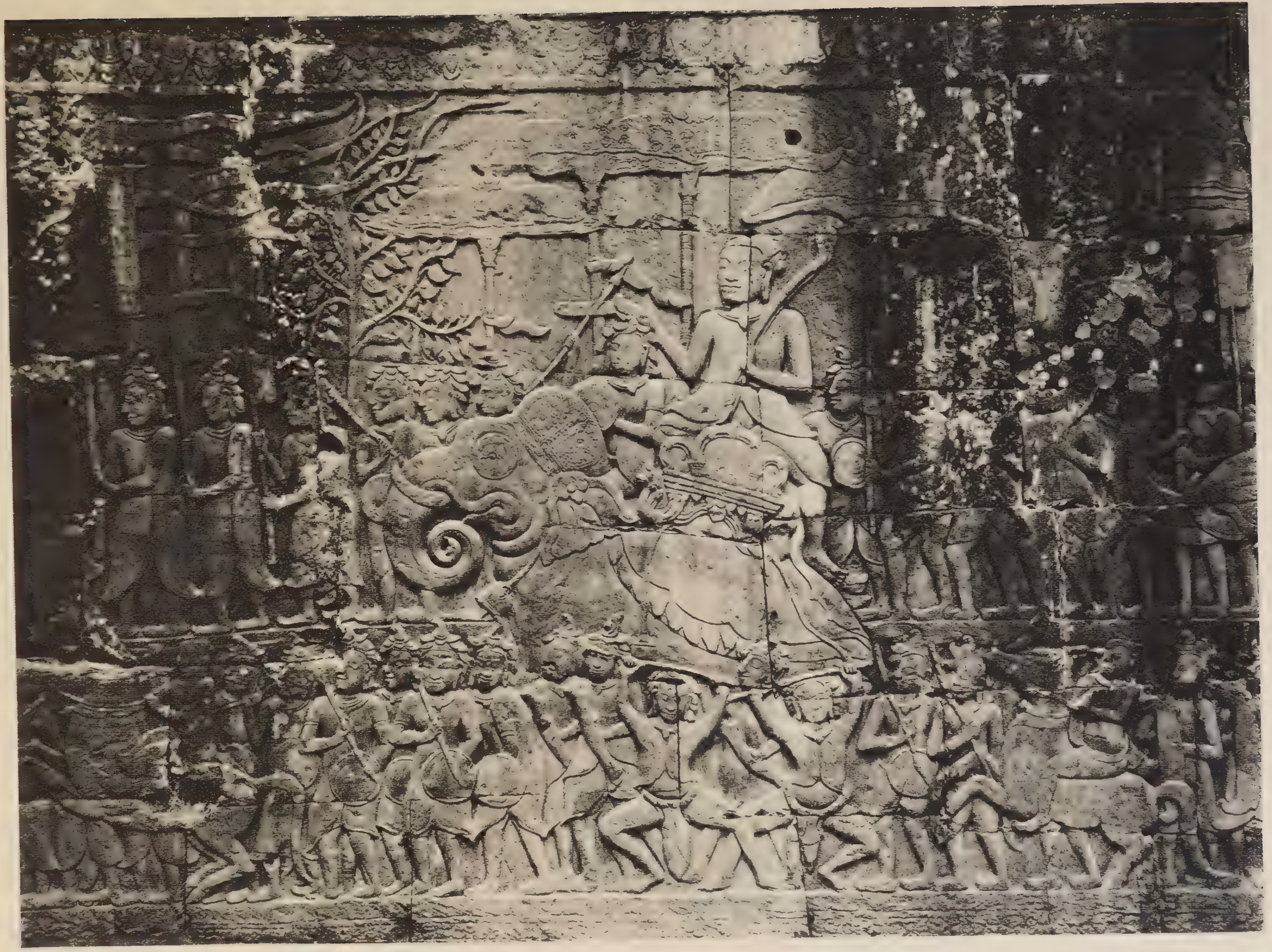
Angkor Thom. Bayon, Pavillon der Nordostecke
Angkor Thom. Bayon, pavillon de l'angle nord-est

Angkor-Thom. Bayon, Pavilion of the north-east corner
Angcor-Thom. Bayon, padiglione del lato nord-est



Angkor-Thom. Bayon, Relief auf der oberen Plattform
Angkor Thom. Bayon, bas-relief de l'étage supérieur

Angkor-Thom. Bayon, relief on the upper platform
Angcor-Thom. Bayon, rilievo sulla piattaforma superiore

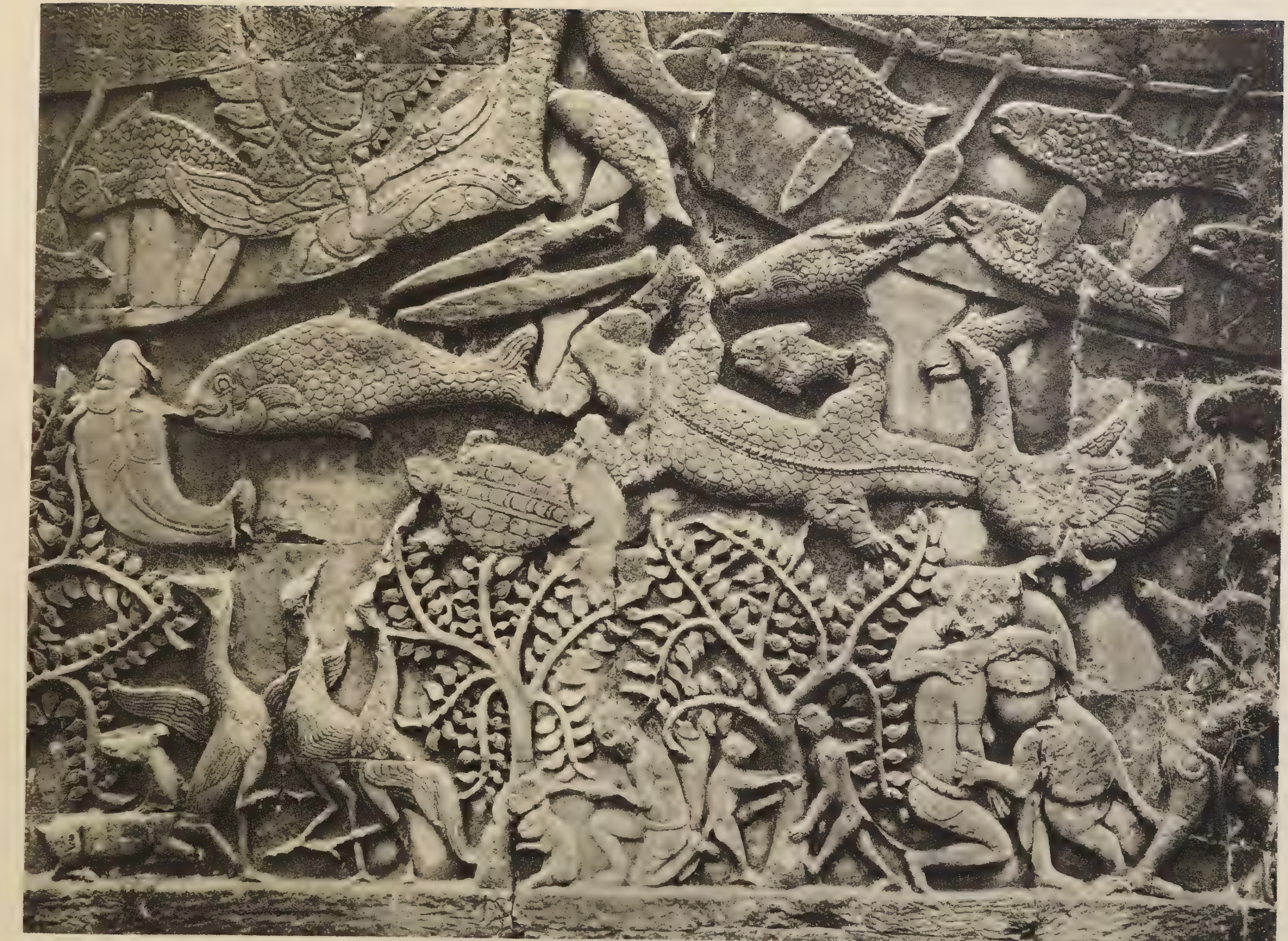


Angkor-Thom. Bayon, Relief der unteren Galerie

Angkor Thom. Bayon, bas-relief de la galerie inférieure

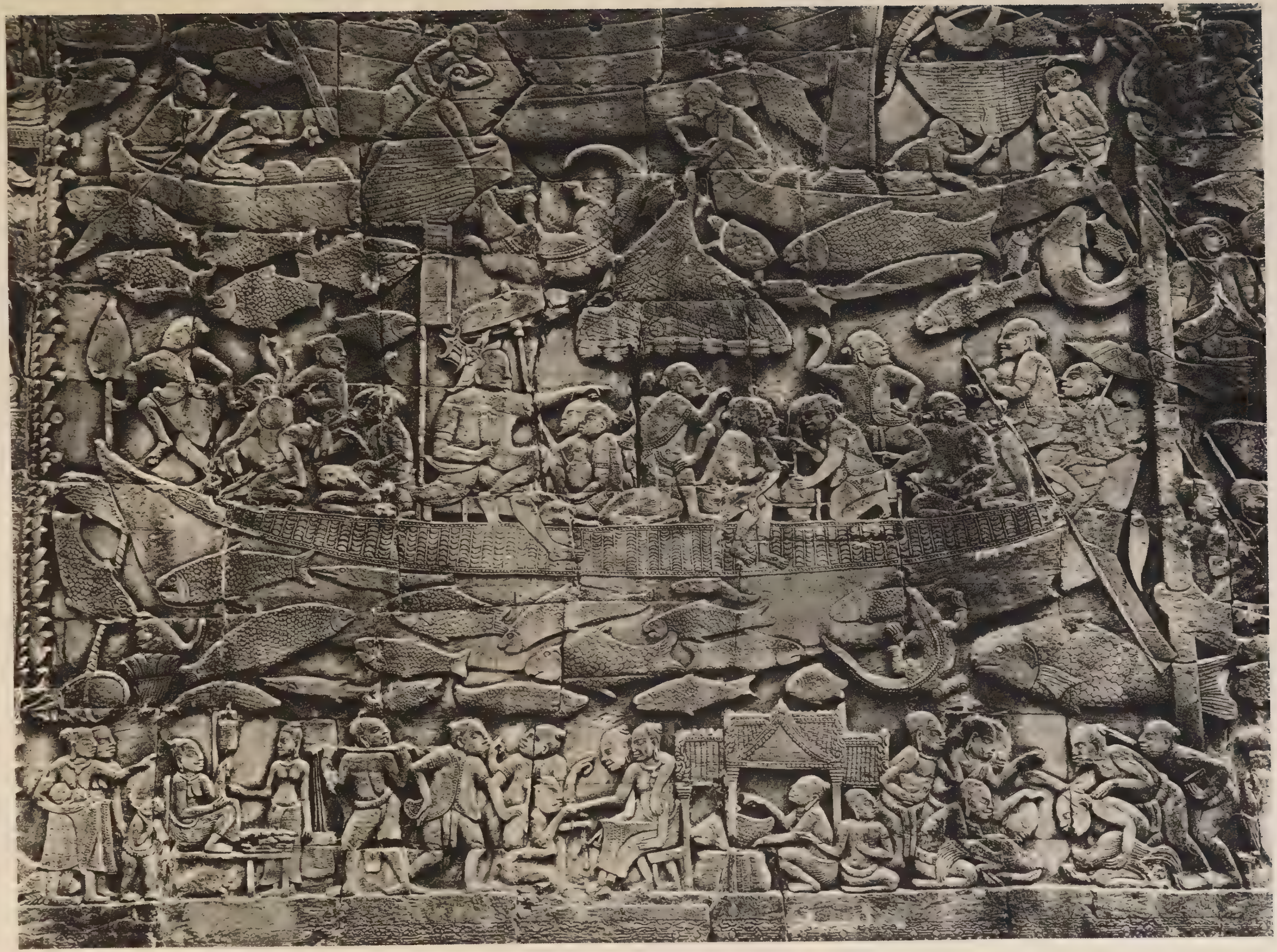
Angkor-Thom. Bayon, relief on the lower gallery

Angcor-Thom. Bayon, rilievo della galleria inferiore



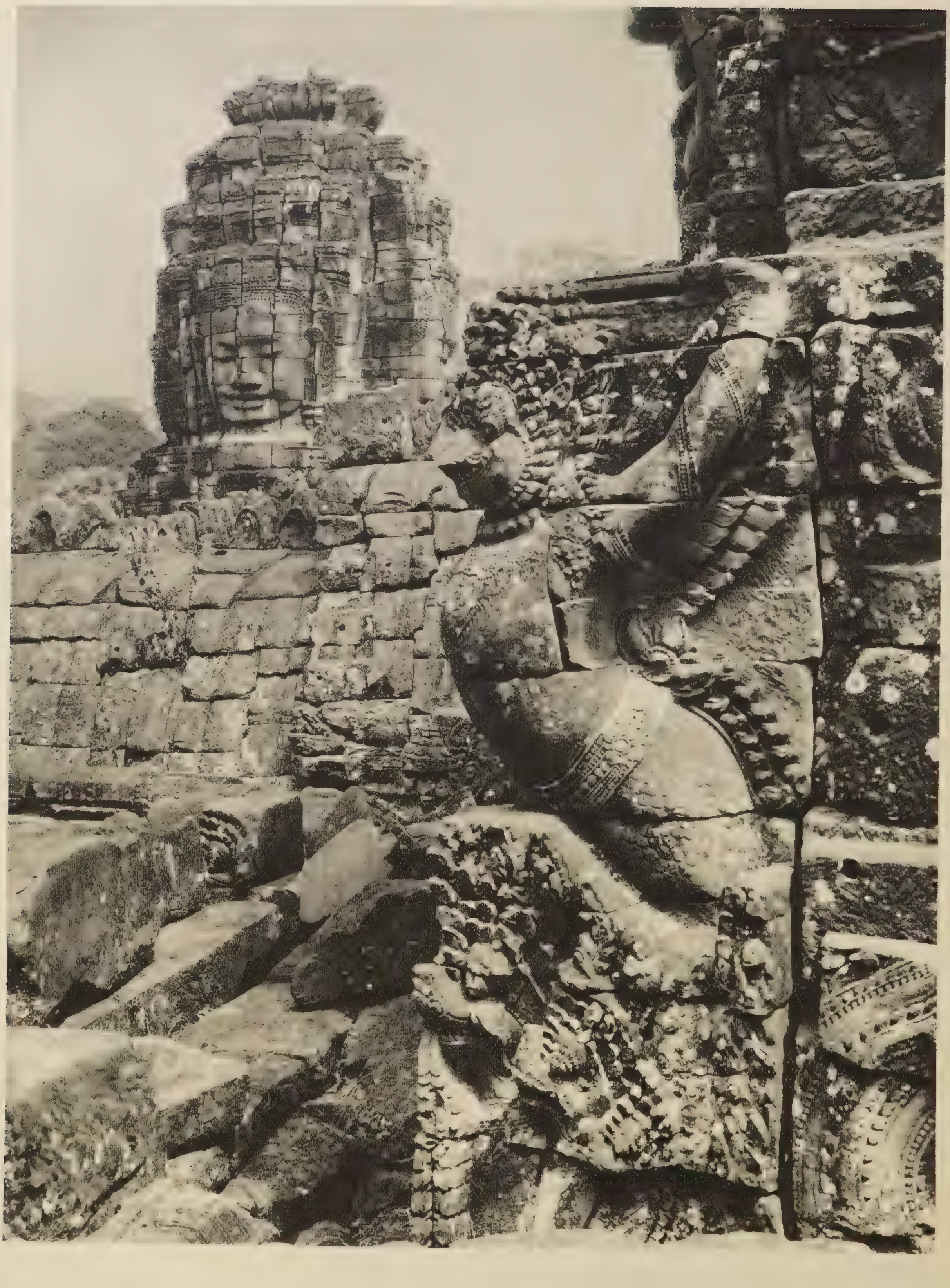
Angkor-Thom. Bayon, Relief der unteren Galerie
Angkor Thom. Bayon, bas-relief de la galerie inférieure

Angkor-Thom. Bayon, relief on the lower gallery
Angcor-Thom. Bayon, rilievo della galleria inferiore



Angkor-Thom. Bayon, Relief der unteren Galerie
Angkor Thom. Bayon, bas-relief de la galerie inférieure

Angkor-Thom. Bayon, relief on the lower gallery
Angcor-Thom. Bayon, rilievo della galleria inferiore

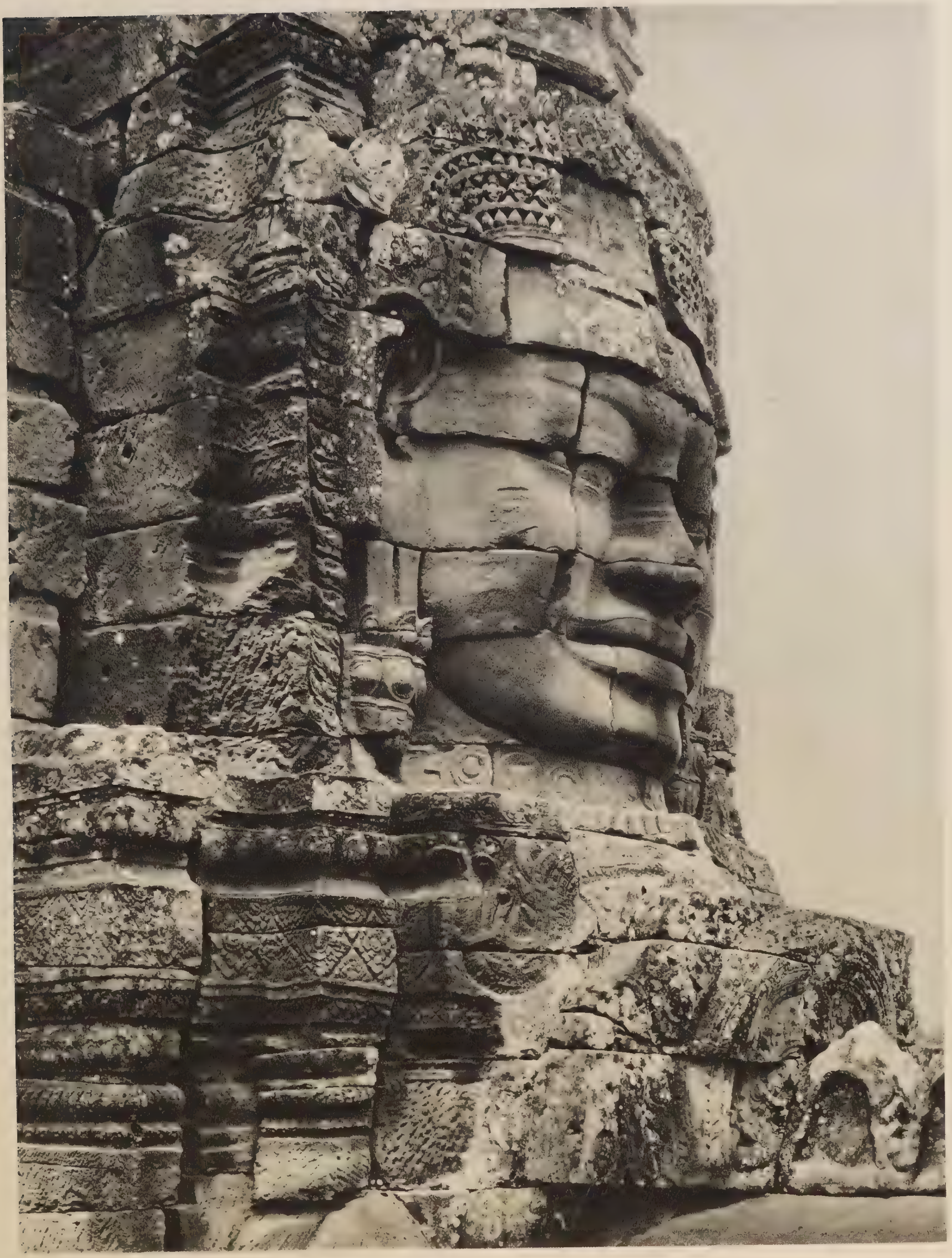


Angkor-Thom. Bayon, Garuda und Turm auf der oberen Plattform

Angkor-Thom. Bayon, Garuda and tower on the upper platform

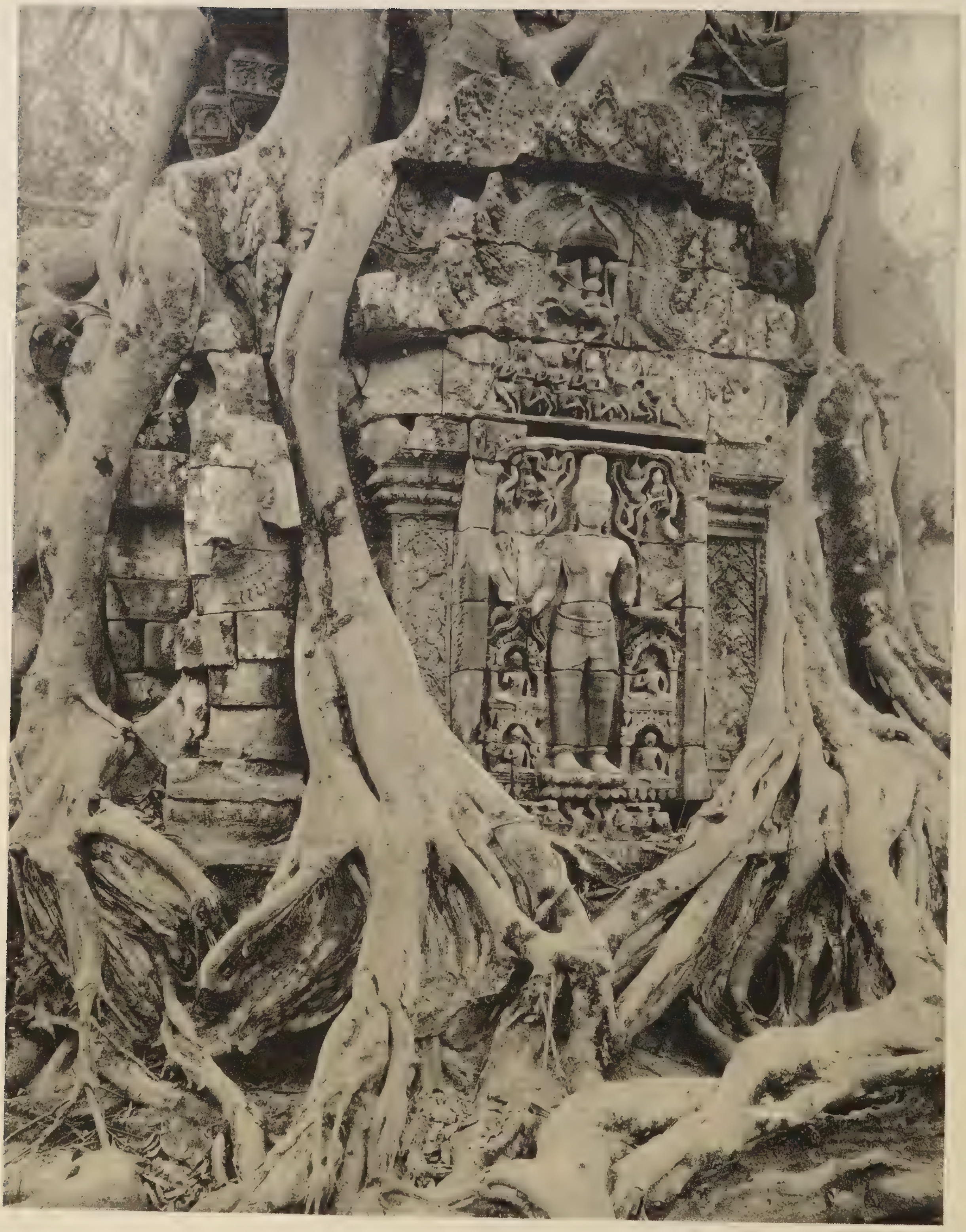
Angkor Thom. Bayon, Garuda et tour de l'étage supérieur

Angcor-Thom. Bayon, garuda e torre sulla piattaforma superiore

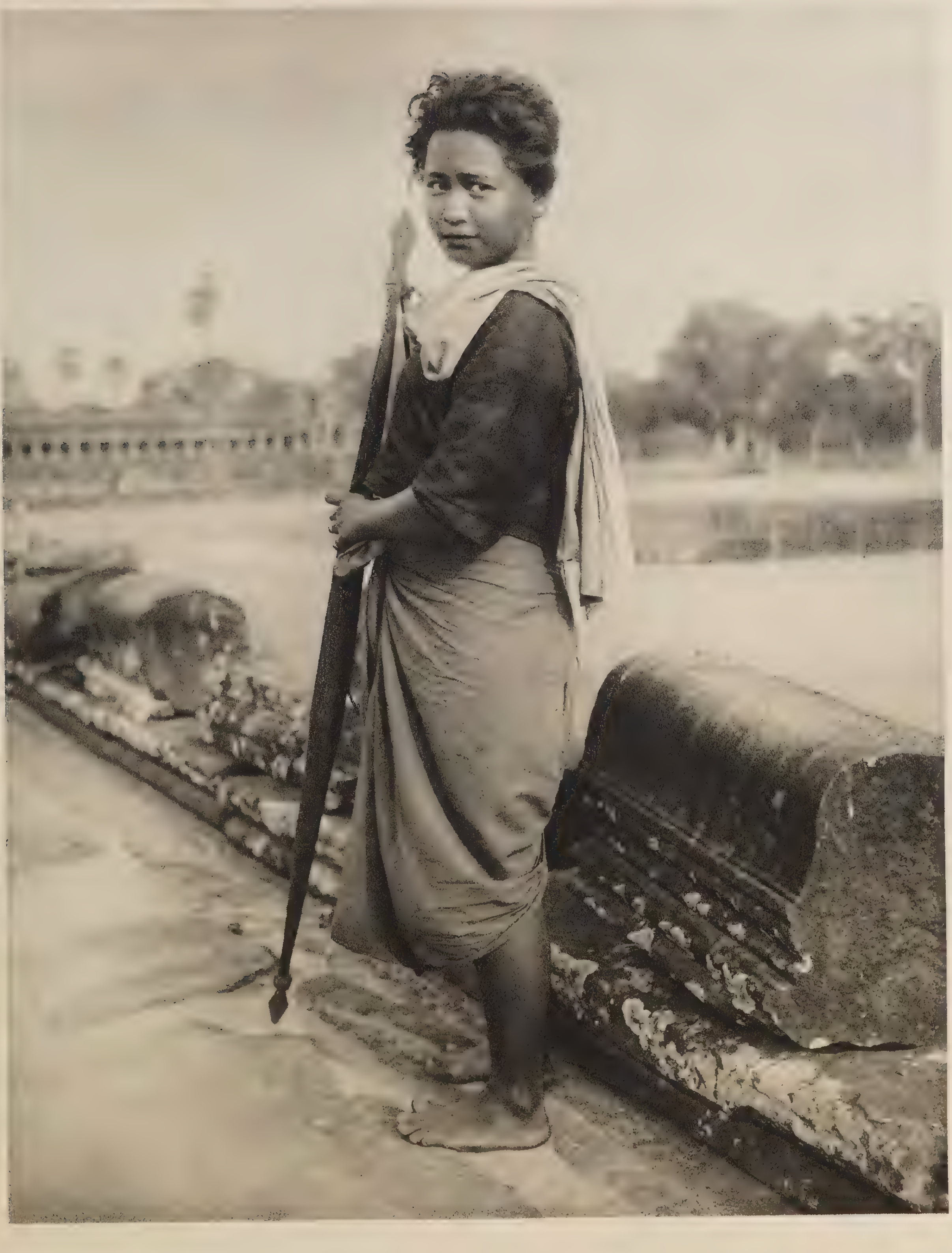


Angkor-Thom. Bayon, Turm
Angkor Thom. Tour du Bayon

Angkor-Thom. Bayon, tower
Angcor-Thom. Bayon, torre



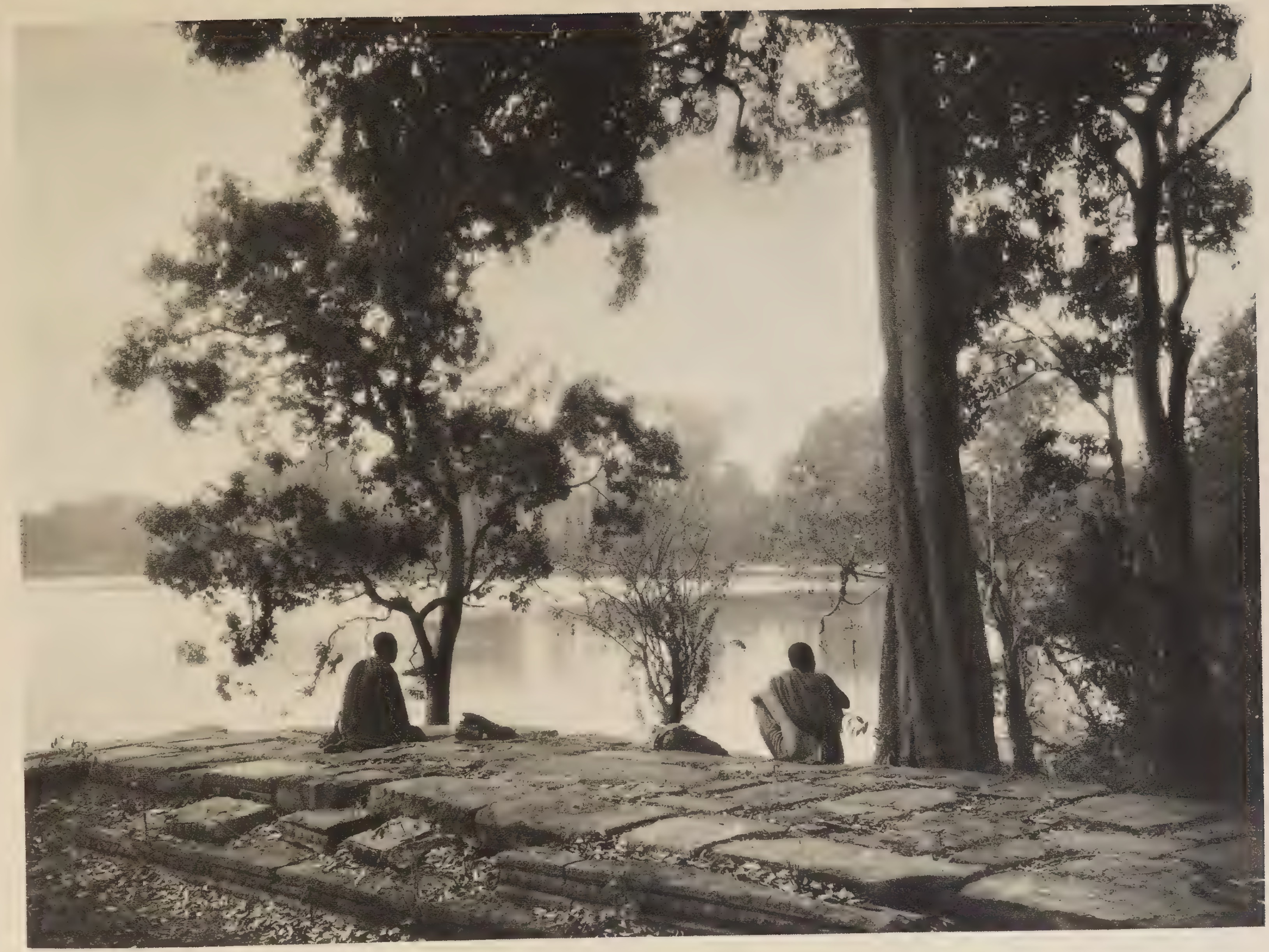
Angkor. Neak Pean



Kambodschanische Fischerin bei Angkor
Pêcheuse cambodgienne près d'Angkor

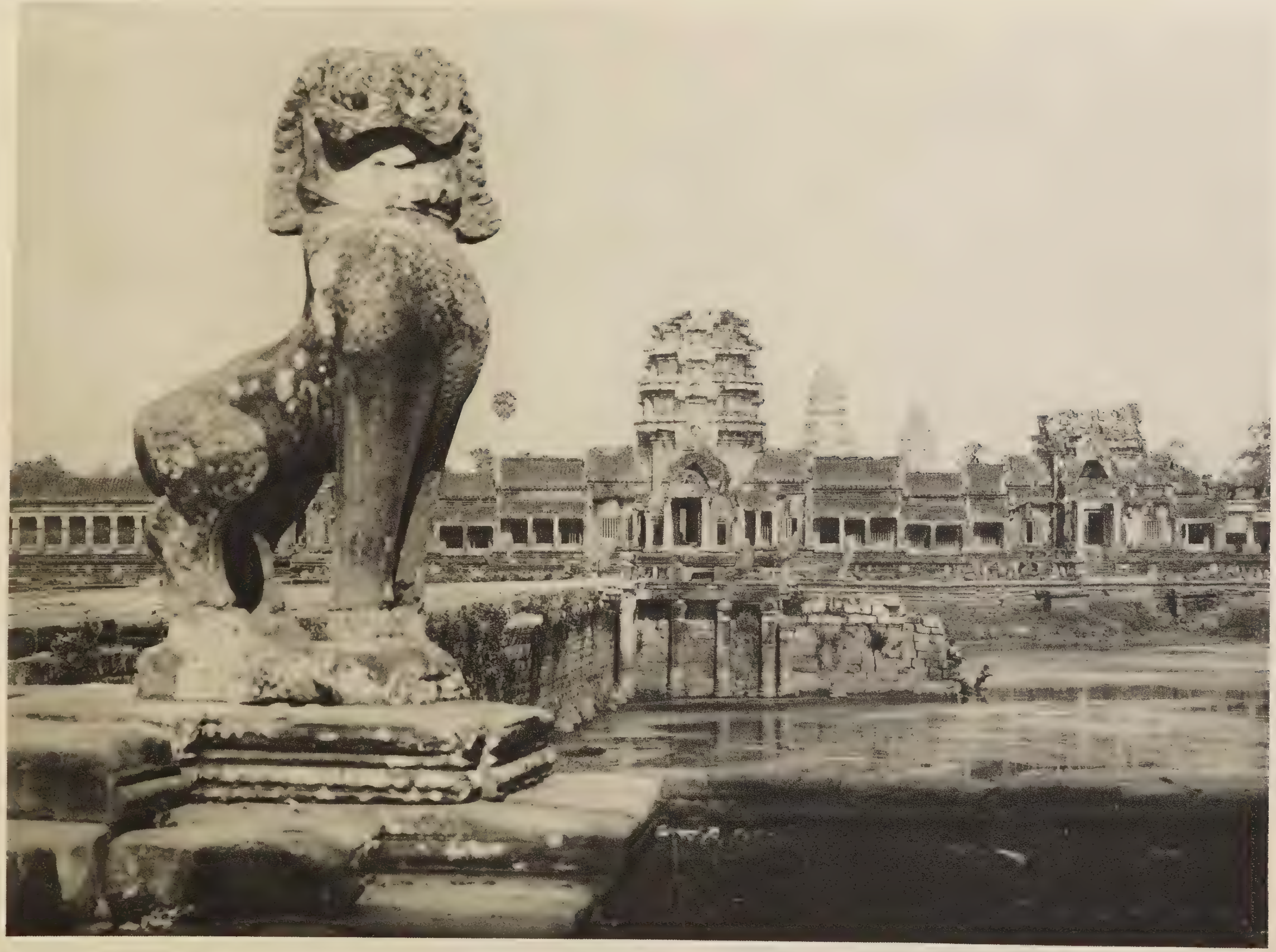
Cambodian female fisher near Angkor
Pescatrice cambogiana presso Angcor

Angkor. Mebon



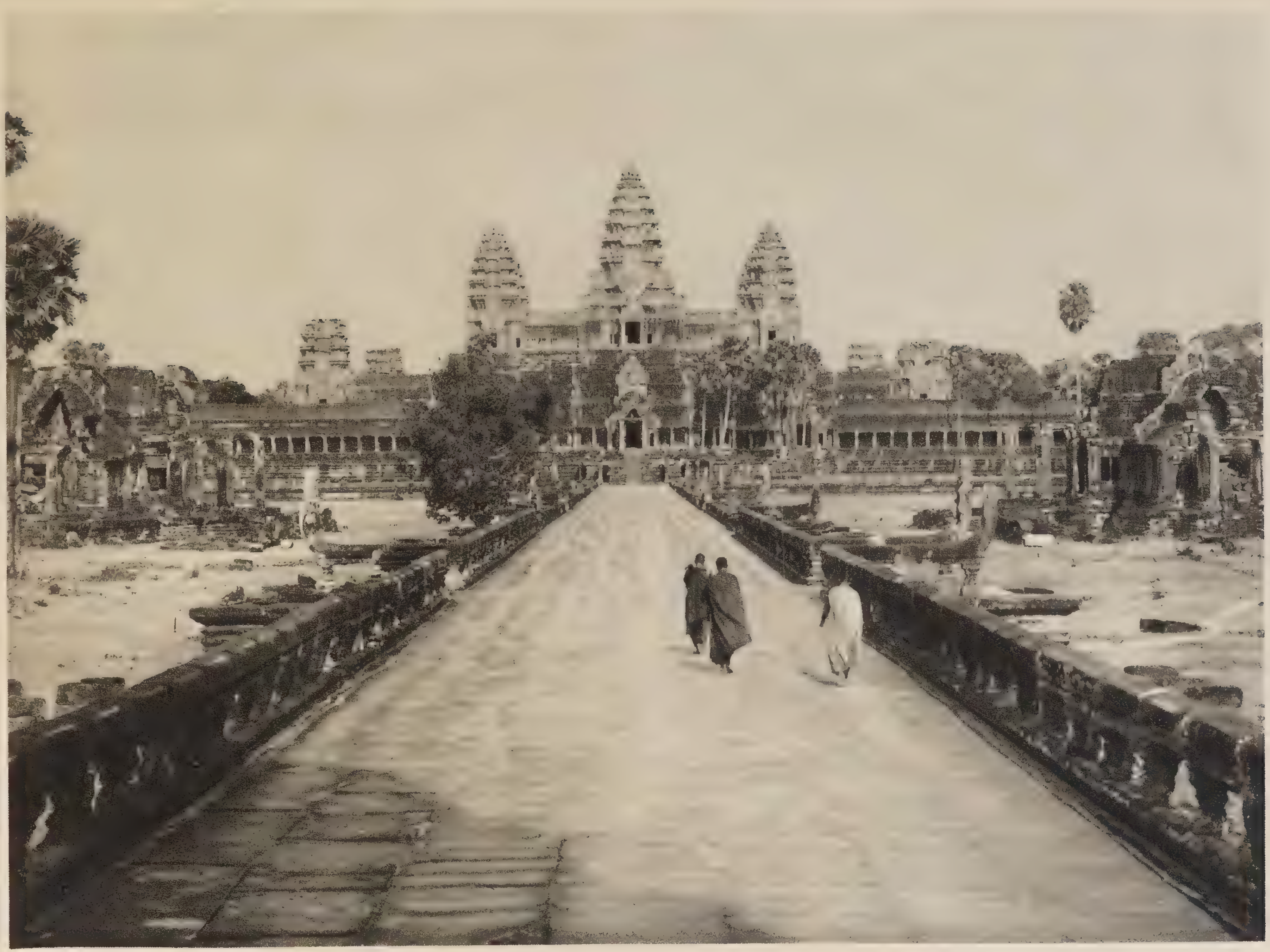
Am See Sras Srang
Le lac Sras Srang

On the Sras Srang lake
Sul lago Sras Srang



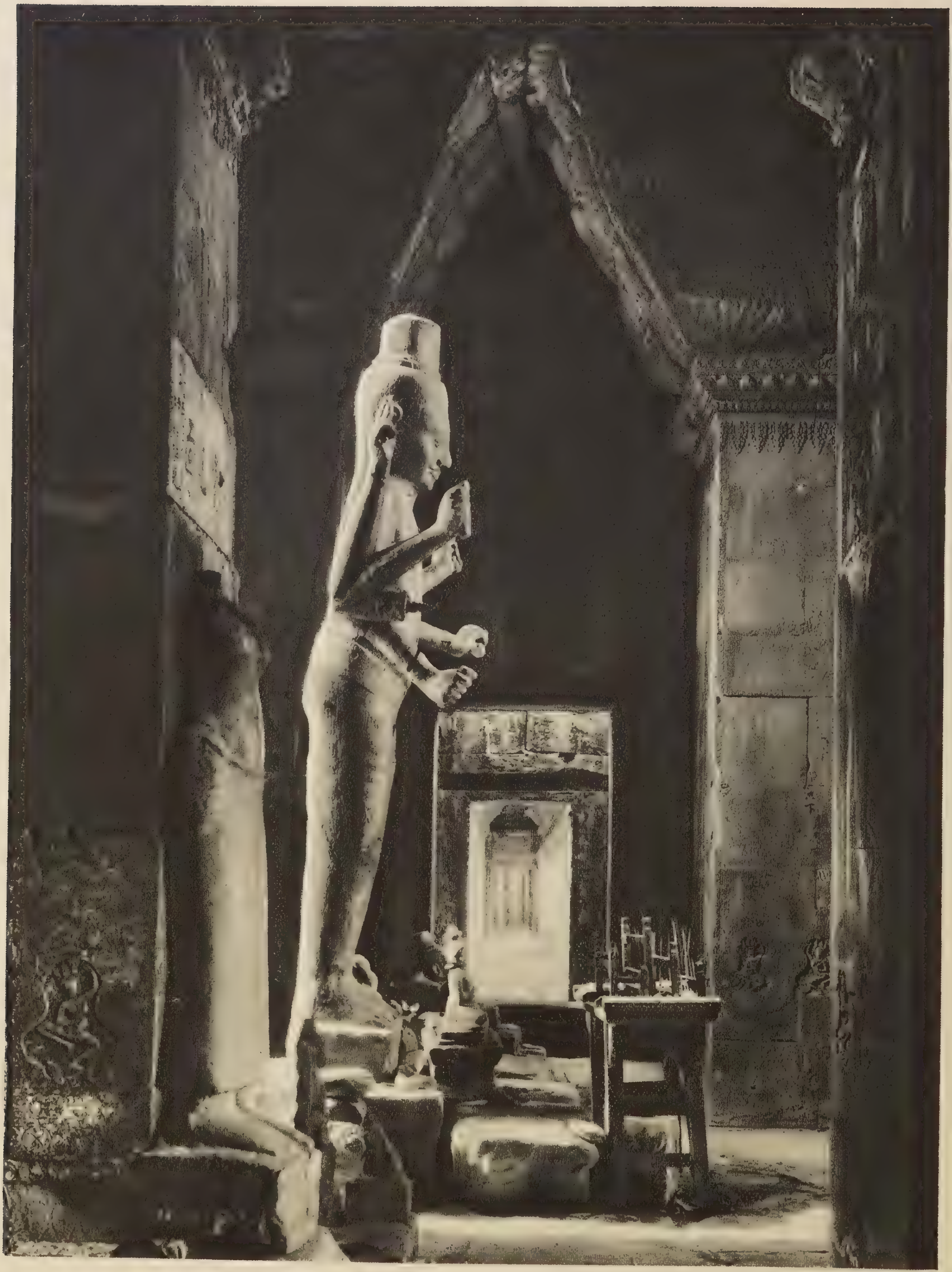
Westlicher Eingang zu Angkor Wat
Entrée ouest d'Angkor Vat

Western entrance to Angkor Wat
Ingresso occidentale di Angcor Wat



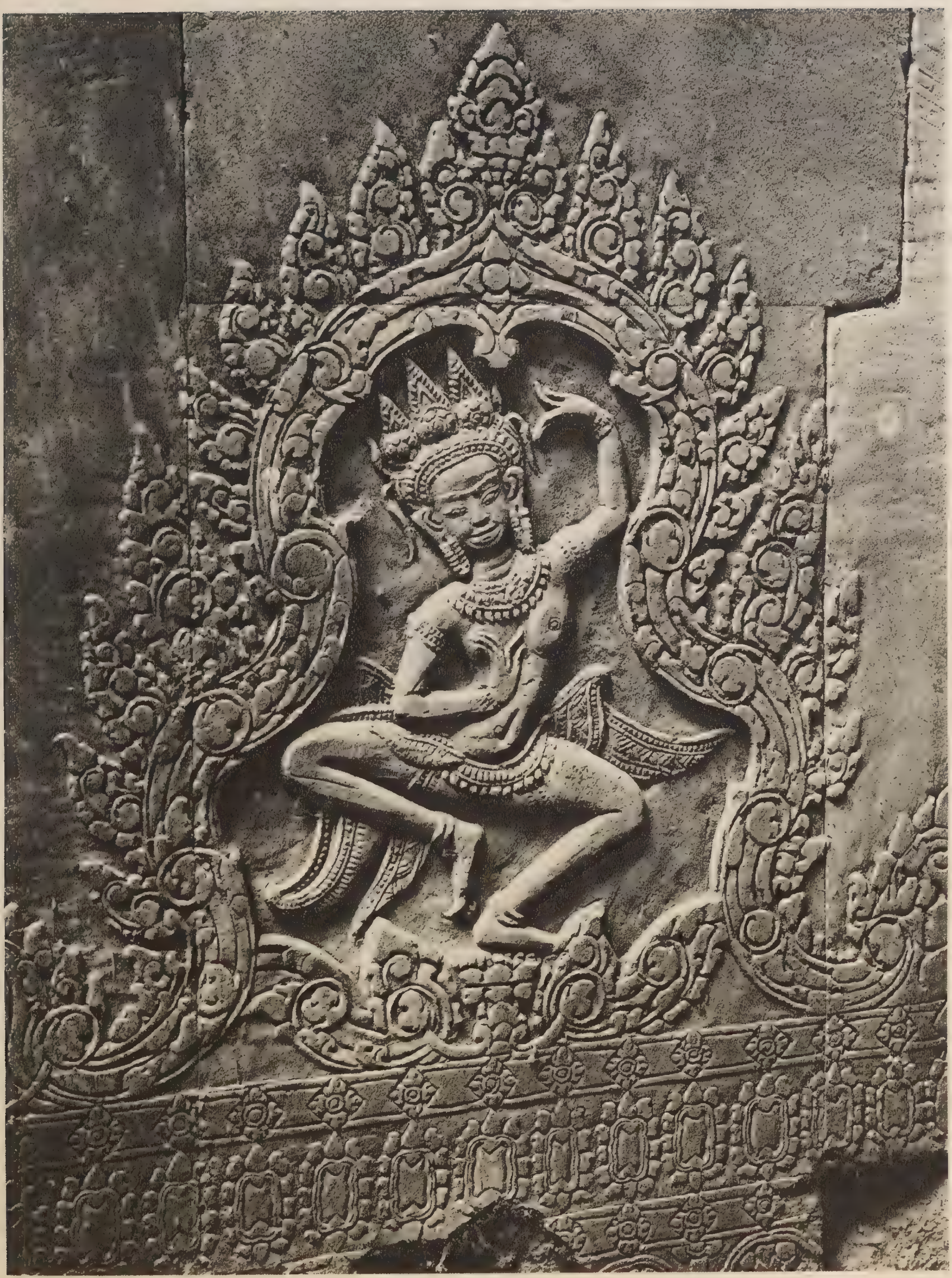
Angkor Wat. Der heilige Weg
Angkor Vat. La voie sacrée

Angkor Wat. The sacred way
Angcor Wat. La via sacra



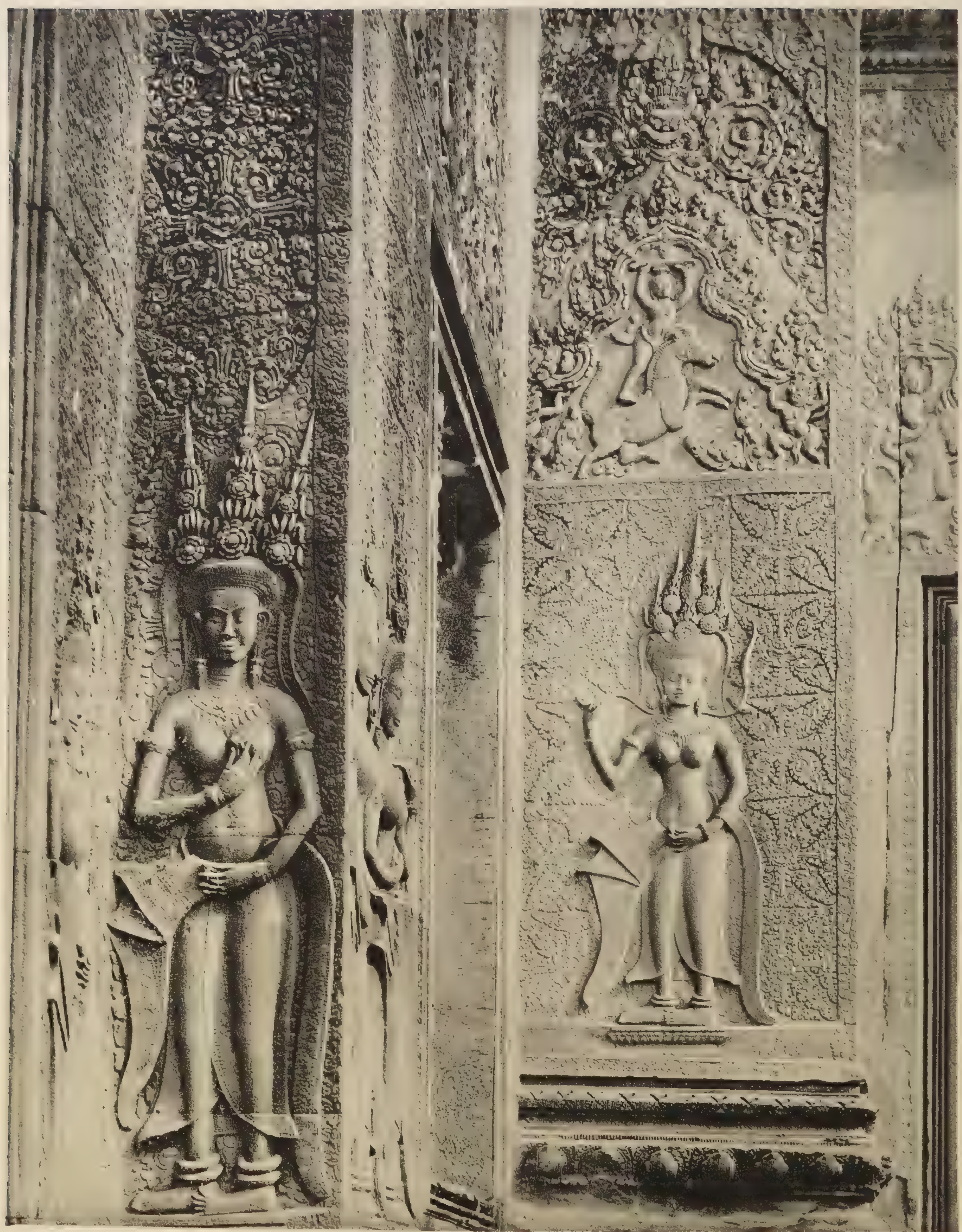
Angkor Wat. Inneres des westlichen Torgebäudes
Angkor Vat. Intérieur du portique occidental

Angkor Wat. Interior of the western gate building
Angcor Wat. Interno della Porta Occidentale



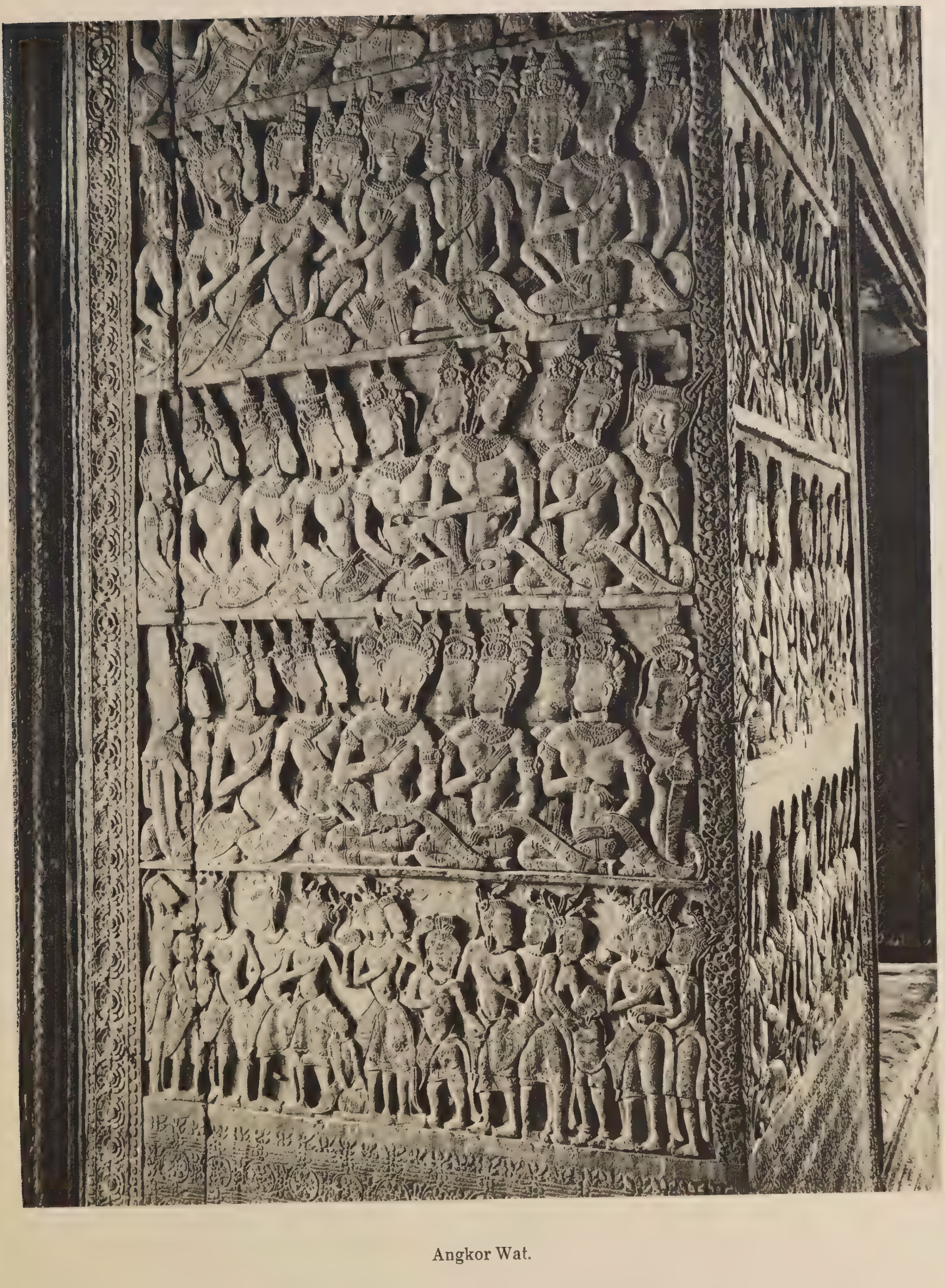
Angkor Wat. Apsara (göttliche Tänzerin)
Angkor Vat. Apsara (danseuse divine)

Angkor Wat. Apsara (divine dancer)
Angcor Wat. Apsare (danzatrice divina)



Angkor Wat. Reliefs am Torgebäude
Angkor Vat. Bas-reliefs du grand portique

Angkor Wat. Reliefs on the gate building
Angcor Wat. Rilievi della Porta Occidentale



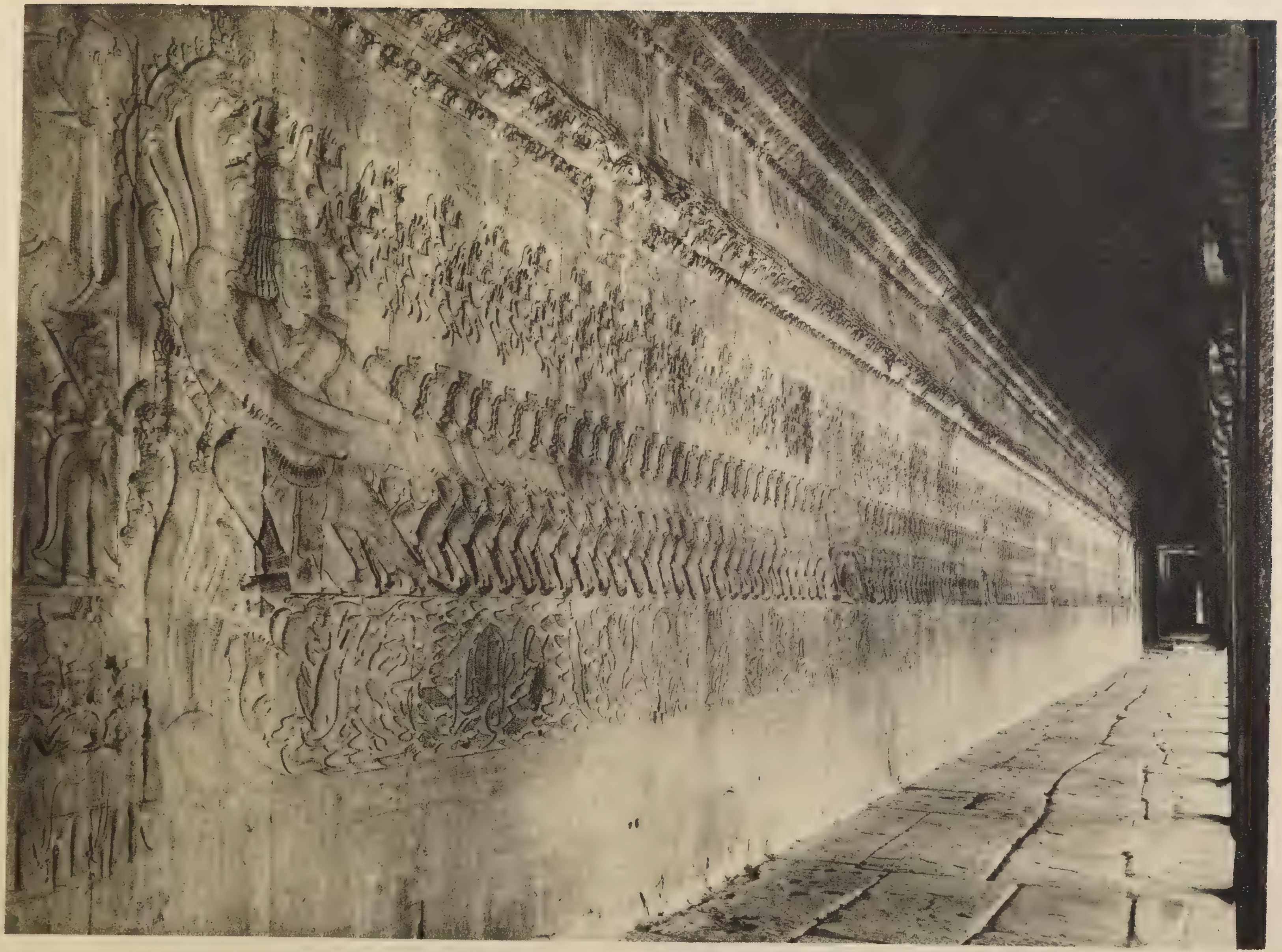
Angkor Wat.

Reliefs an einem Eckpavillon der Galerie

Bas-reliefs dans un pavillon d'angle de la galerie

Reliefs in a corner pavilion of the gallery

Rilievi in un padiglione d'angolo della galleria

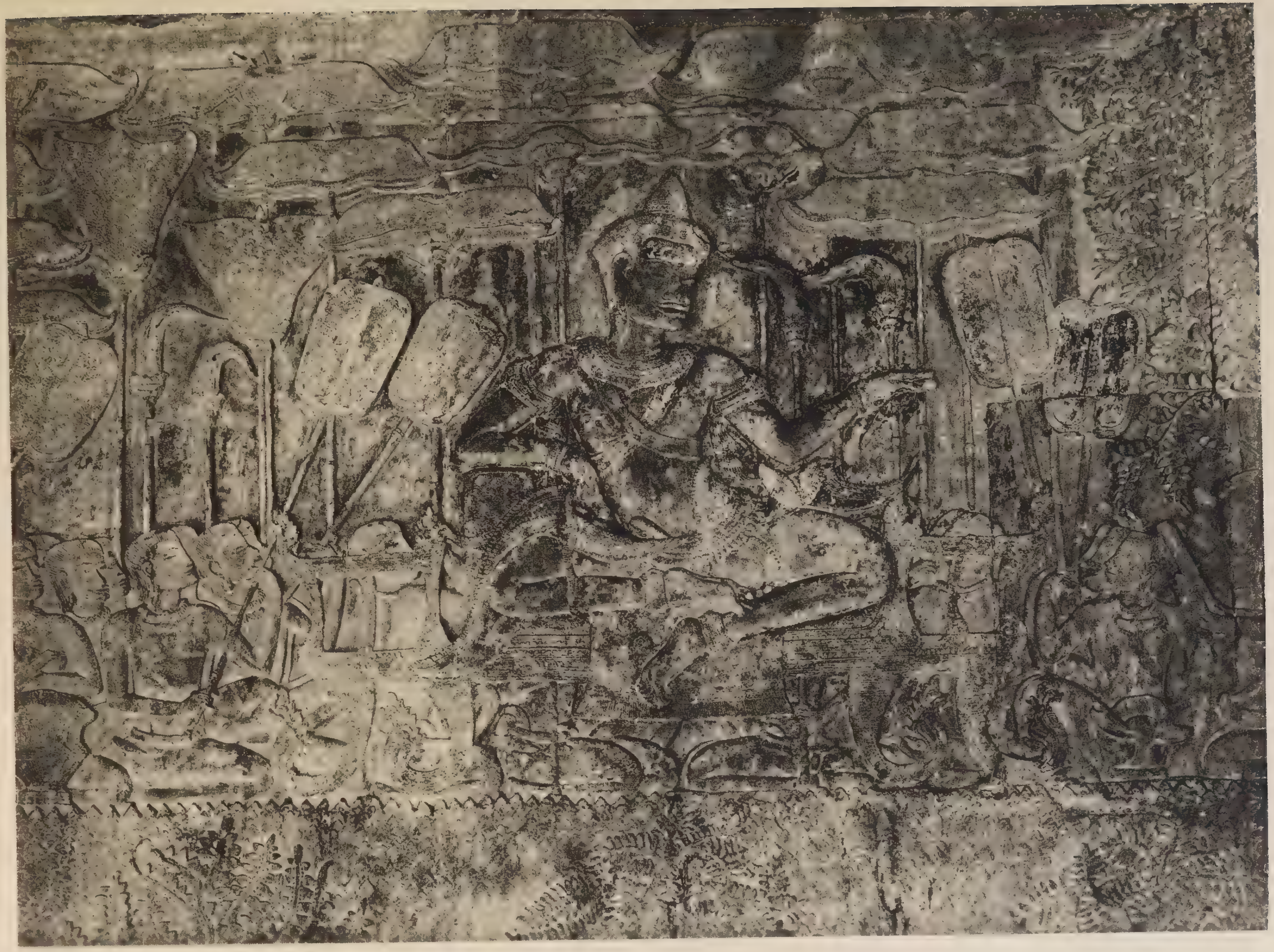


Angkor Wat. Relief „Das Buttern des Milchmeeres“

Angkor Vat. Bas-relief représentant «Le barattement de la mer de lait»

Angkor Wat. Relief, “Churning of the Milky Way”

Angcor Wat. Rilievo „La burrificazione del mar di latte“

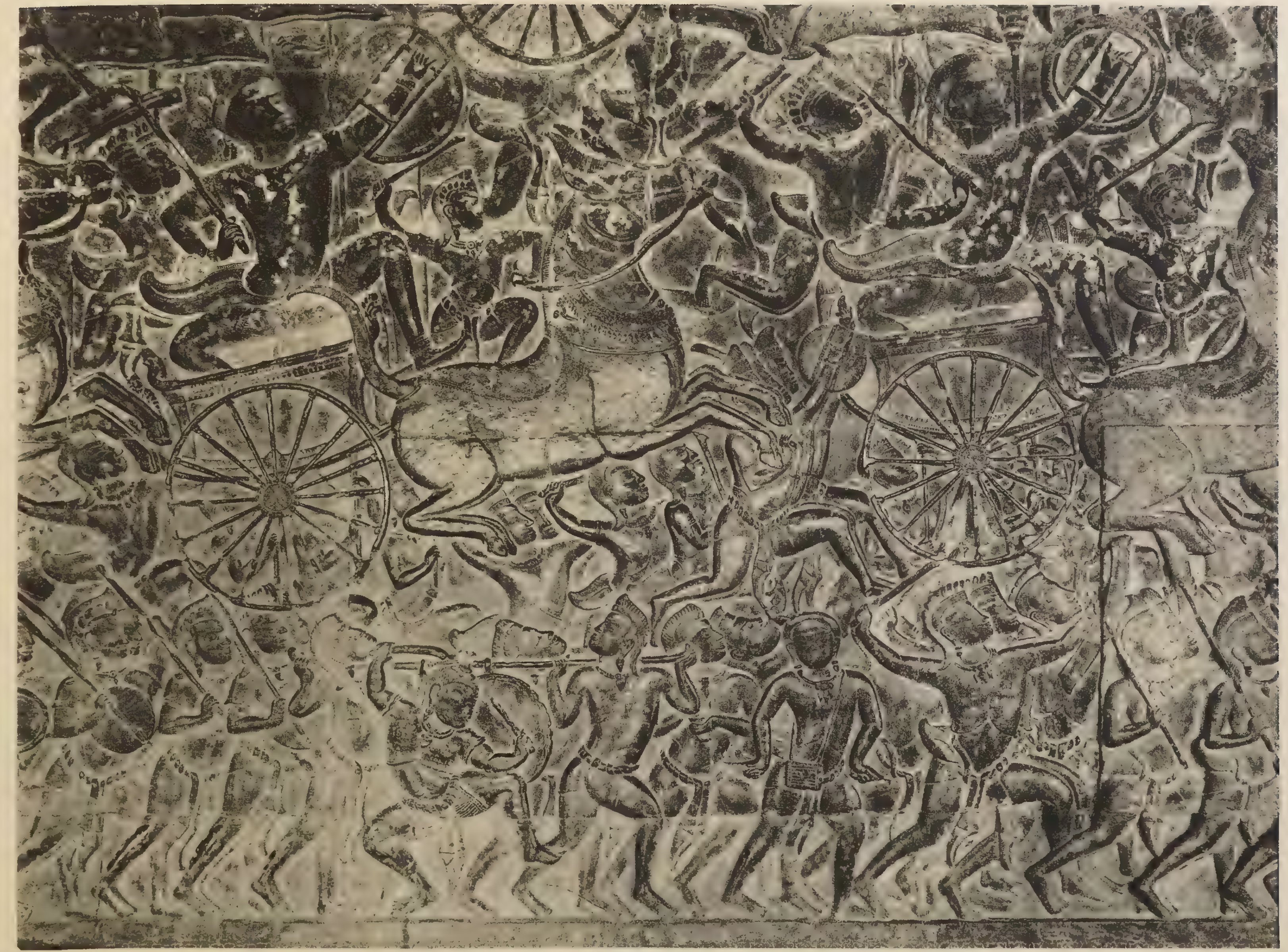


Suryavarman II., der Erbauer von Angkor Wat

Surya-varman II, constructeur d'Angkor Vat

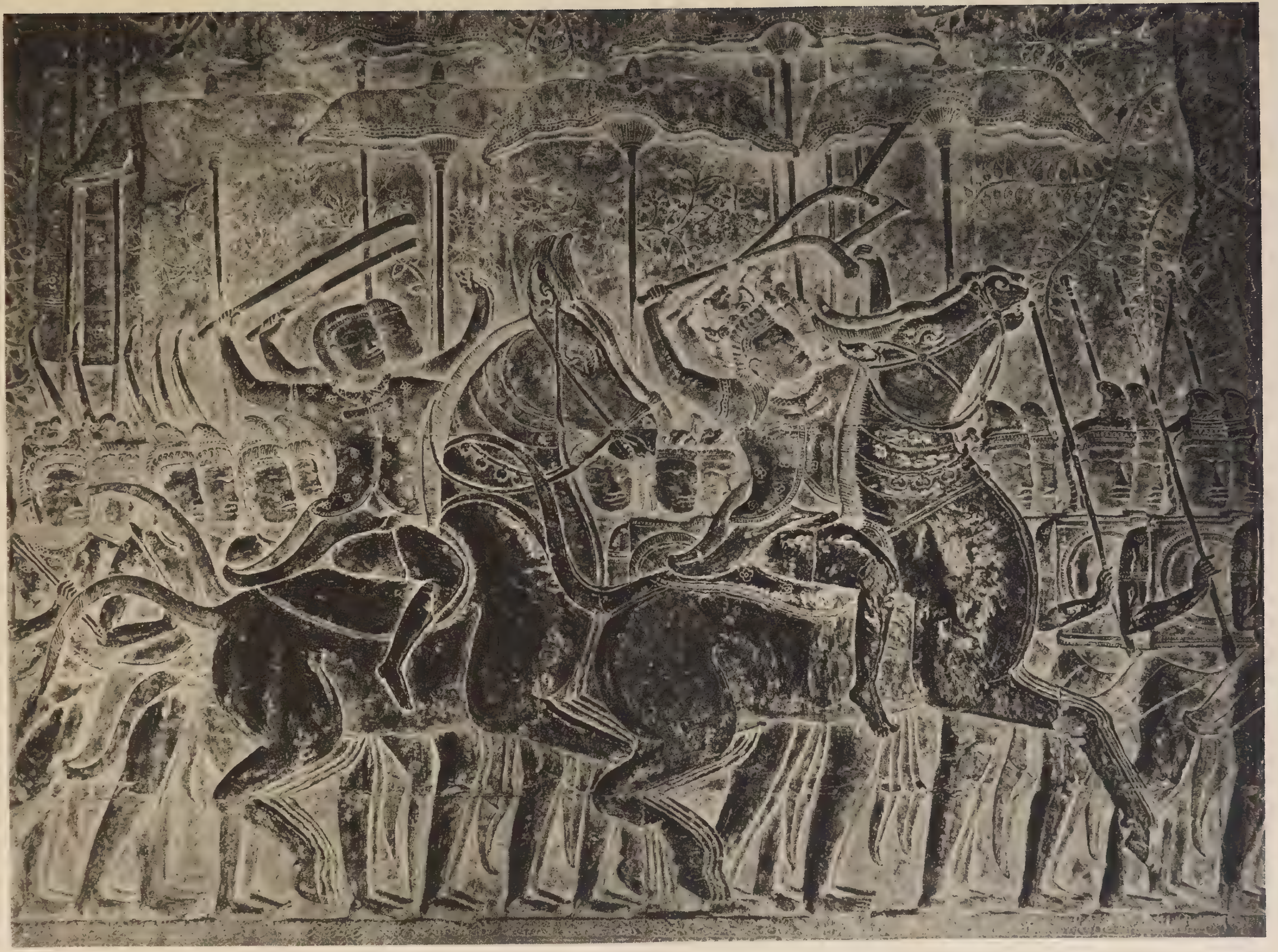
Suryavarman II., builder of Angkor Wat

Suryavarman II, l'edificatore di Angcor Wat



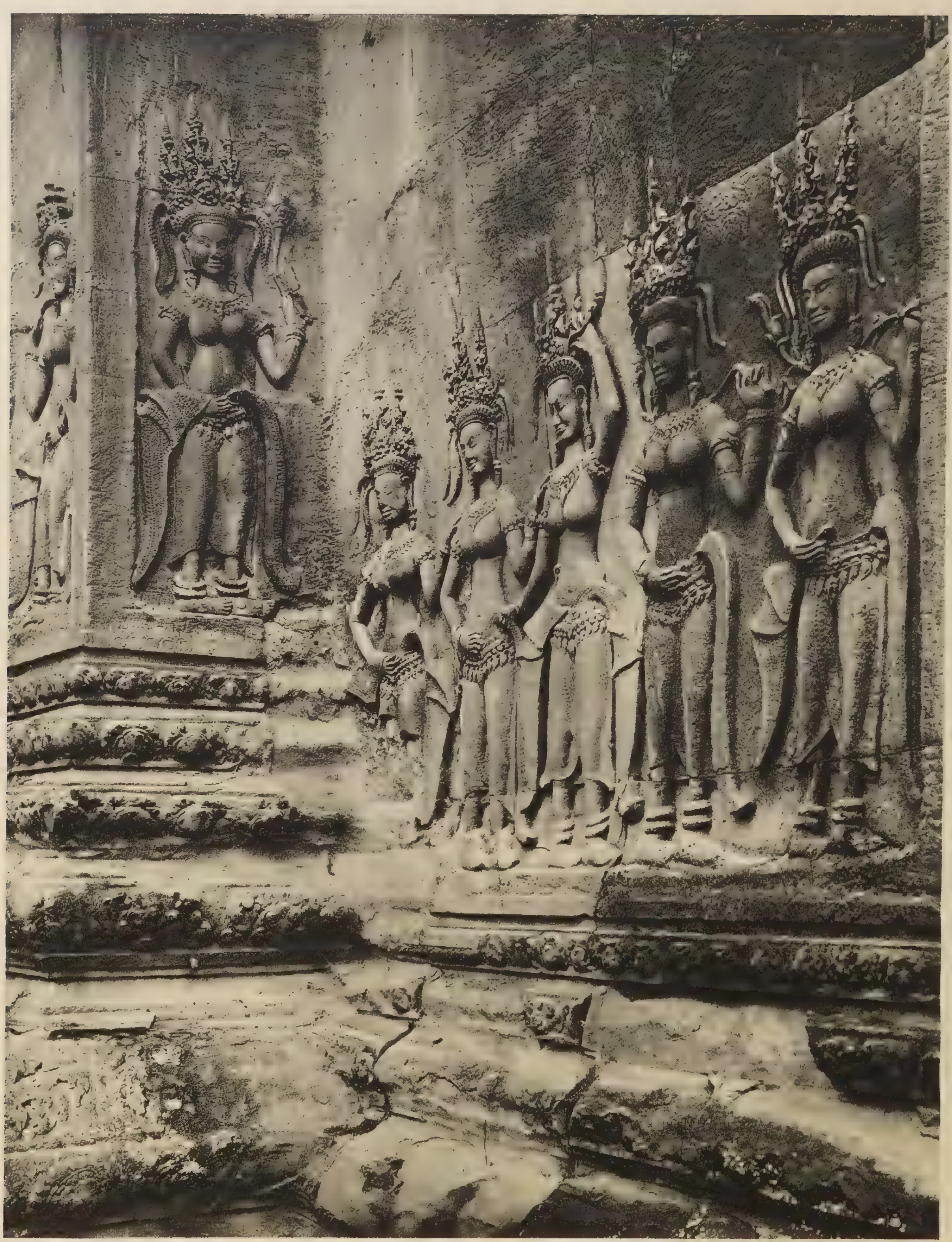
Angkor Wat. Schlachtszene aus dem Mahabharata-Epos
Angkor Vat. Scène de l'épopée du Mahabharata

Angkor Wat. Battle scene from the Mahabharata Epic
Angcor Wat. Episodio di battaglia dal poema Mahabharata



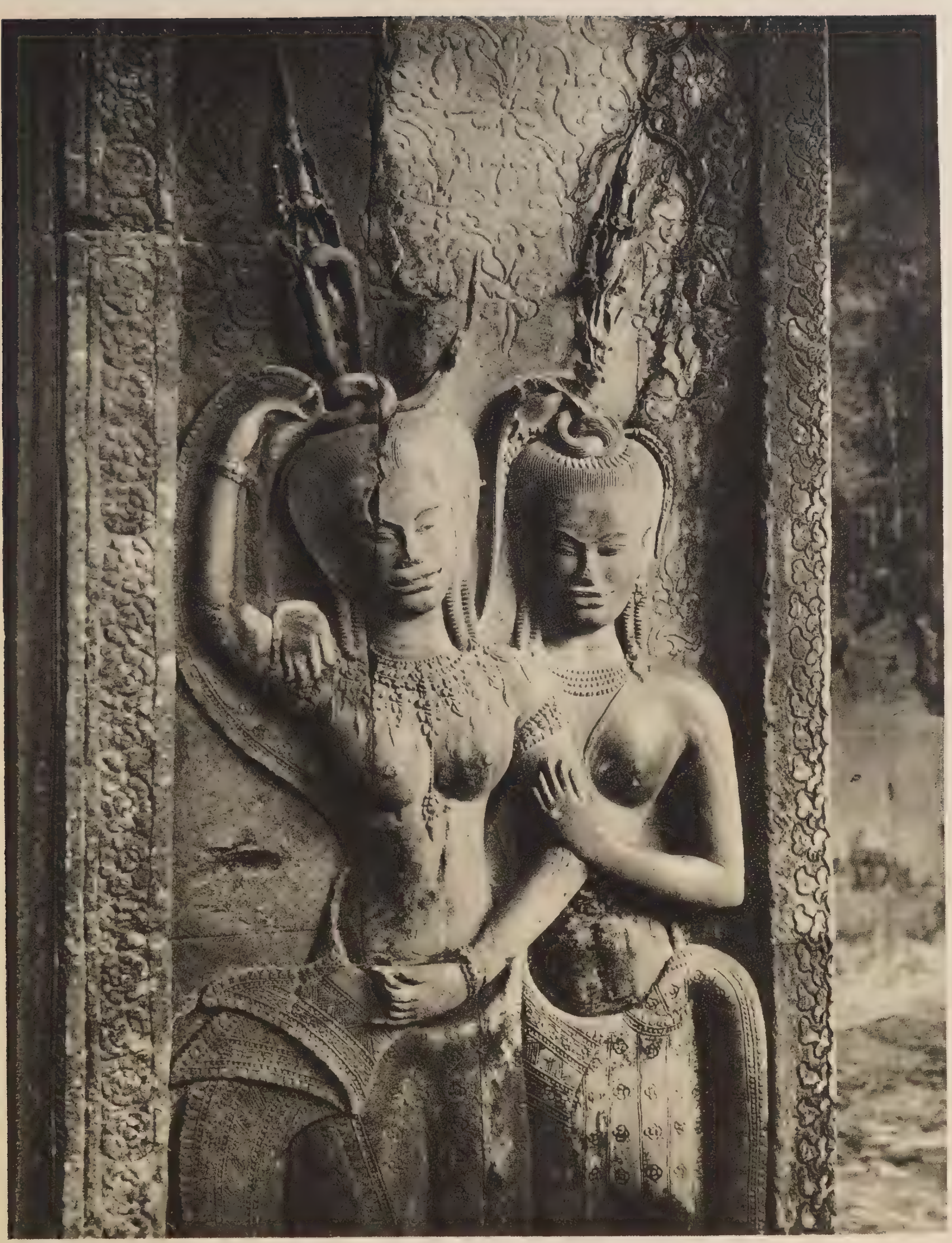
Angkor Wat. Reiter im Heereszug
Angkor Vat. Cavaliers

Angkor Wat. Riders in the army
Angcor Wat. Cavalieri in marcia



Angkor Wat. Devatas (Halbgöttinnen)
Angkor Vat. Devatas (demi-déesses)

Angkor Wat. Devatas (semi-goddesses)
Angcor Wat. Davatas (semidee)

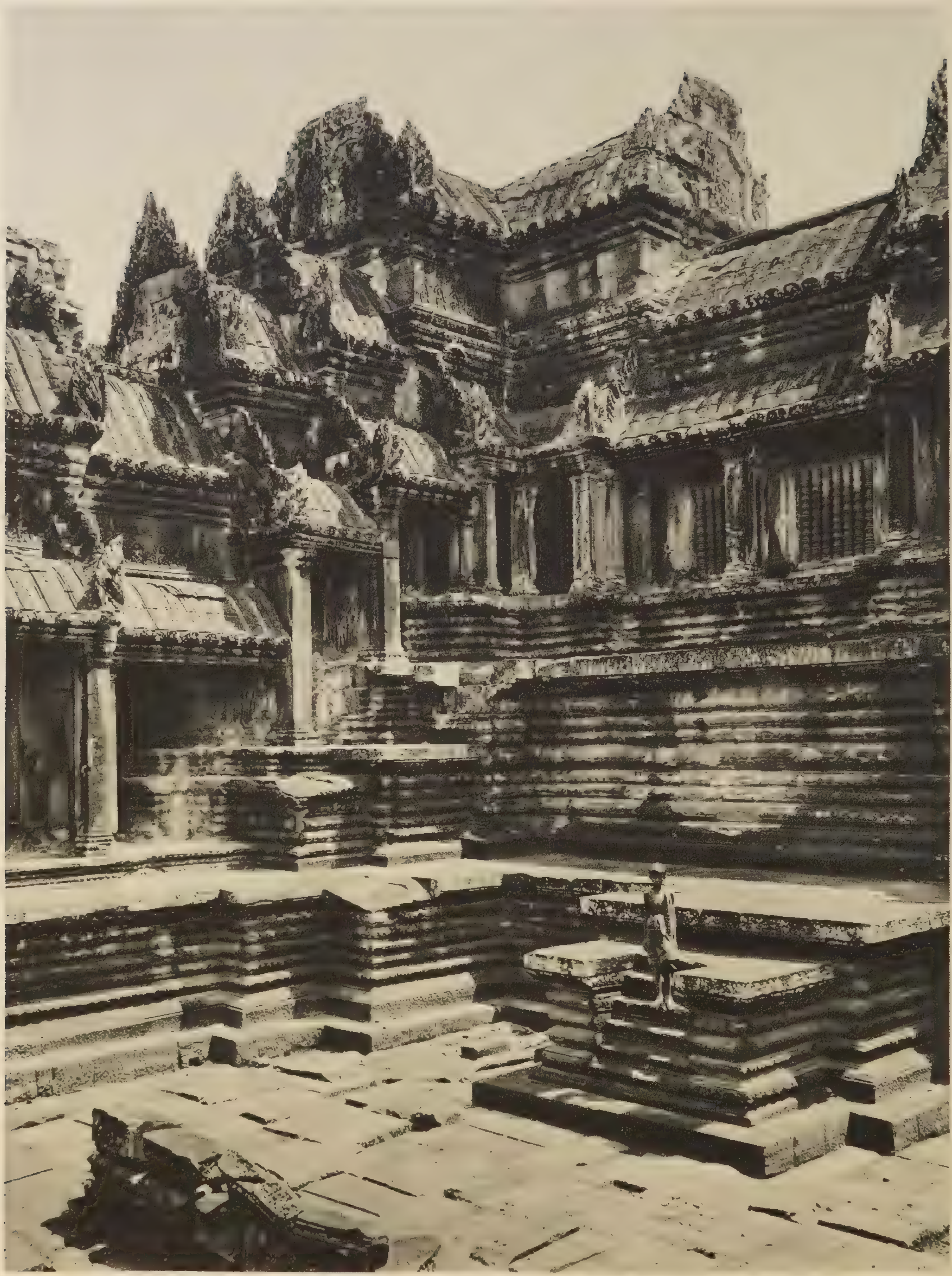


Angkor Wat. Zwei Devatas

Angkor Vat. Deux Devatas

Angkor Wat. Two Devatas

Angcor Wat. Due Devatas

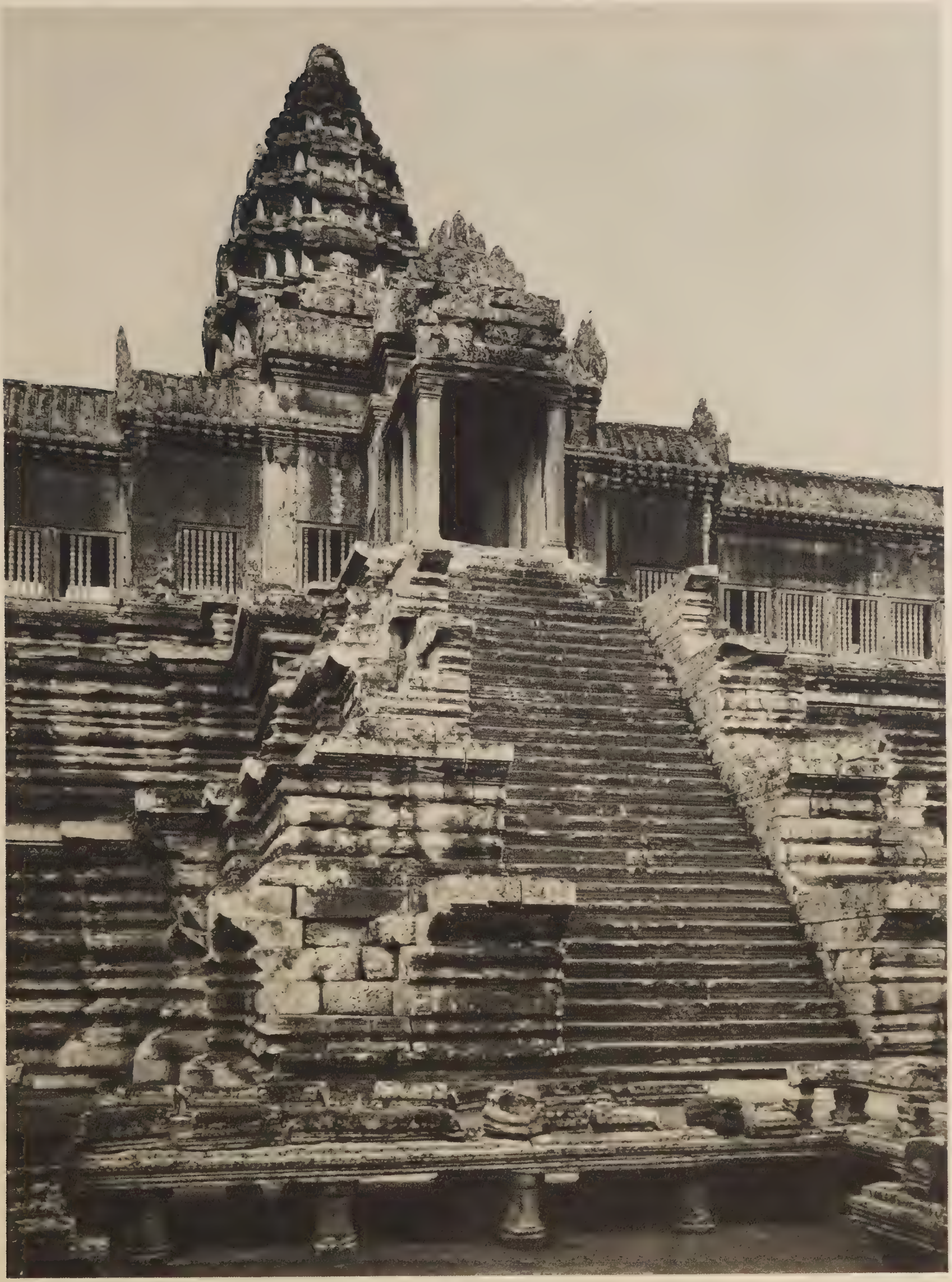


Angkor Wat. Hof des zweiten Stockwerkes

Angkor Vat. Cour du 2^{me} étage

Angkor Wat. Court of the second floor

Angcor Wat. Cortile del secondo piano

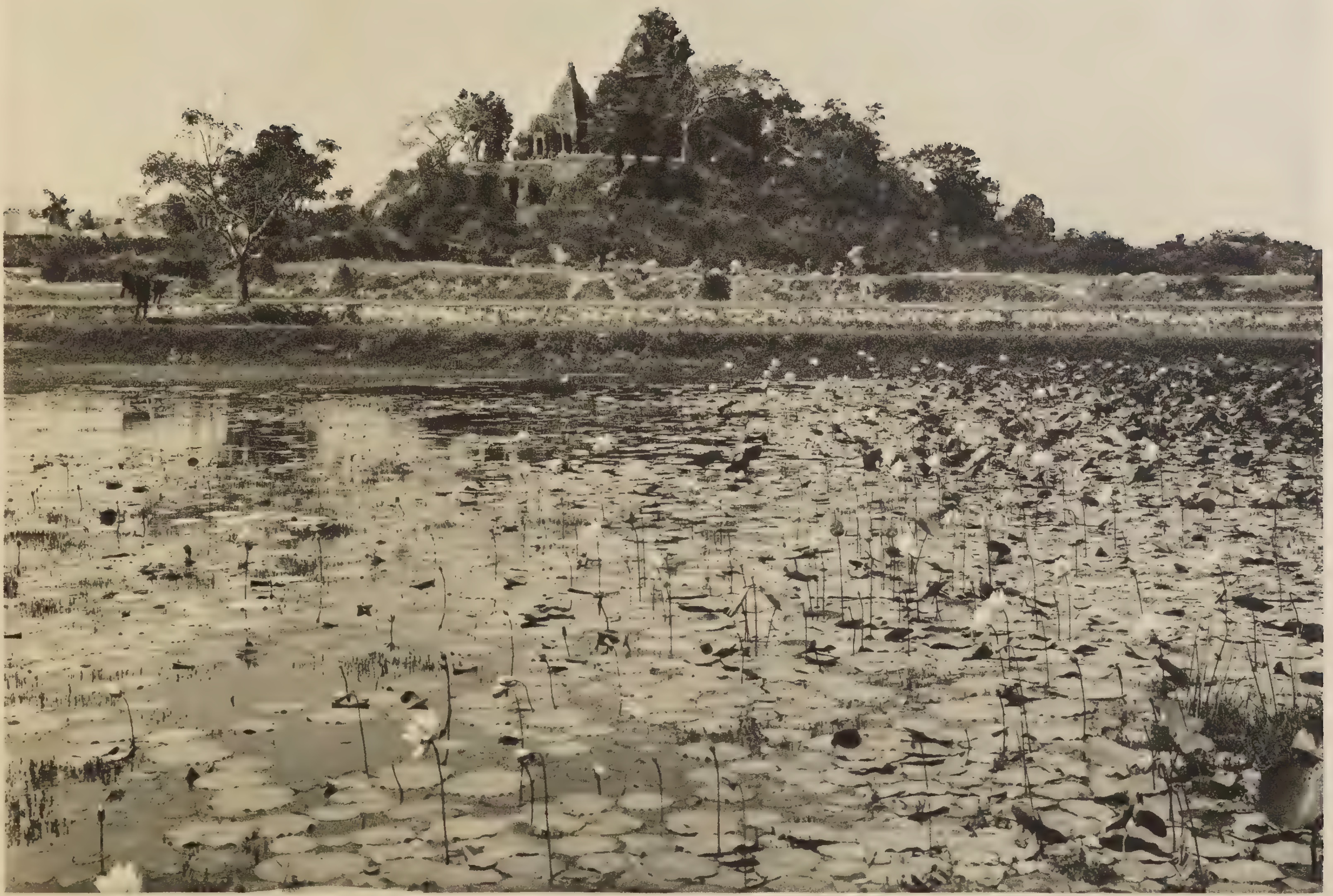


Angkor Wat. Der Mittelbau des dritten Stockwerkes

Angkor Wat. The Central building of the third floor

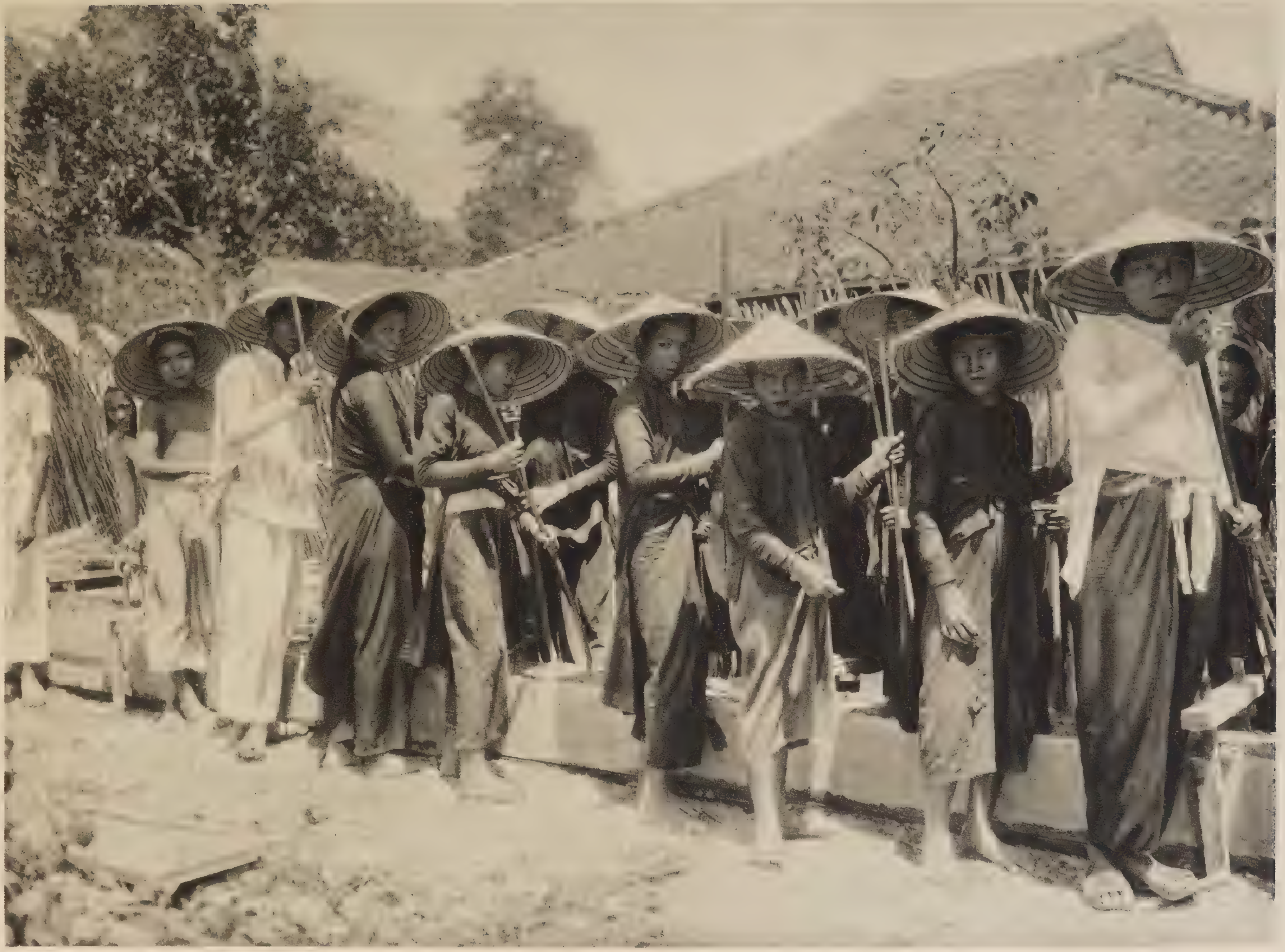
Angkor Vat. Partie centrale du 3^me^ étage

Angcor Wat. Edificio centrale del terzo piano



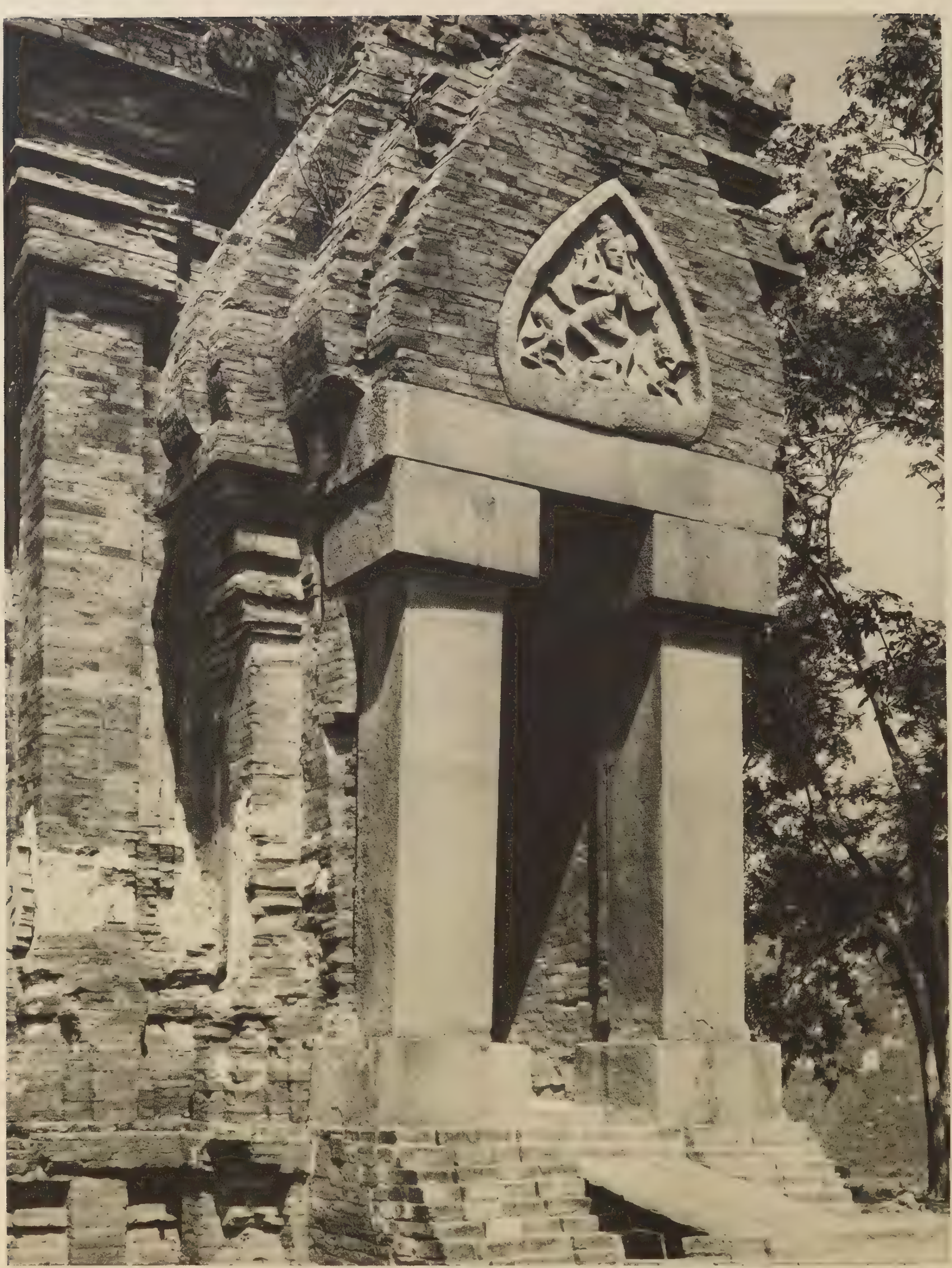
Das Cham-Heiligtum von Po-Nagar
Le sanctuaire cham de Po-Nagar

Cham shrine at Po-Nagar
Il santuario cham di Po-Nagar



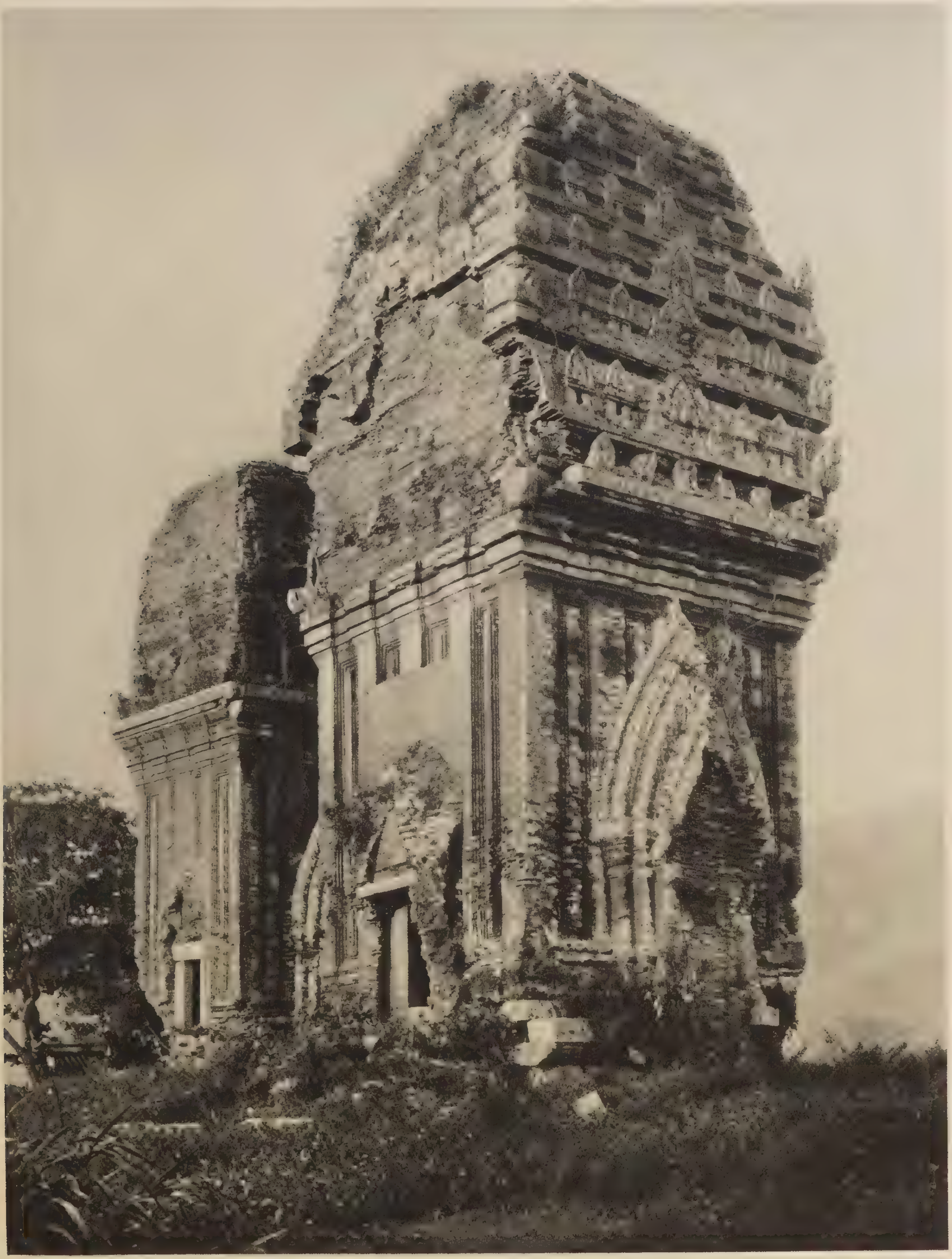
Annamiten-Frauen bei der Arbeit
Femmes annamites au travail

Annamite women at work
Donne annamite al lavoro



Cham-Tempel in Po-Nagar
Temple cham à Po-Nagar

Cham temple in Po-Nagar
Tempio cham a Po-Nagar

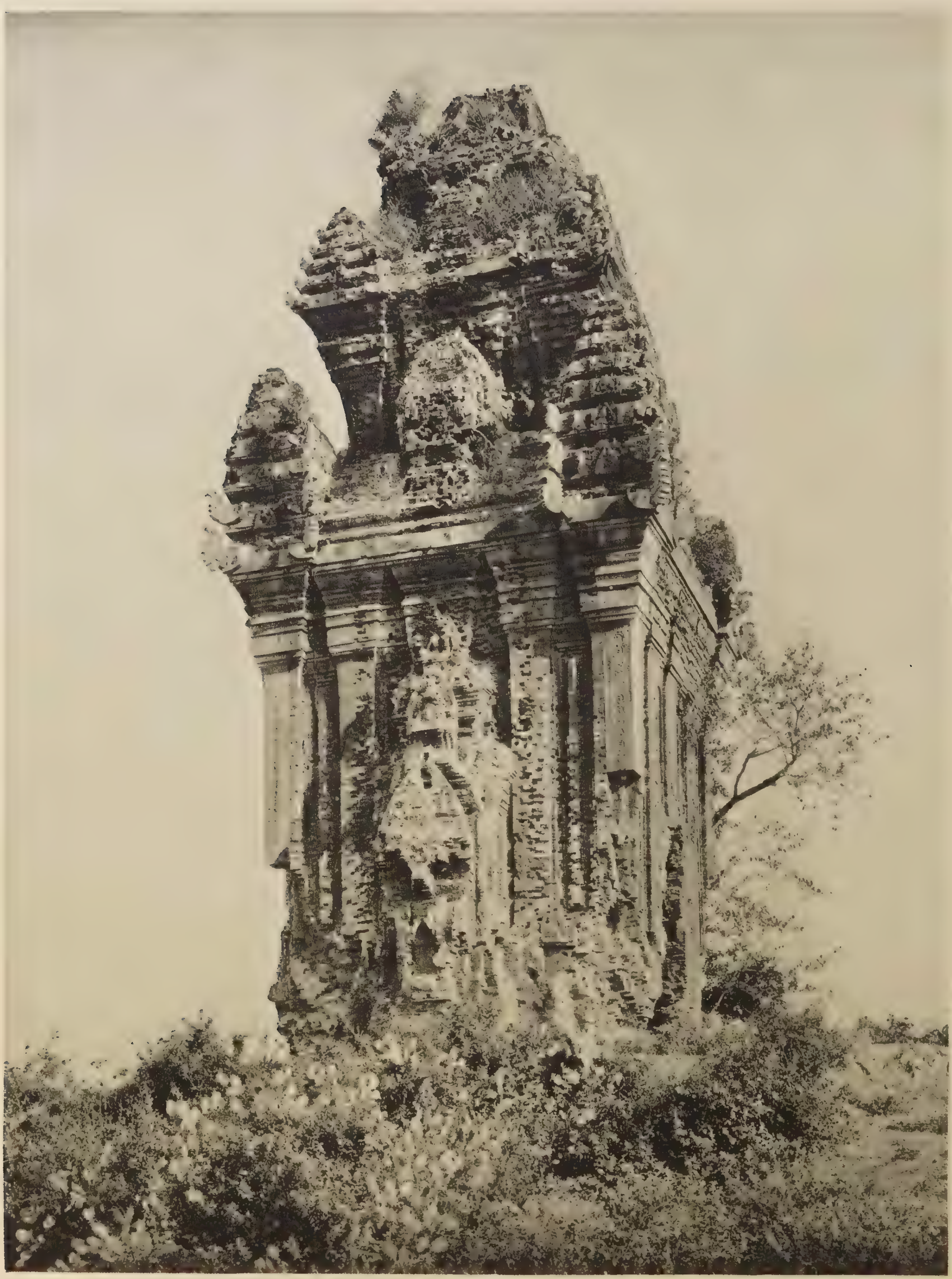


Cham-Türme bei Quinhon

Tours cham près de Qui-nhon

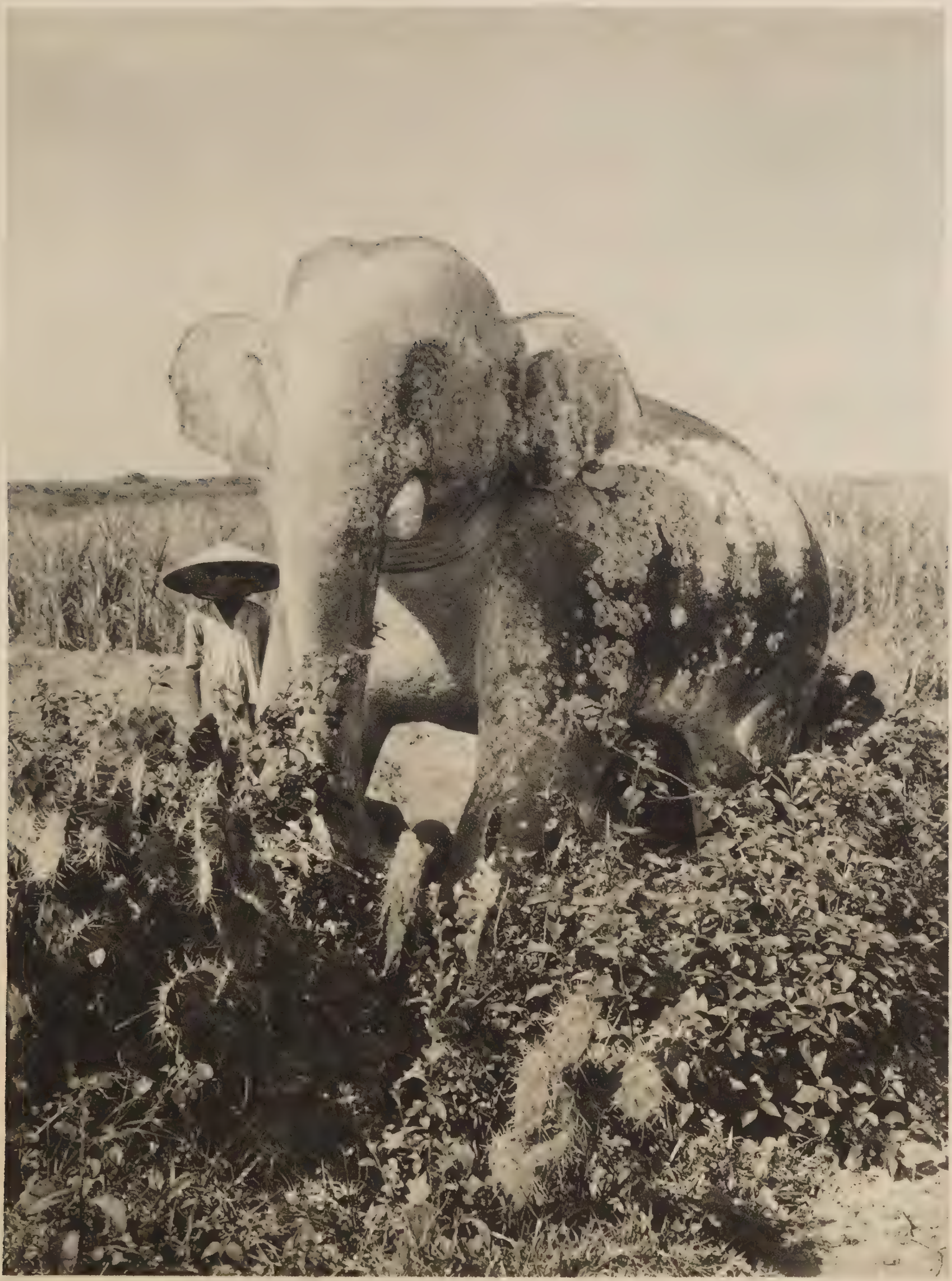
Cham towers near Quinhon

Torri cham presso Quinhon



Der „Kupfer-Turm“ von Cha-ban
La «Tour de Cuivre» de Cha-ban

The “copper tower” of Cha-ban
La „Torre di rame“ di Cha-Ban

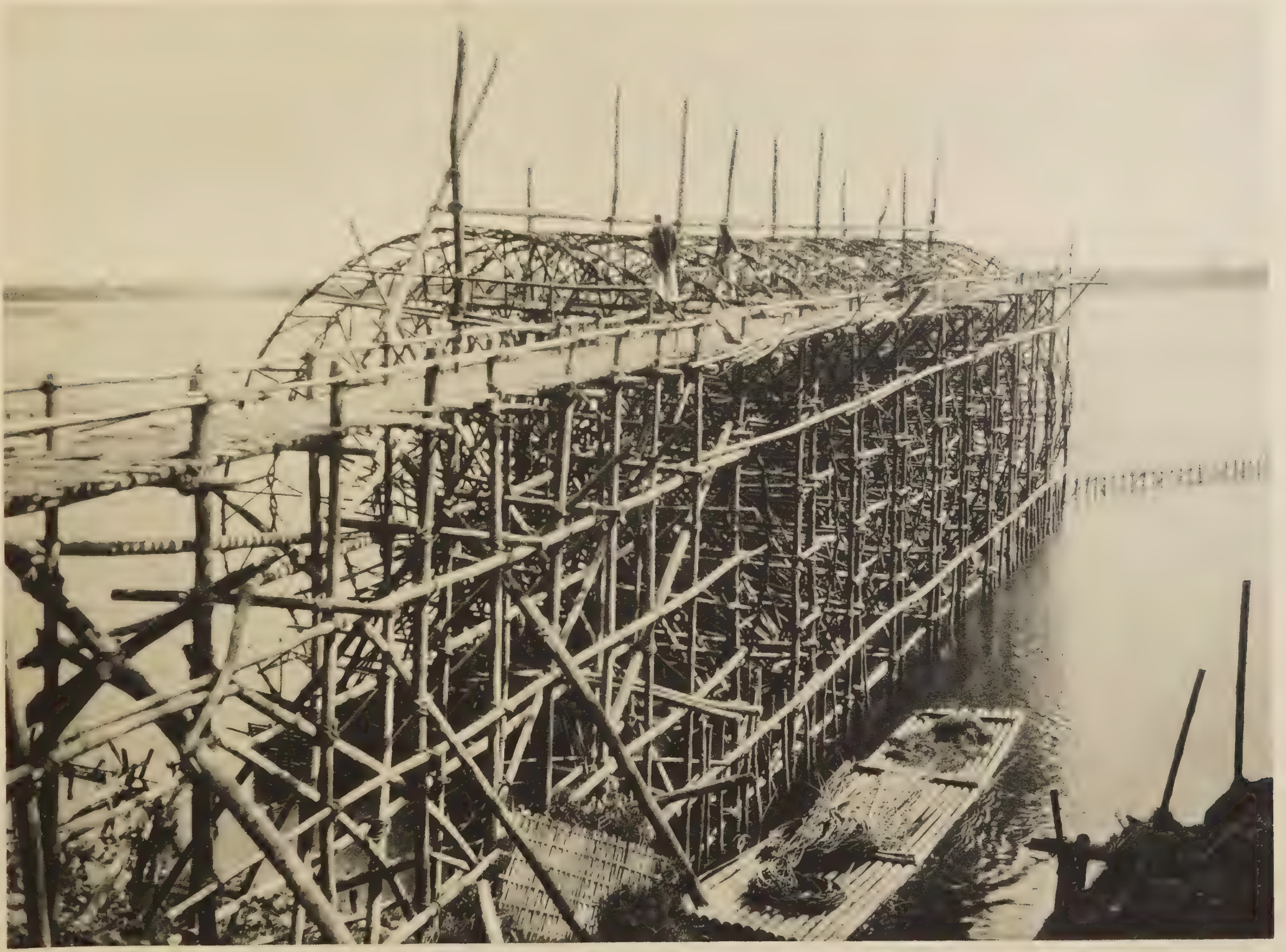


Steinelefant in Cha-ban

Eléphant de pierre à Cha-ban

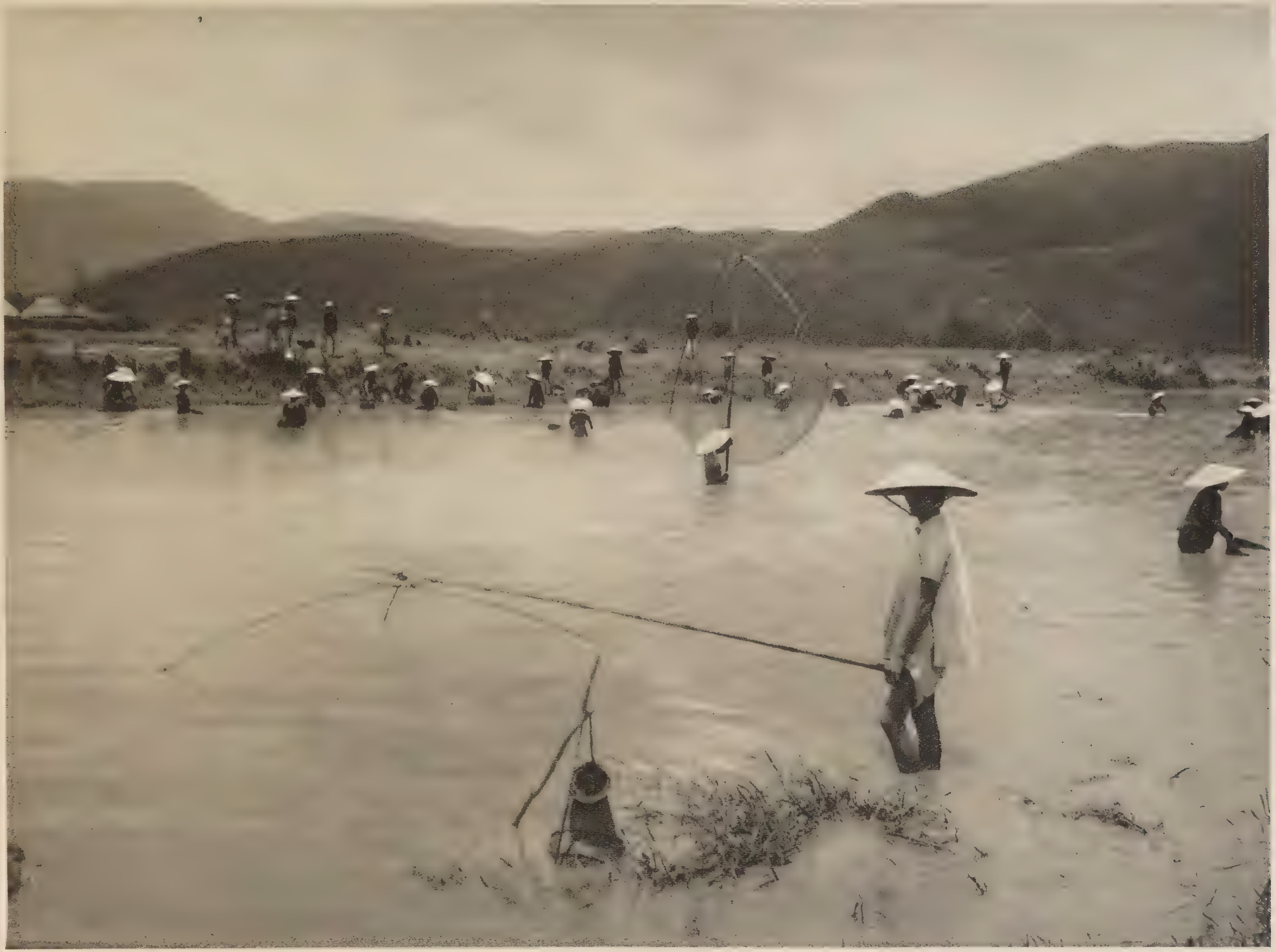
Stone elephant in Cha-ban

Elefante di pietra a Cha-Ban



Bewässerungsanlage in Annam
Irrigations en Annam

Irrigation plants in Annam
Impianti d'irrigazione nell'Annam

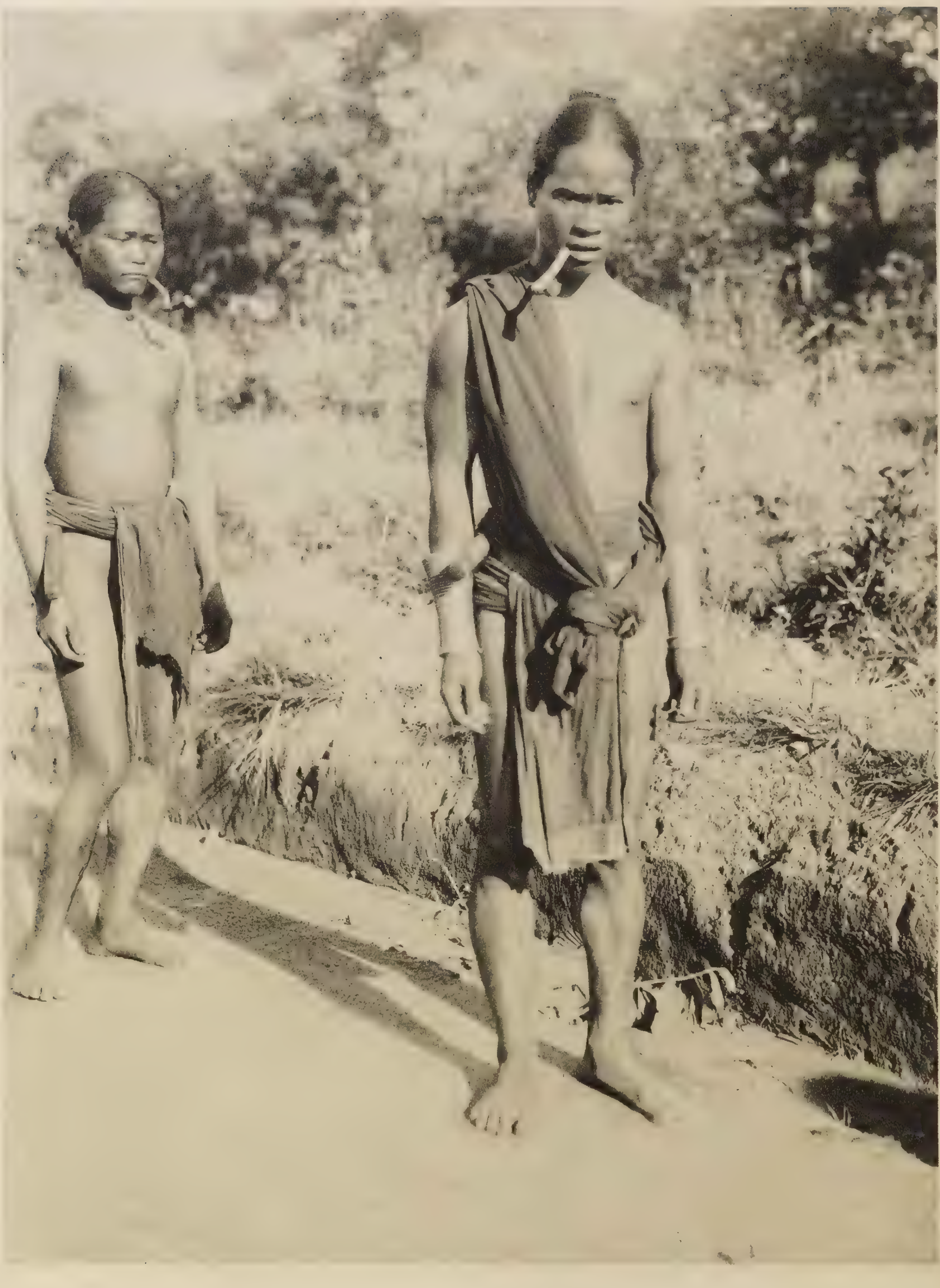


Fischer an einem Binnenwasser in Annam

Pêcheurs sur une lagune de l'Annam

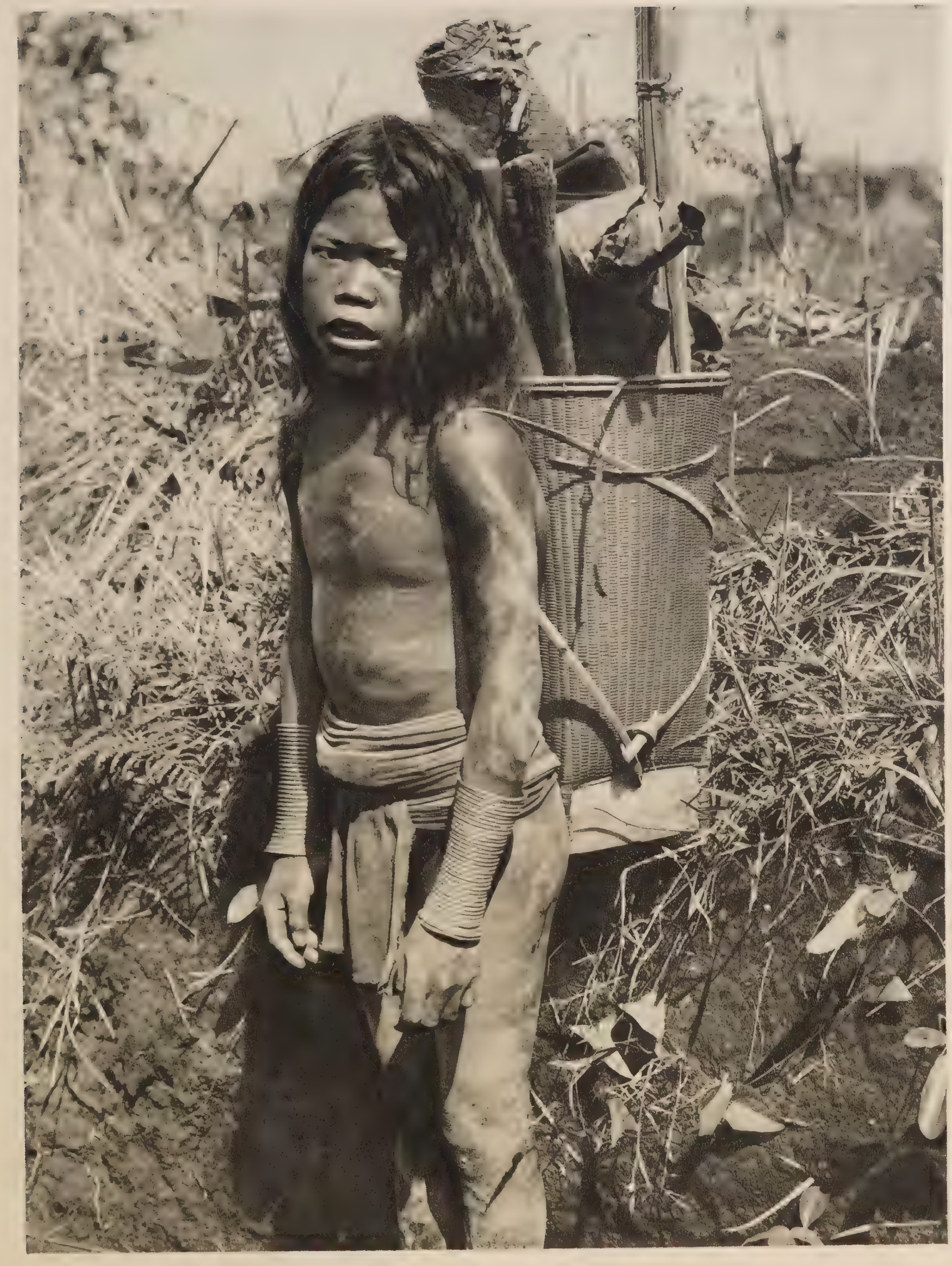
Fishermen on a lake in Annam

Pescatori nell'interno dell'Annam



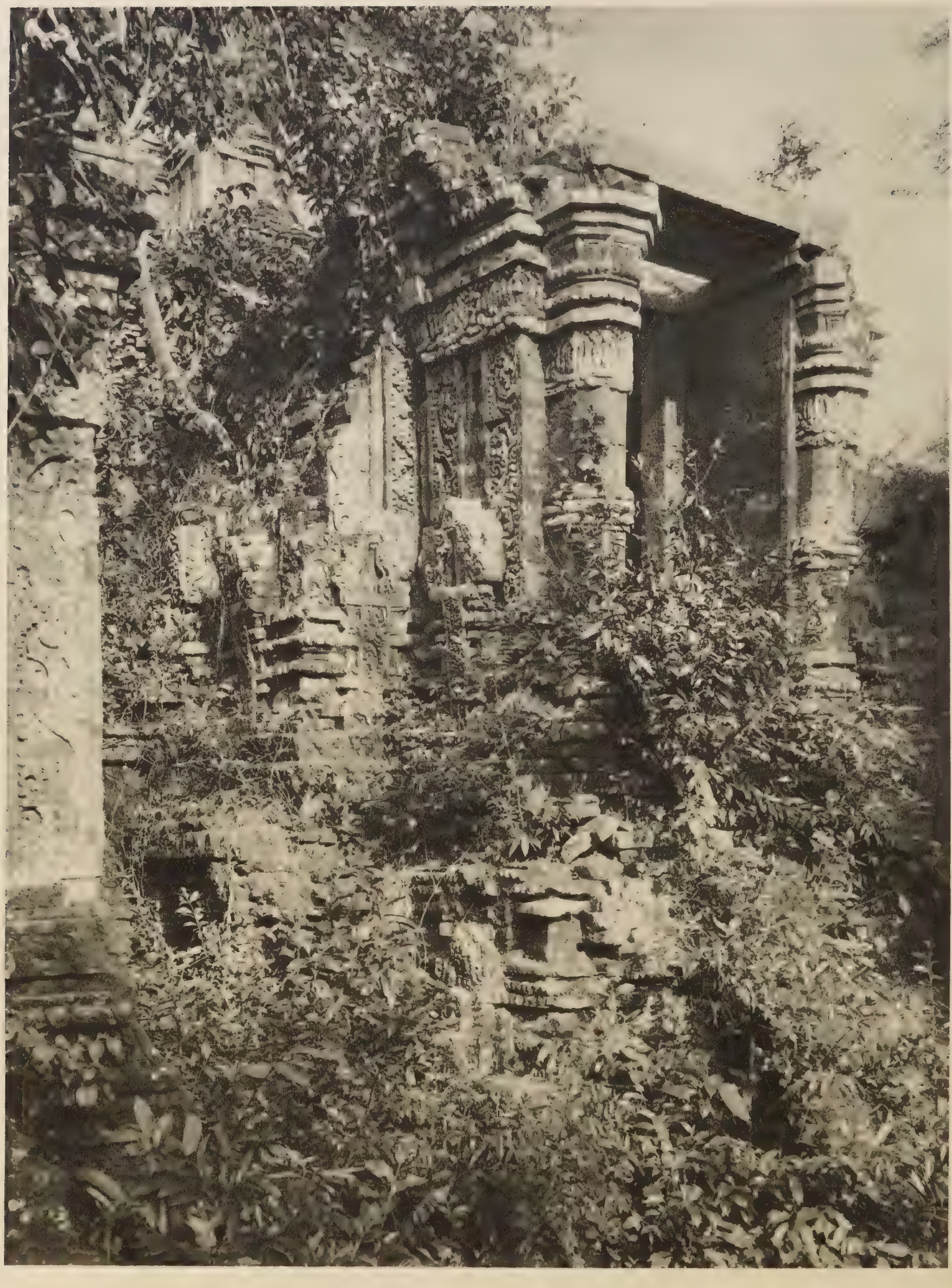
Zwei Moi in West-Annam
Deux Moi dans l'Annam occidental

Two Mois in West Annam
Due Moi nell'Annam occidentale



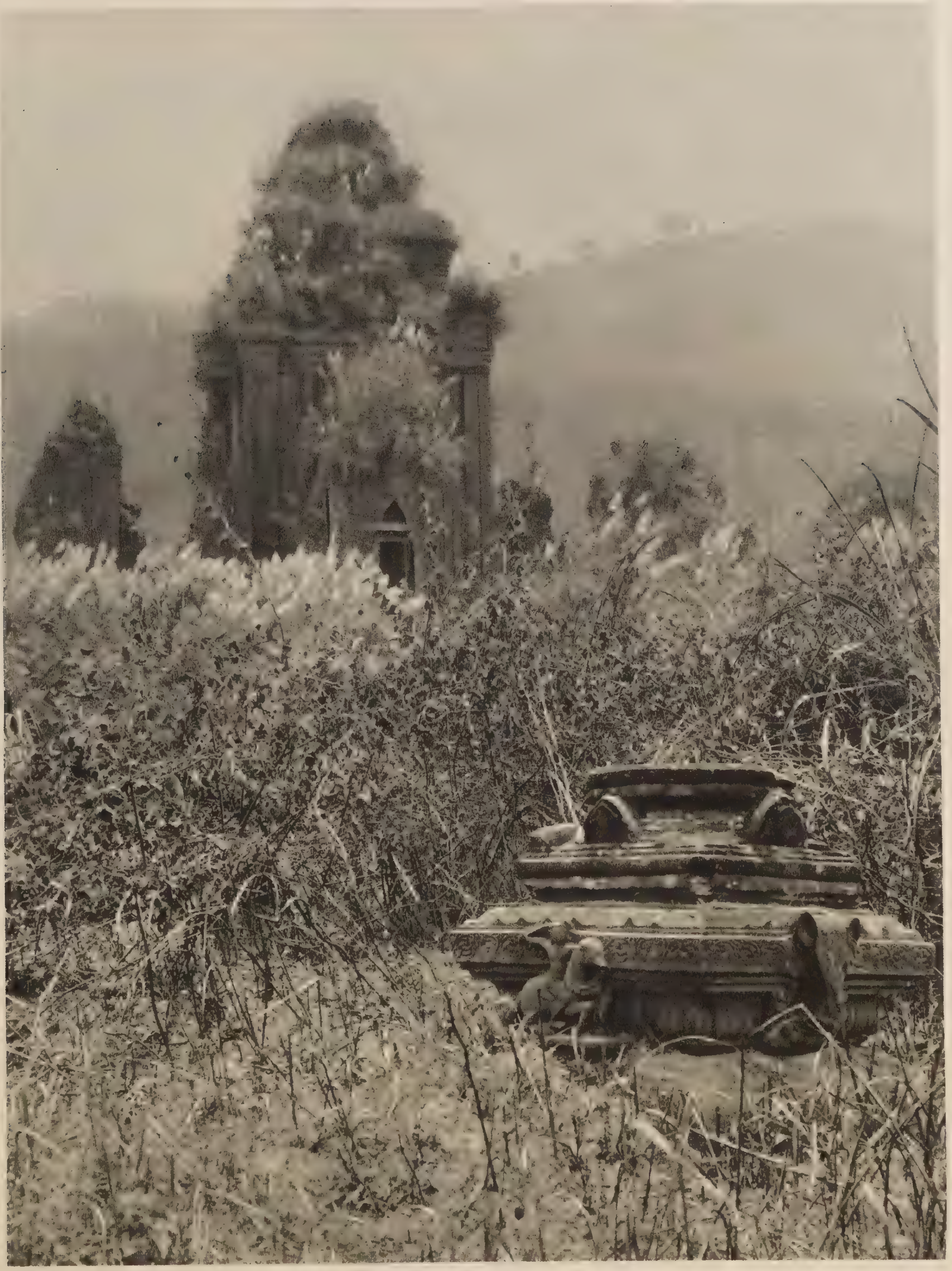
Moi-Junge
Jeune Moi

Young Moi
Giovanetto Moi



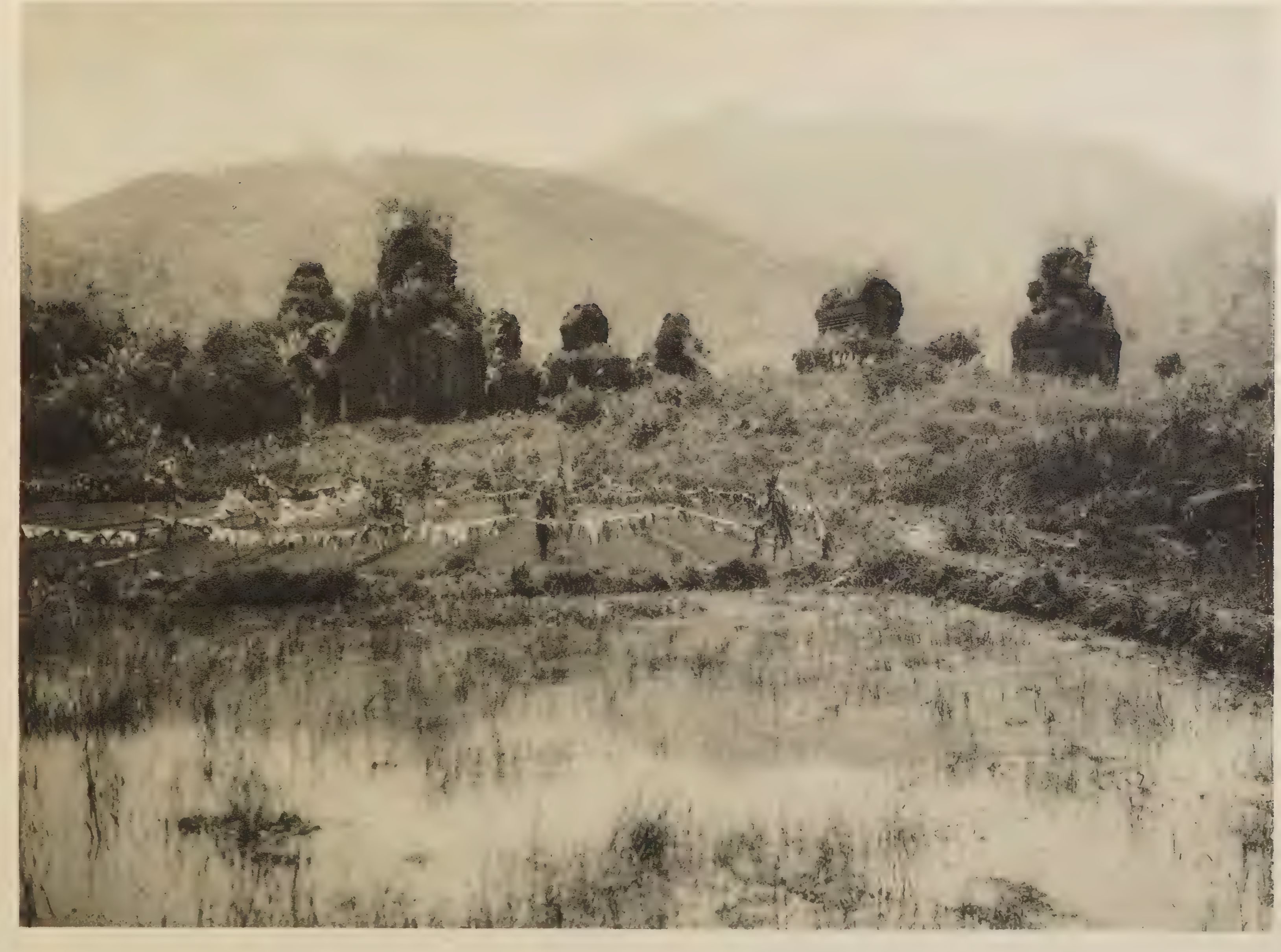
Cham-Ruine in Dong-duong
Ruine cham à Dong-duong

Cham ruin in Dong-duong
Rovine cham a Dong-duong



Ruinen von Mison, Bhadreswara-Tempel
Ruines de Mi-so'n. Temple de Bhadreswara

Ruins of Mison. Bhadreswara temple
Rovine di Mison, tempio Bhadreswara

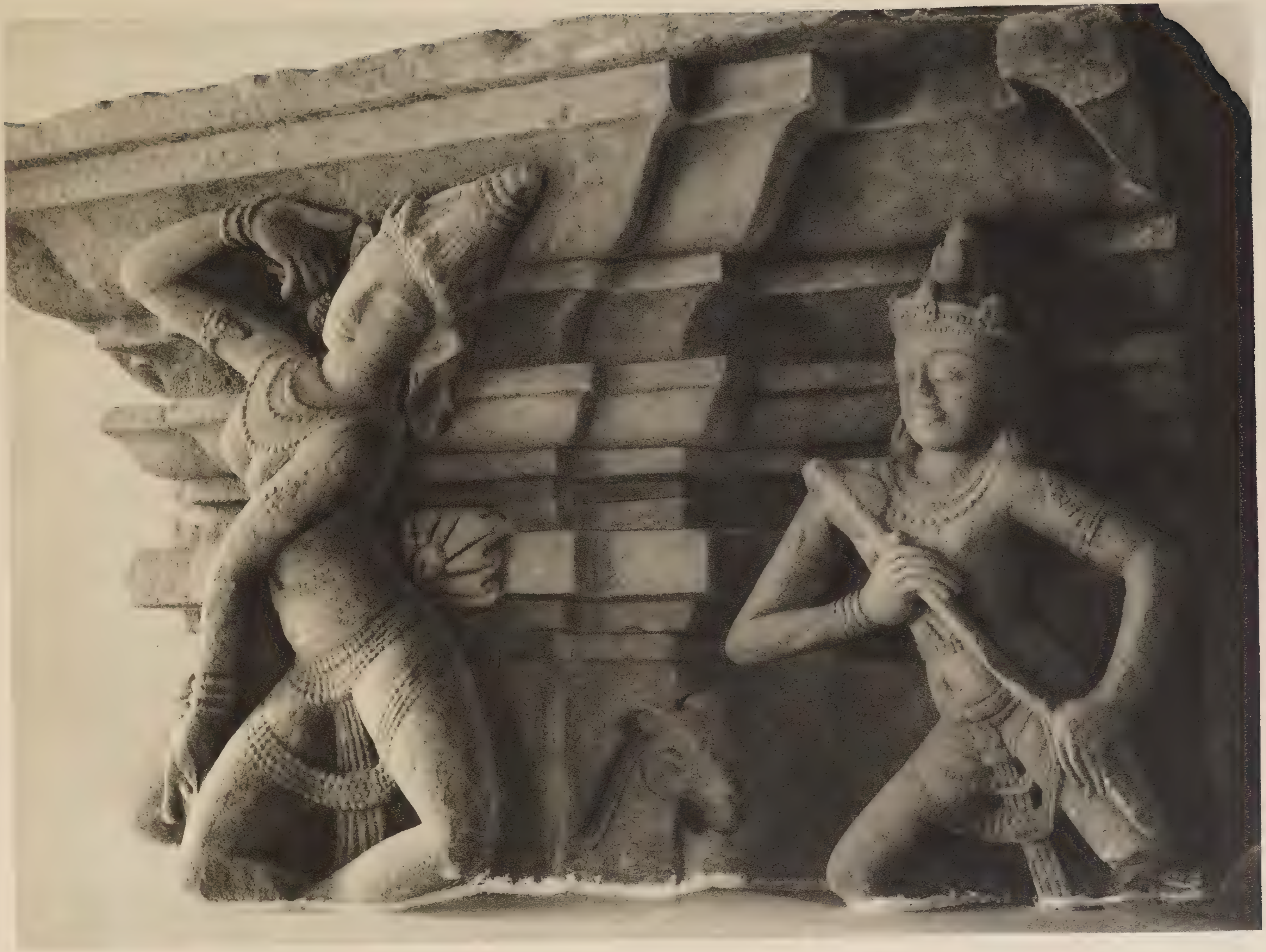


Die Talmulde von Mison mit den Ruinen

Le cirque de Mison et ses ruines

The narrow valley of Mison with the ruins

La conca di Mison con le rovine

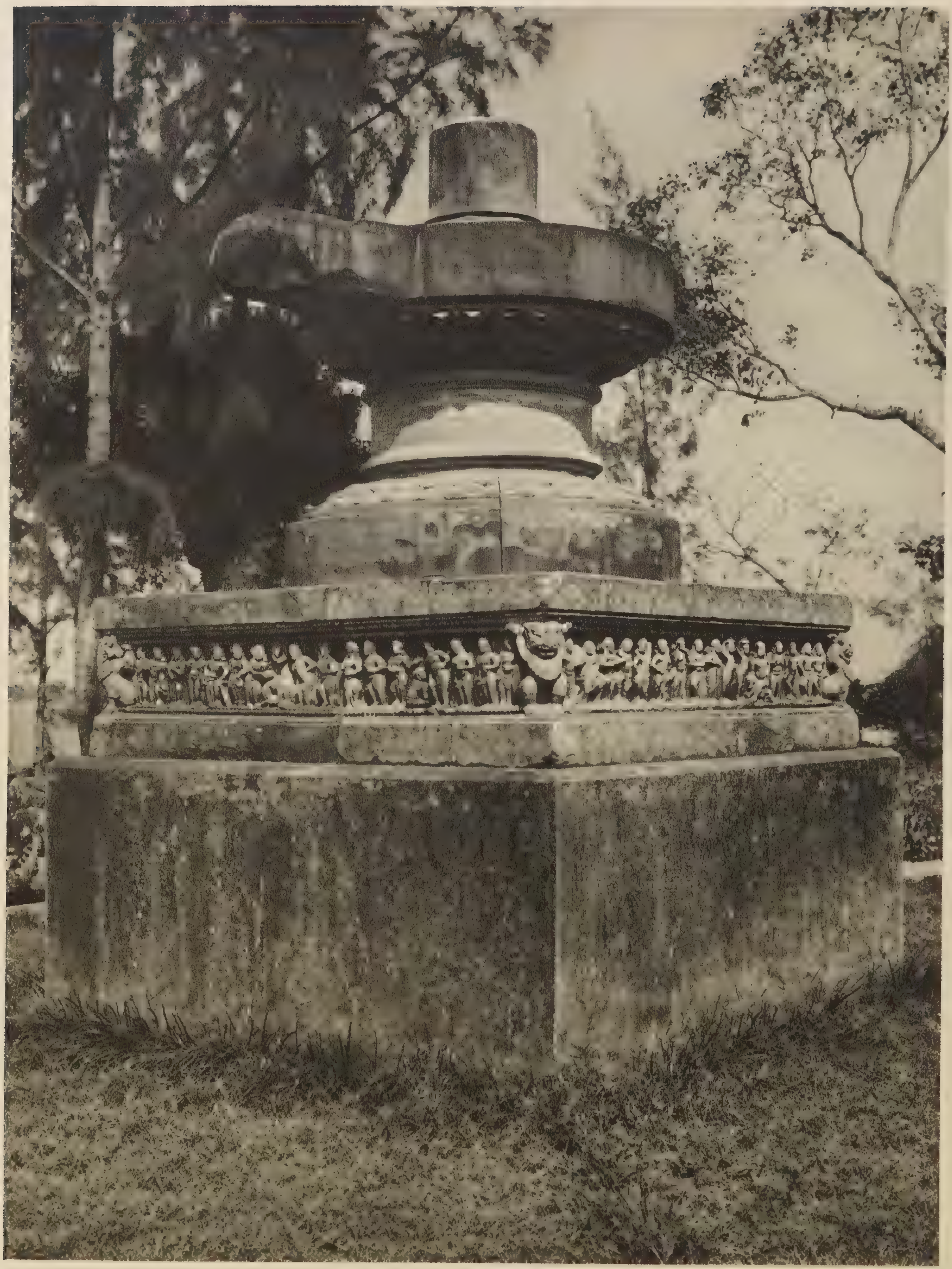


Tourane. Architekturdetail aus Tra-kieu

Tourane. Détail architectural provenant de Tra-Kieu

Tourane. Architectural details from Tra-kieu

Turanè. Dettaglio architettonico (Tra-Kieu)

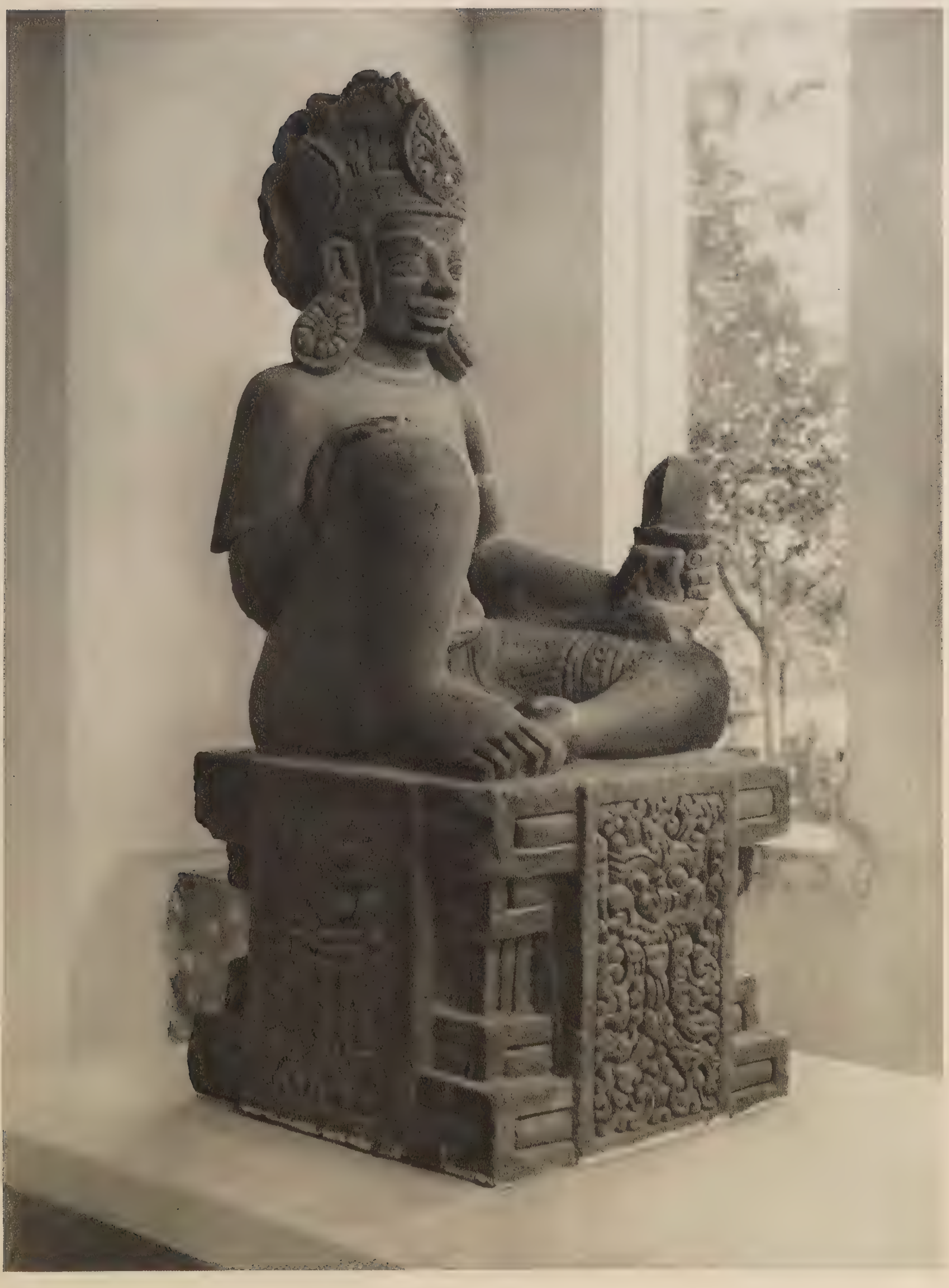


Tourane. Cham-Lingam aus Tra-kieu

Tourane. Lingam cham provenant de Tra-Kieu

Tourane. Cham lingam from Trakieu

Turanè. Lingam cham (Tra-Kieu)

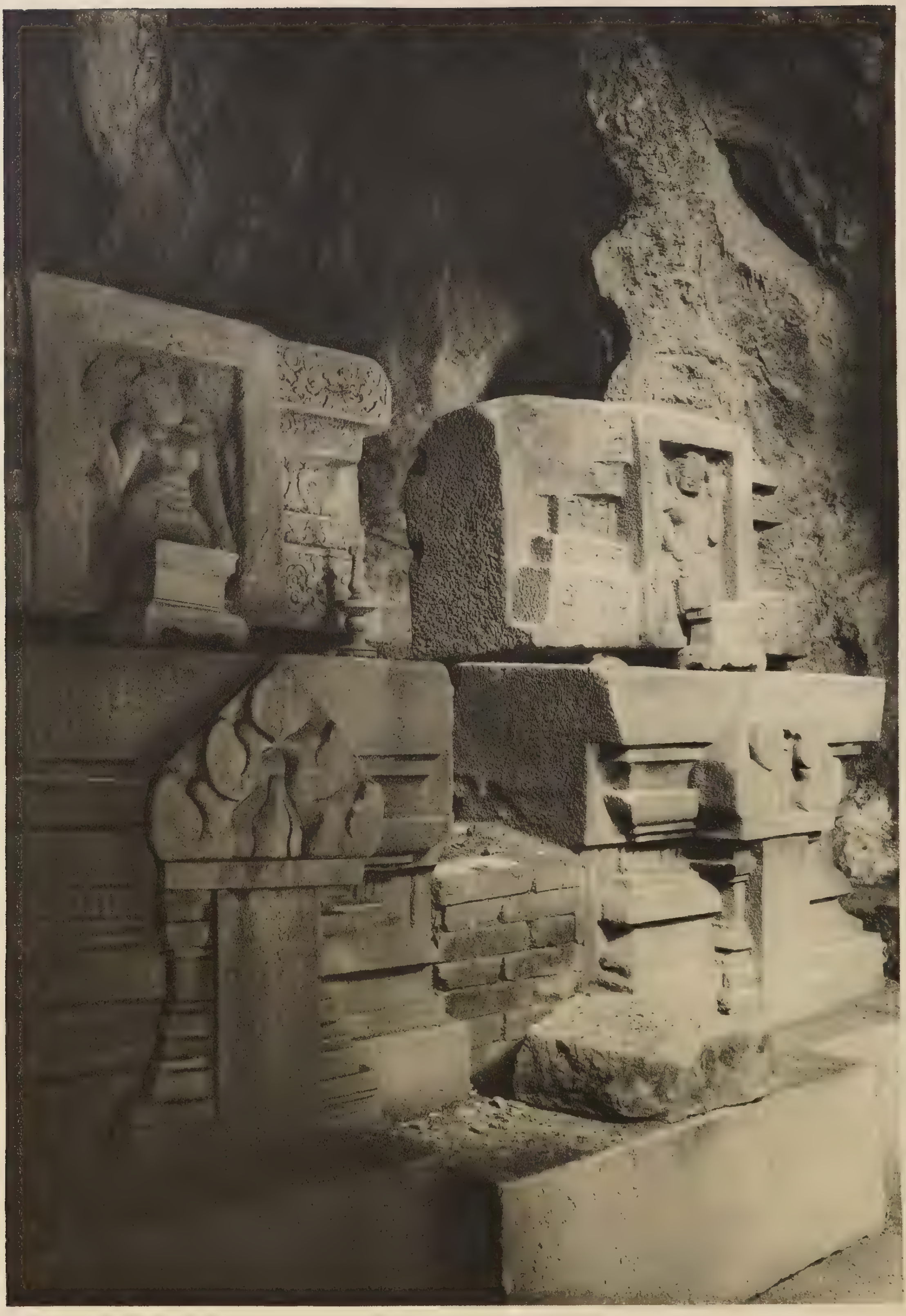


Sitzende Statue Shivas aus Dong-duong

Seated statue of Shiva from Dong-duong

Statue assise de Çiva, provenant de Dong-duong

Statua di Siva sèduto, da Dong-duong

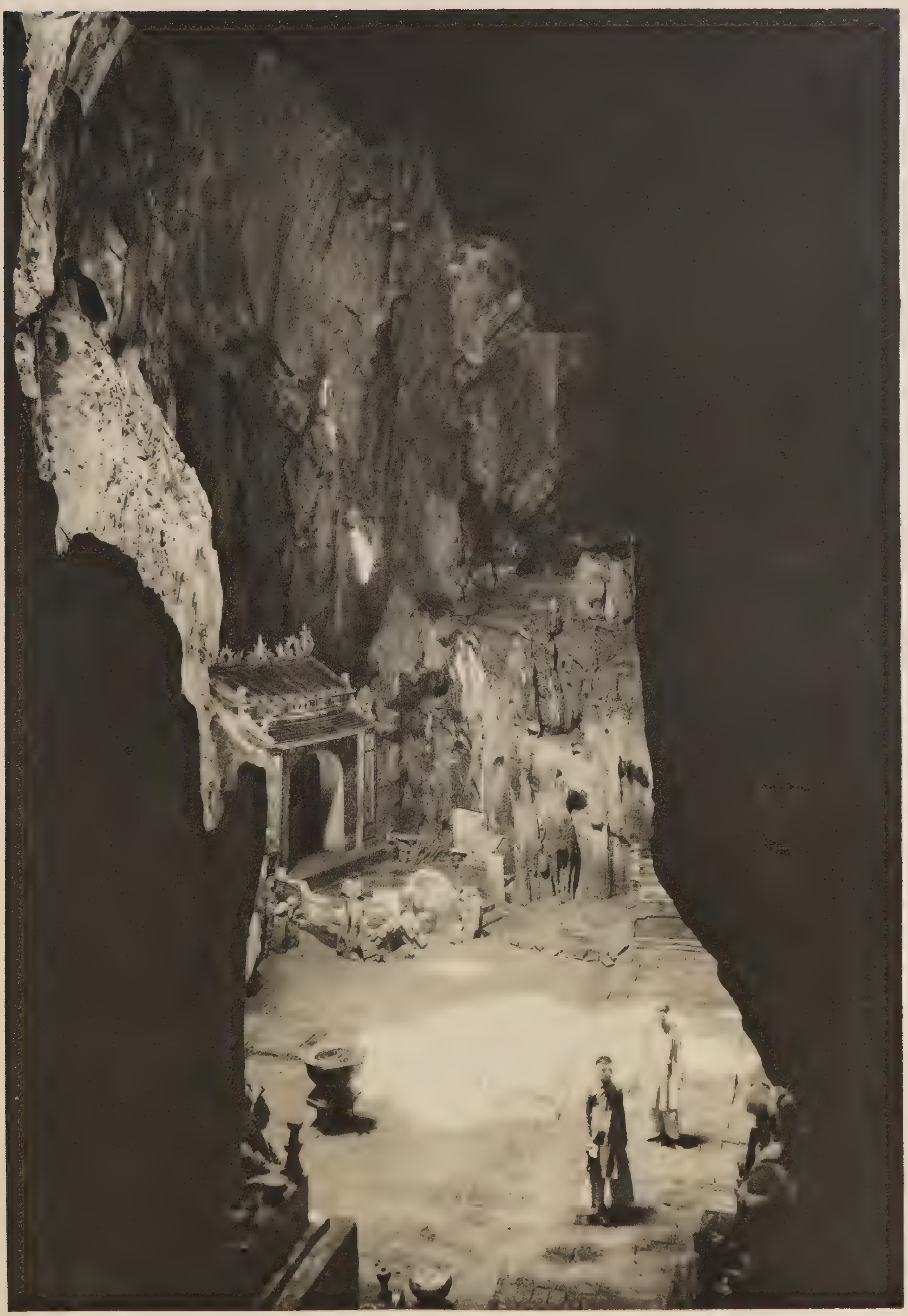


Marmorberge bei Tourane, die Cham-Grotte

Dans les Montagnes de Marbre, près de Tourane
La grotte cham

Marble hills near Tourane, the Cham grotto

Monti marmiferi presso Turanè, la grotta cham

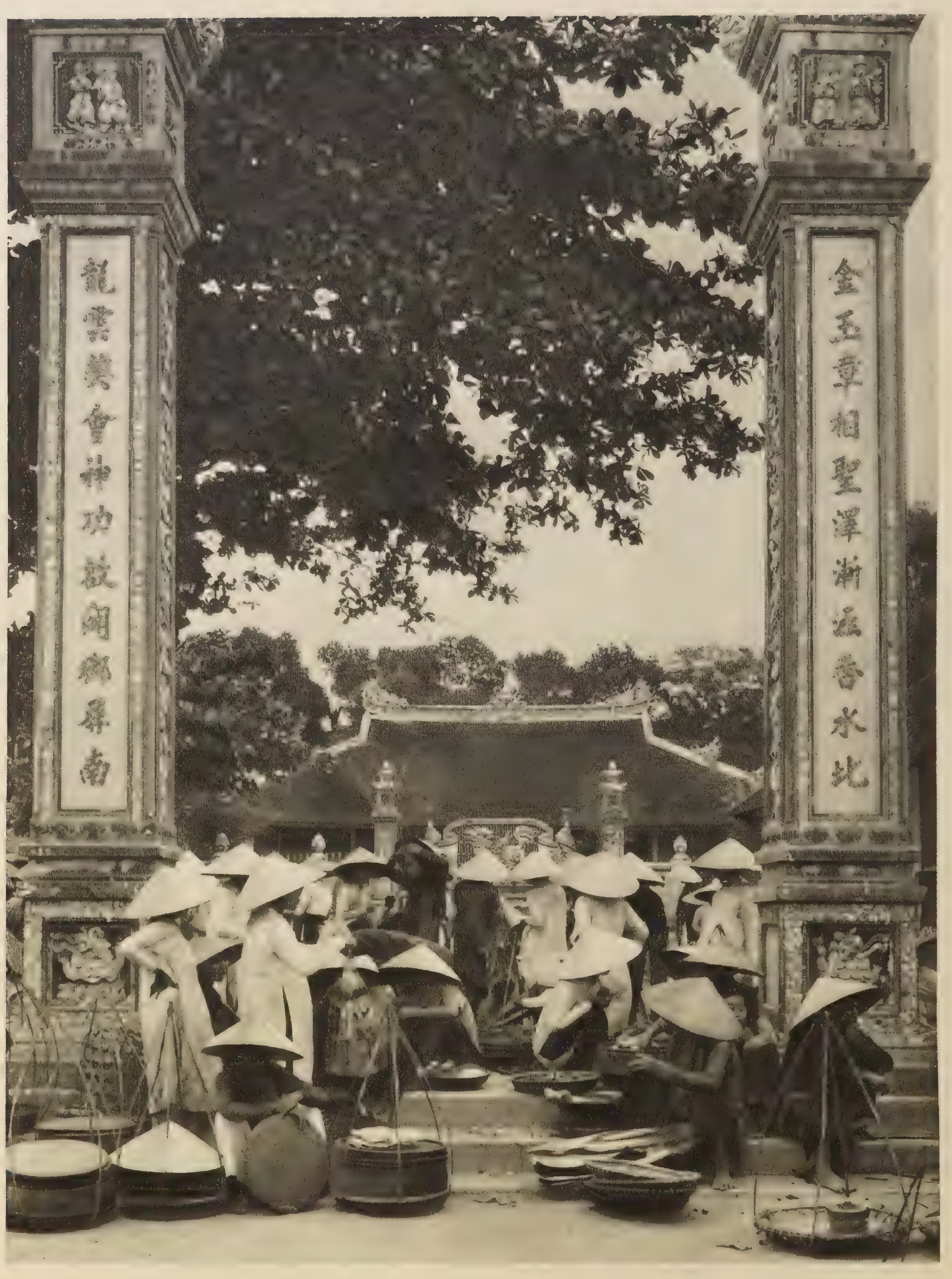


Grottentempel in den Marmorbergen

Temple grotto in the marble hills

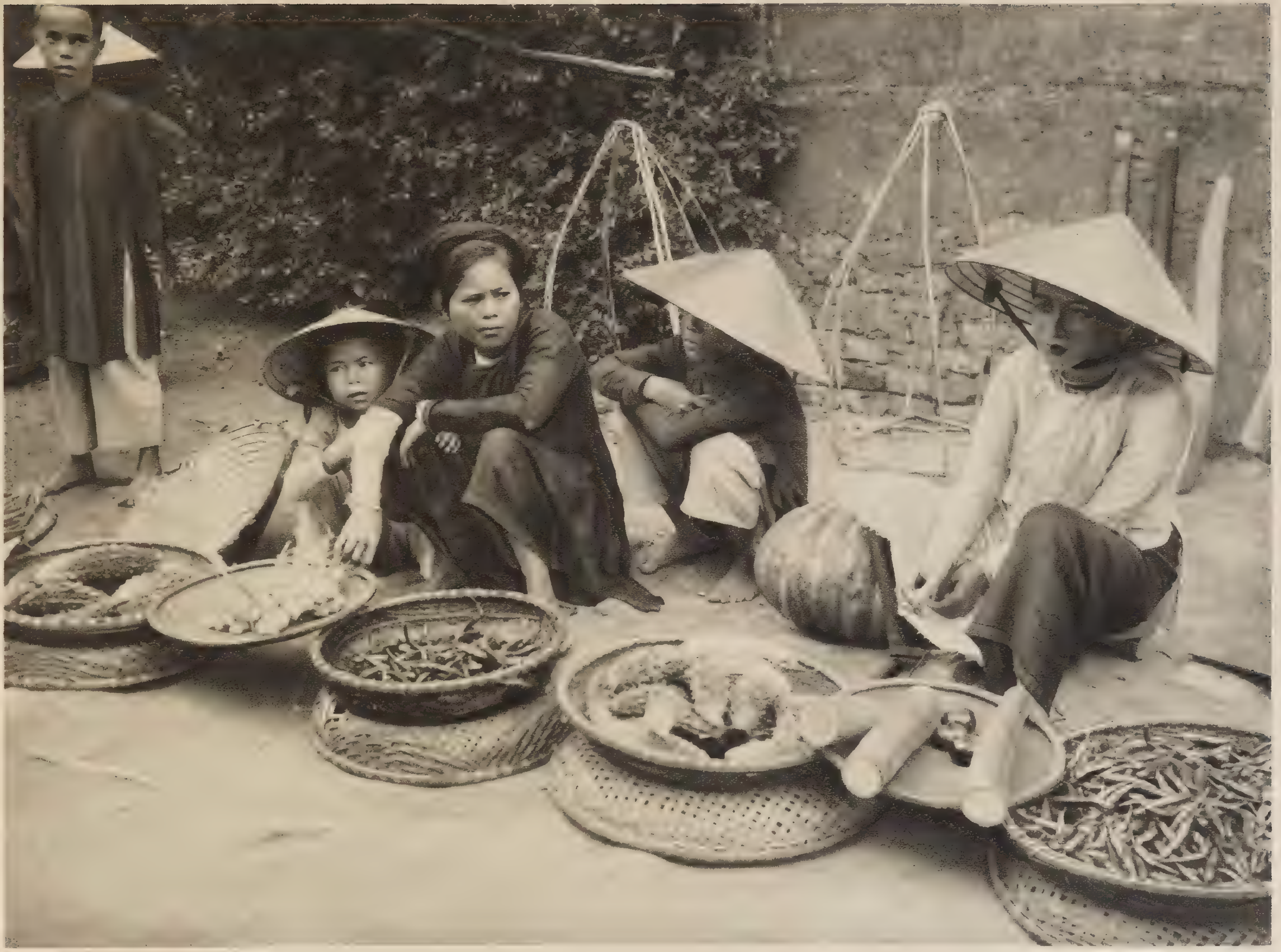
Grotte aménagée en temple dans les Montagnes de Marbre

Tempio e grotta nelle Montagne marmifere


龍雲樂會神功啟關鄉屏南
金玉章相聖澤漸涵香水北

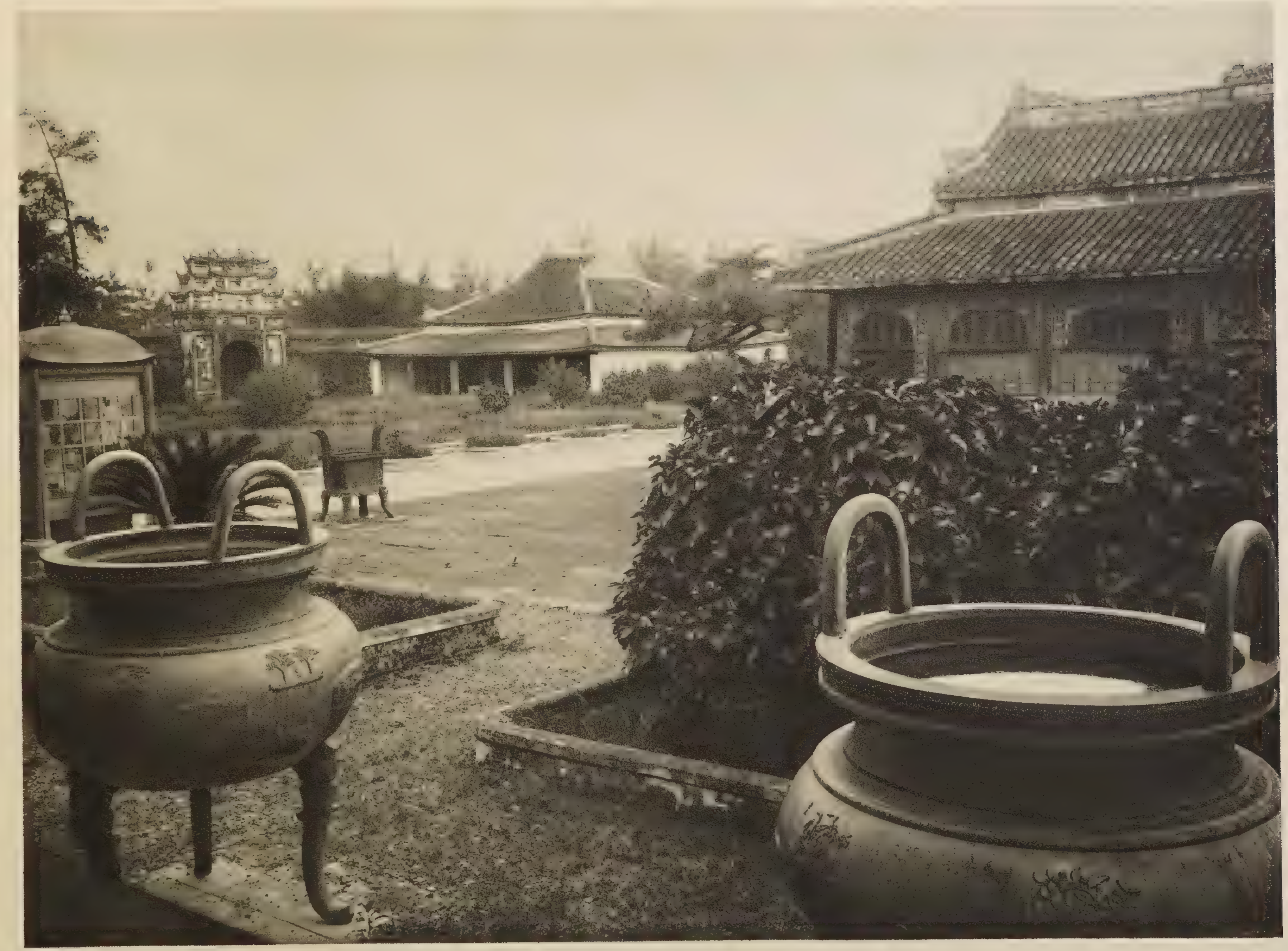
Markt bei Hué
Marché près de Hué

Market near Hué
Mercato presso Hué



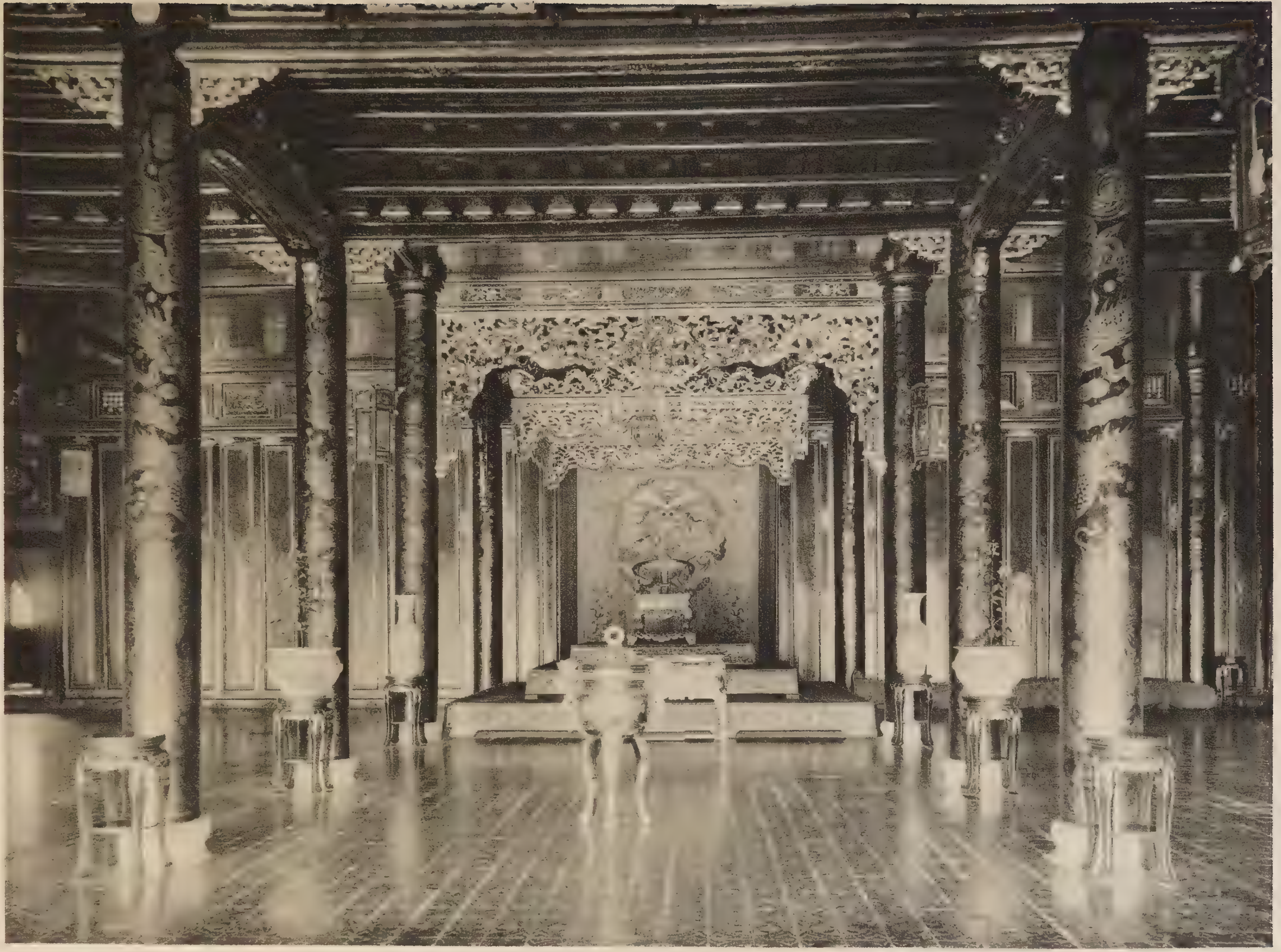
Annamitische Marktfrauen
Femmes annamites au marché

Annamite market-women
Donne annamite sul mercato



Hué. Kaiserpalast, die dynastischen Urnen
Hué, palais impérial. Les urnes dynastiques

Hué. Imperial Palace, the dynastic urns
Hué. Palazzo dell'Imperatore, le urne dinastiche

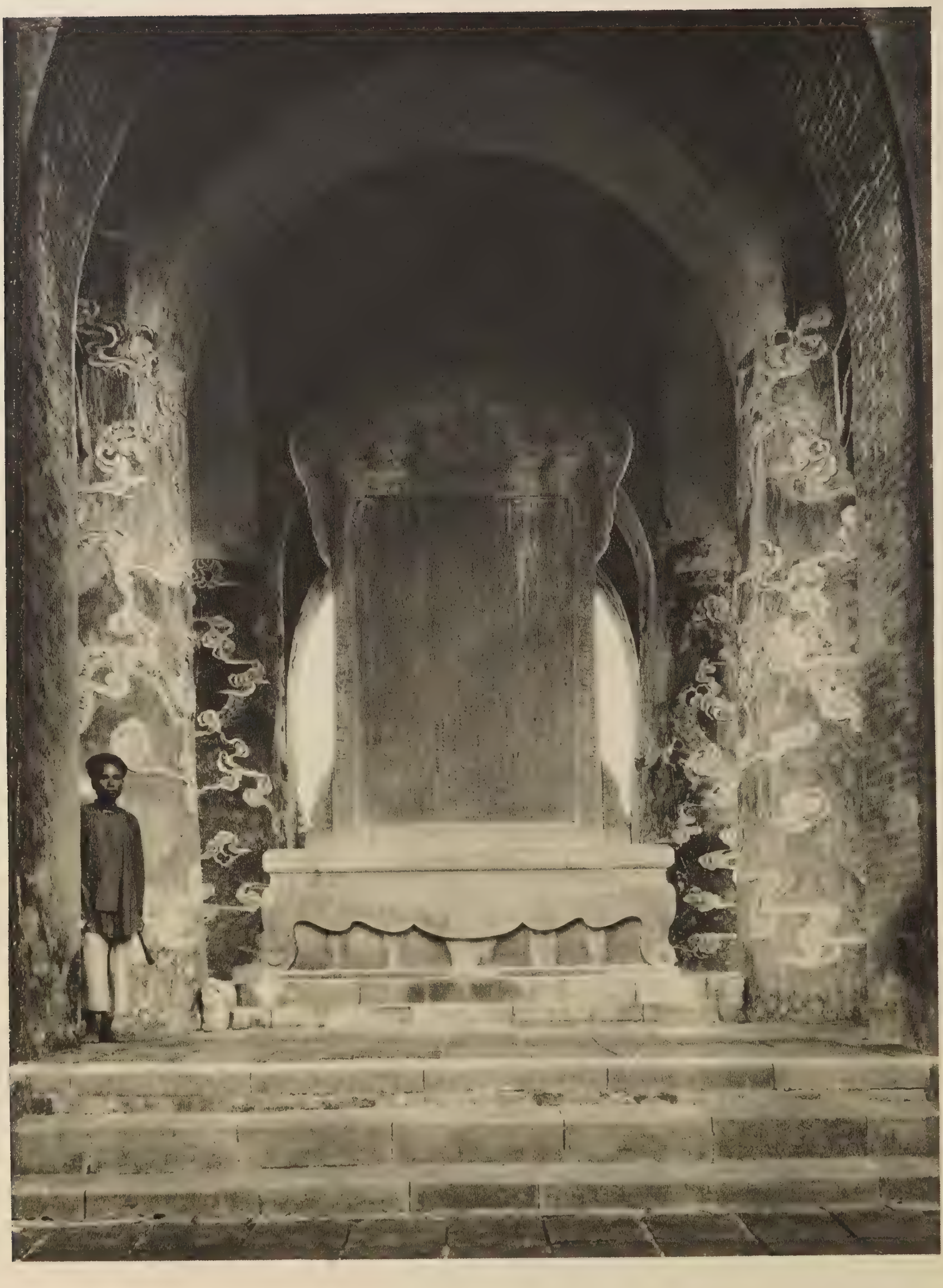


Hué. Der Thronsaal des Kaiserpalastes

Hué. Throne hall of the imperial palace

Hué. Salle du trône dans le palais impérial

Hué. La sala del trono nel palazzo dell'Imperatore

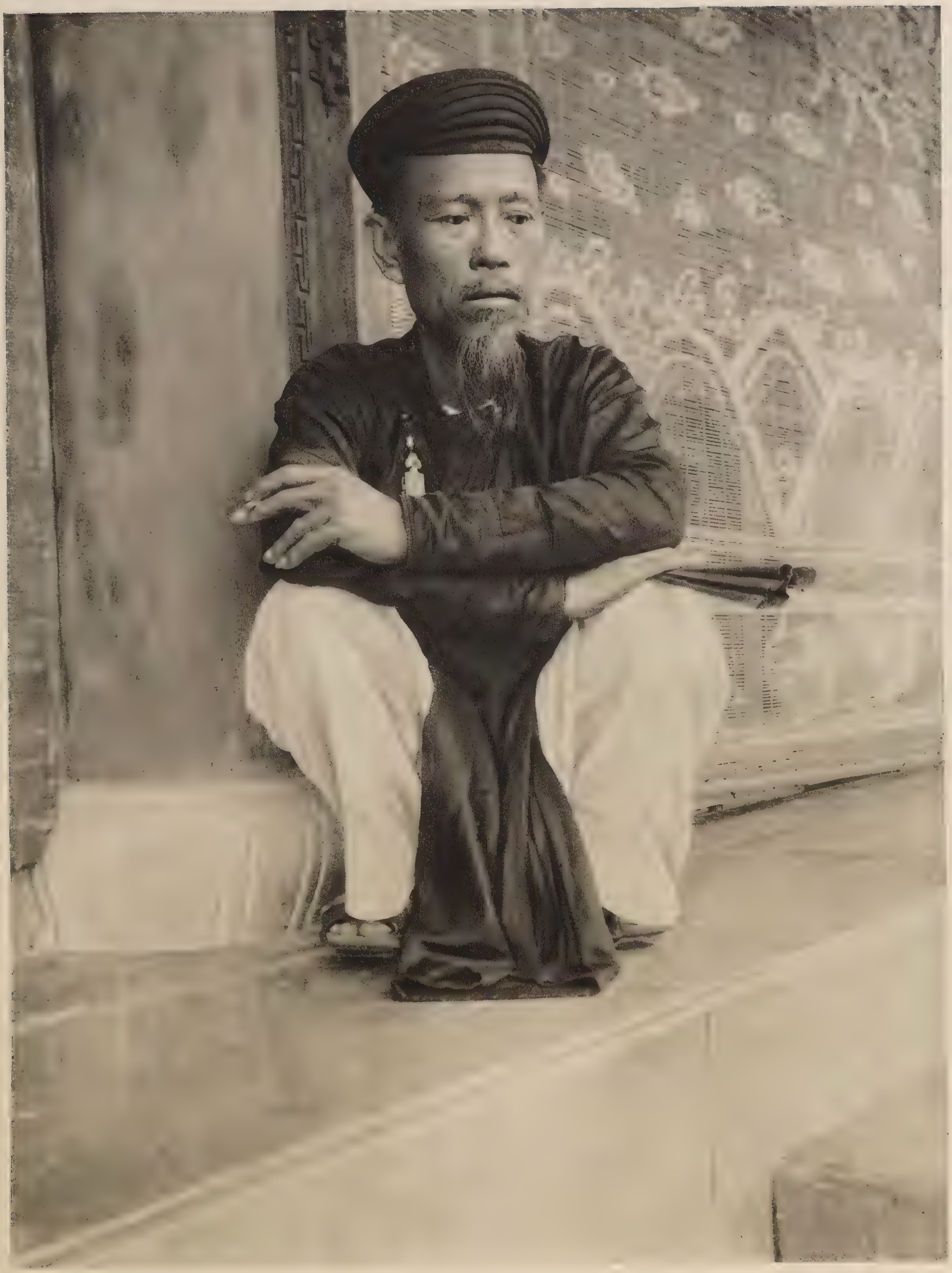


Hué. Schrifttafel am Grabmal des Kaisers Tu-Duc

Hué. Inscribed tablet on the tomb of the Emperor Tu-Duc

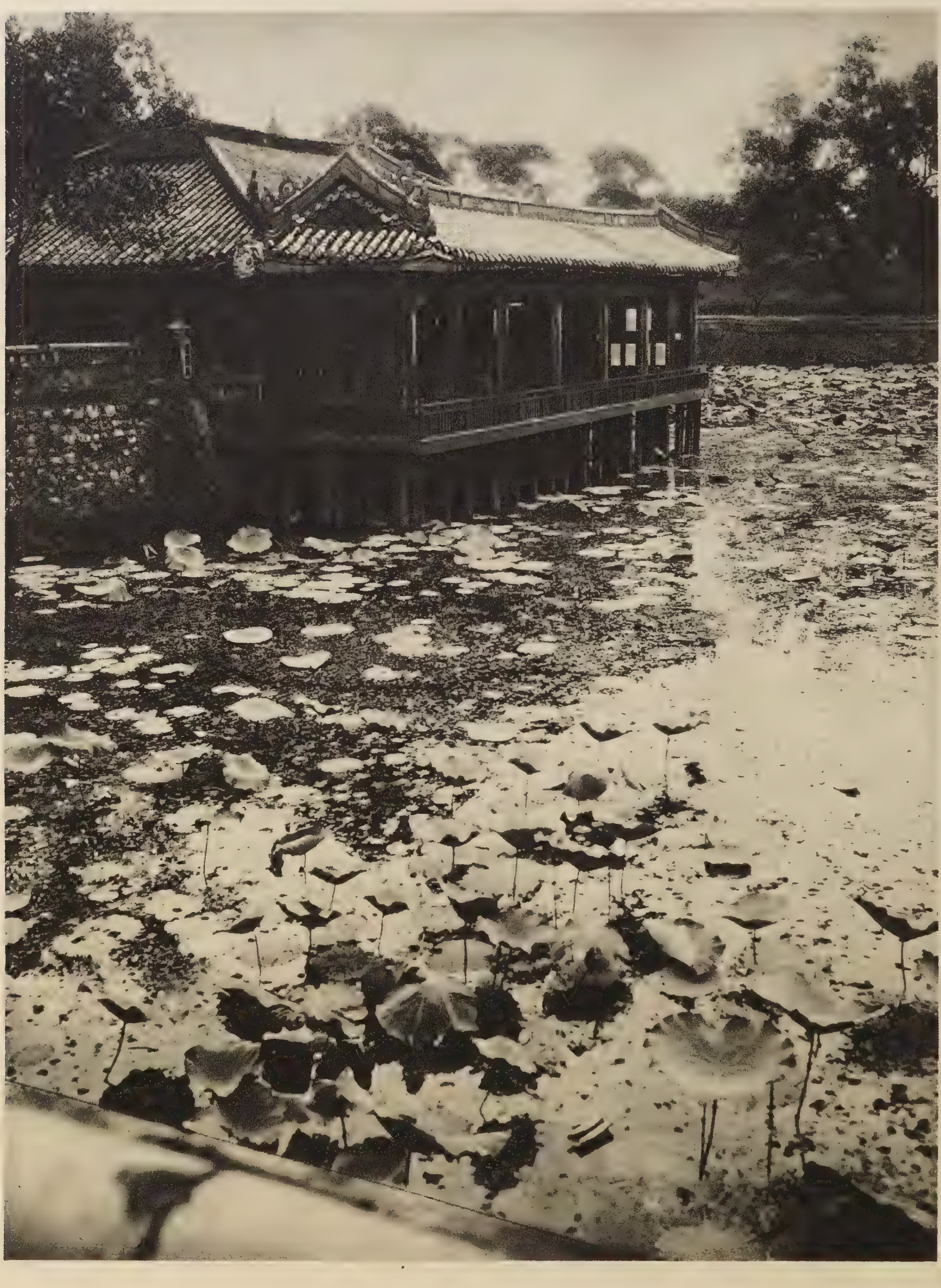
Hué. Epitaphe au mausolée de l'empereur Tu'-du'c

Hué. Epitaffio del mausoleo dell'Imperatore Tu-Duc



Mandarin am Hof des Kaisers von Annam
Mandarin de la cour de l'empereur d'Annam

Mandarin at the court of the Emperor of Annam
Mandarino alla corte dell'Imperatore dell'Annam

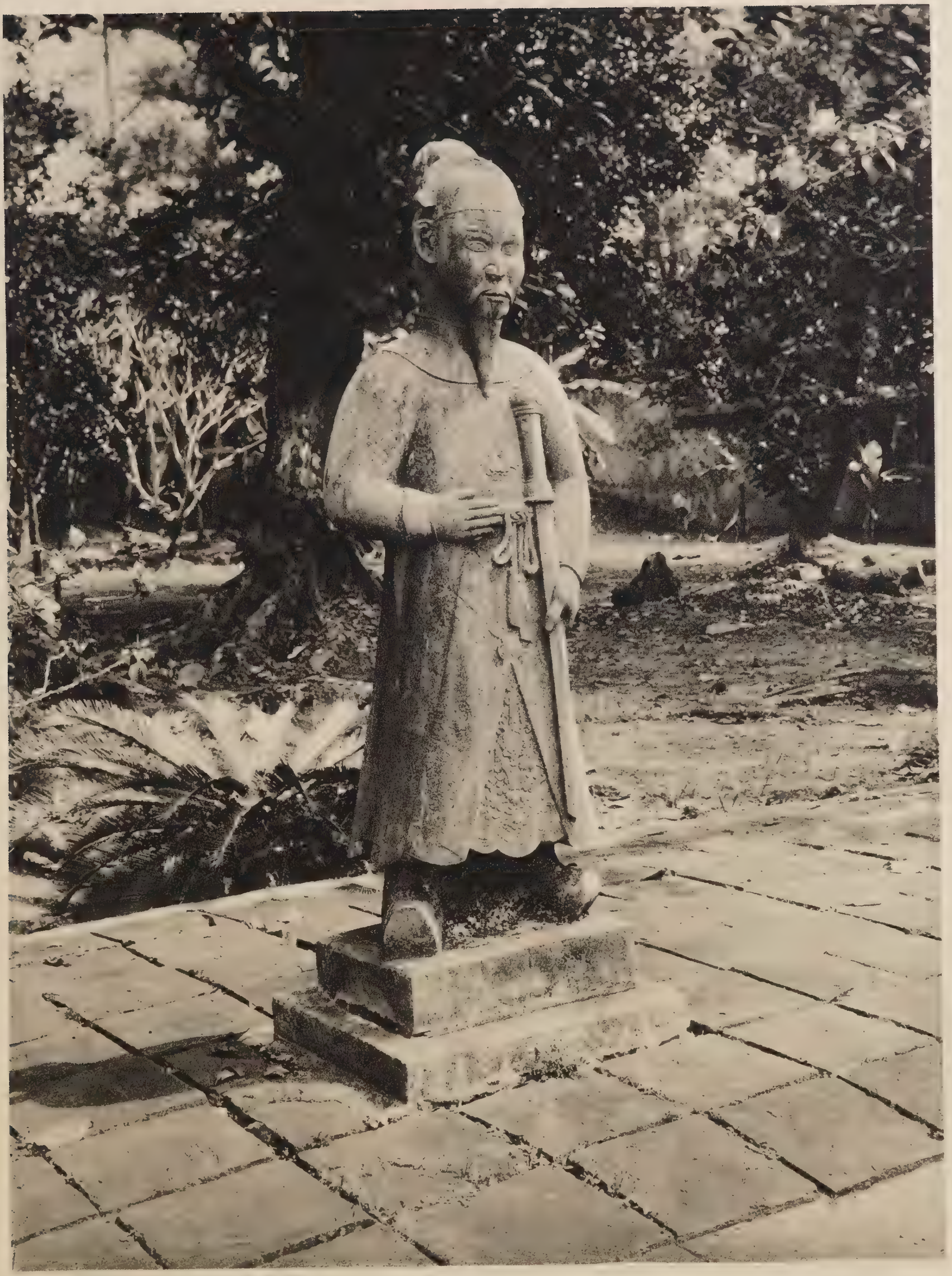


Hué. Lotos-See des Grabmals Tu-Duc

Hué. Lac des lotus du mausolée de l'empereur Tu'-du'c

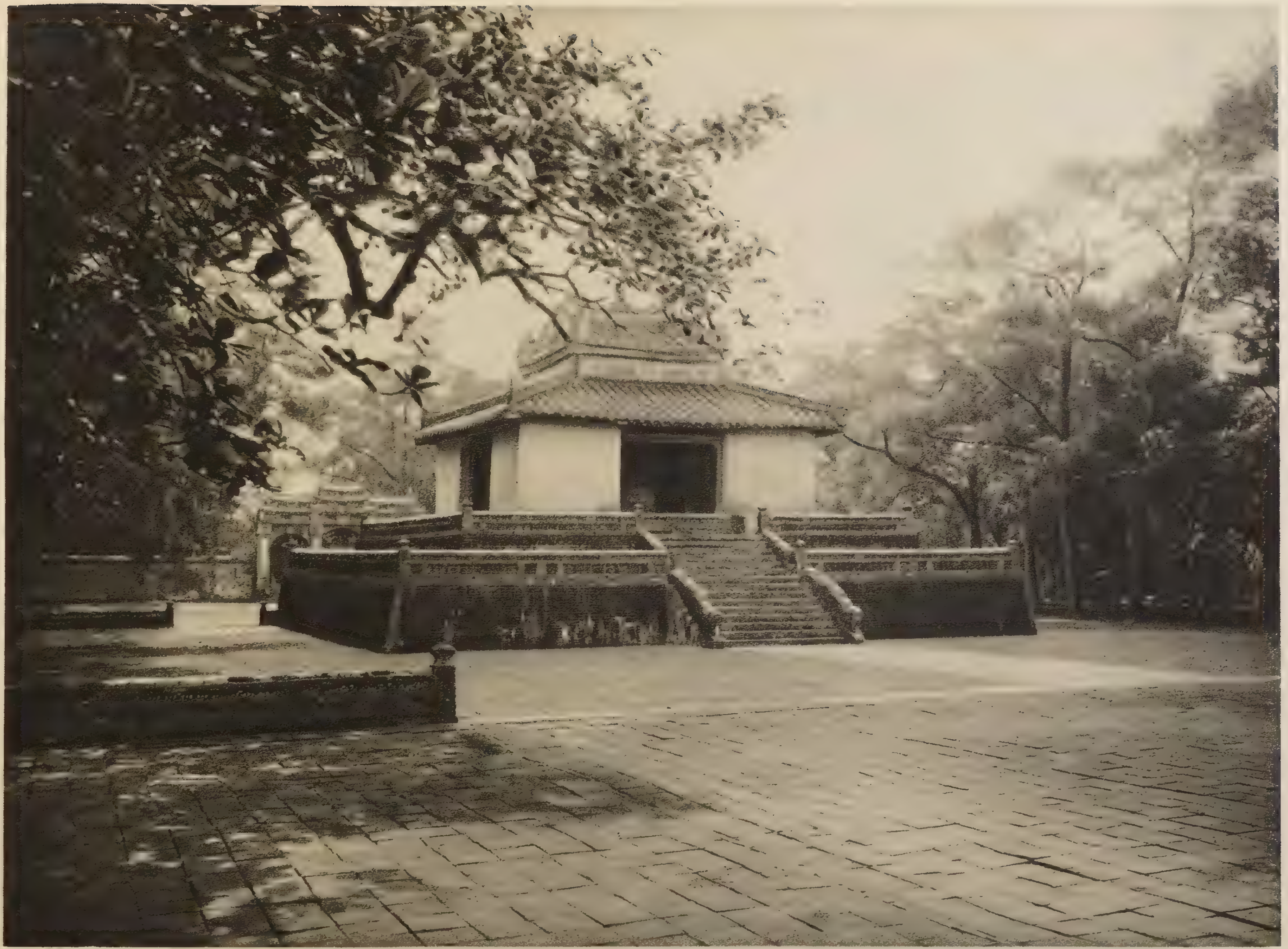
Hué. Lotos pool of the Tu-Duc tomb

Hué. Laghetto dei loti del mausoleo di Tu-Duc



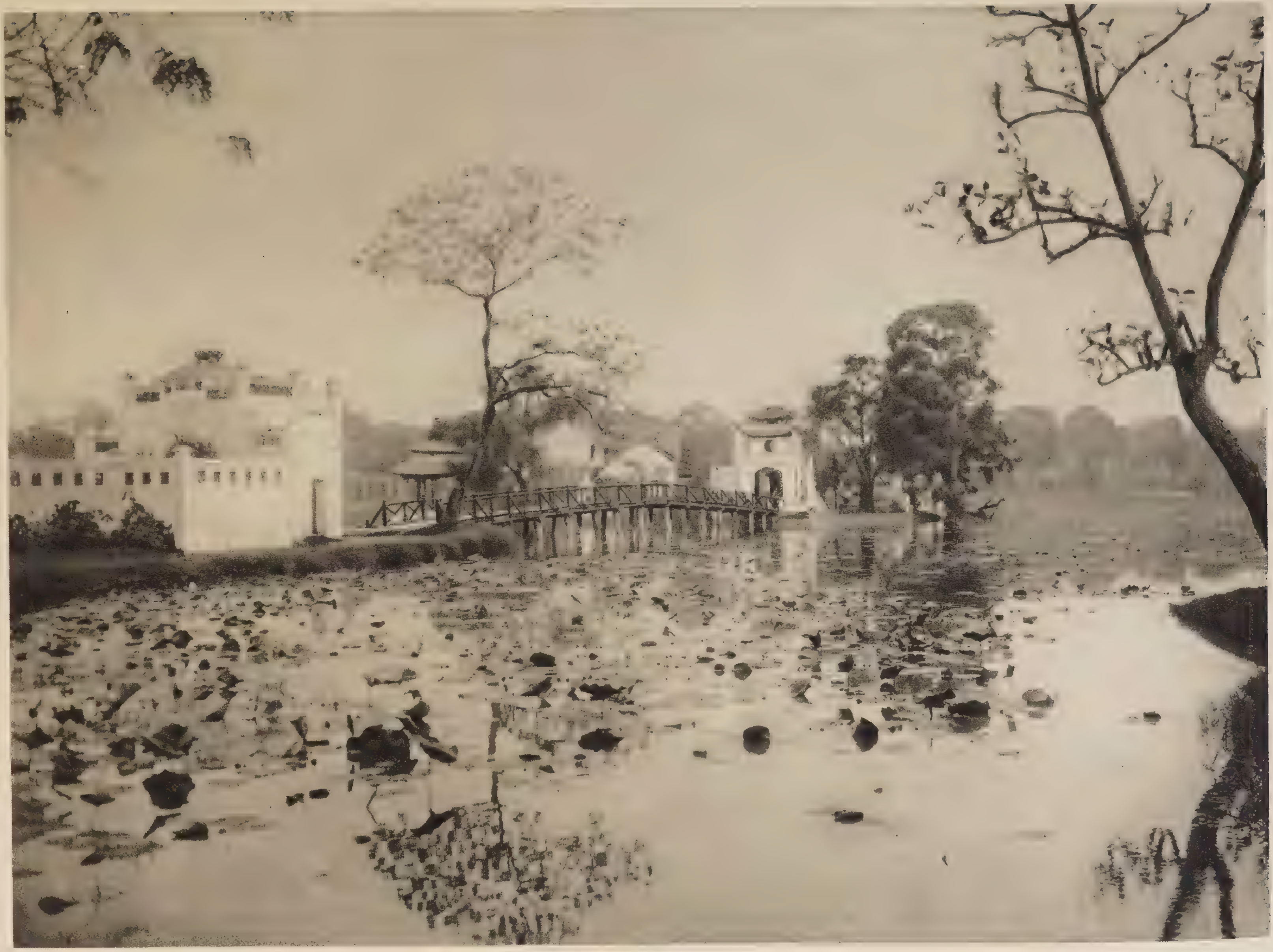
Hué. Statue eines Mandarinen am Grabmal Minh-Mang Hué. Statue of a mandarin on the Minh-Mang tomb

Hué. Statue d'un mandarin au mausolée de Minh-Mang Hué. Statua di un mandarino nel mausoleo di Minh-Mang



Hué. Grabmal des Kaisers Minh-Mang
Hué. Mausolée de l'empereur Minh-Mang

Hué. Tomb of the Emperor Minh-Mang
Hué. Mausoleo dell'imperatore Minh-Mang

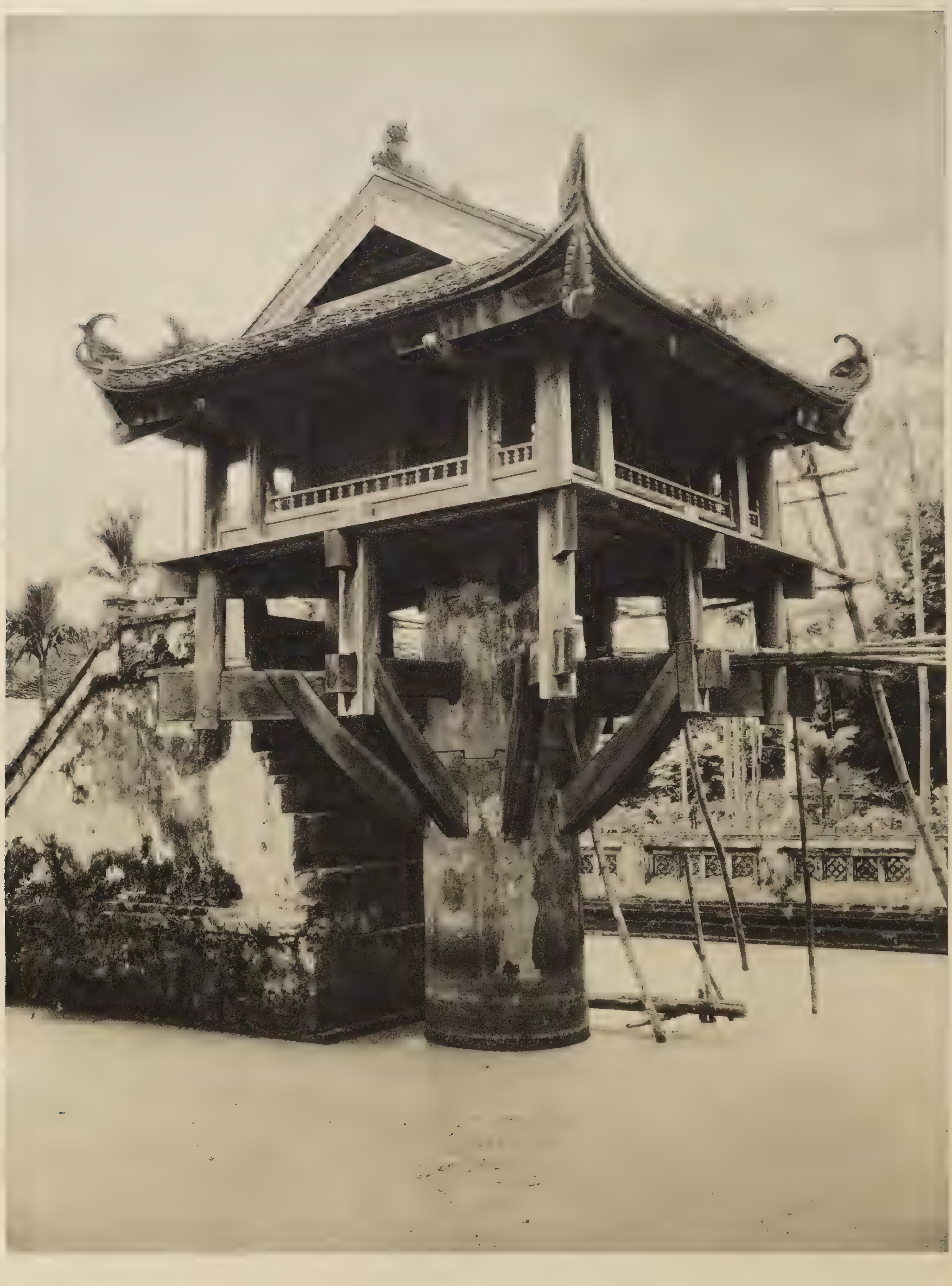


Hanoi. Der kleine See mit der Schildkröteninsel

Hanoï. Le Petit Lac et l'Ile des Tortues

Hanoi. The small lake with the tortoise island

Ha-Noi. Il Lago Piccolo con l'Isola delle Tartarughe

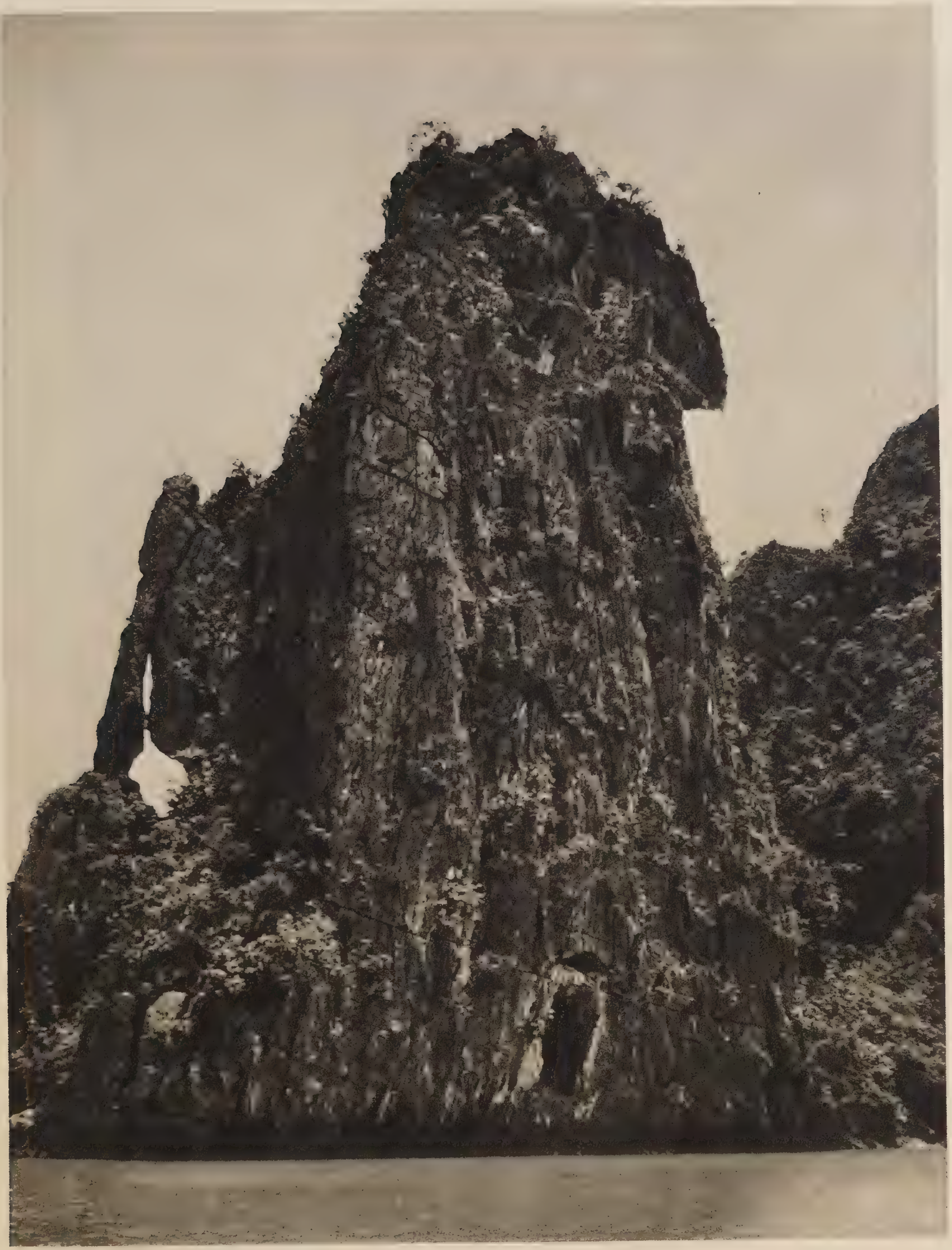


Hanoi. Das Ein-Pfeiler-Tempelchen

Hanoï. Pagode du Pilier unique

Hanoi. The one-column temple

Ha-Noi. Il tempietto stilita



Felsen in der Alongbucht
Rochers dans la baie d'Along

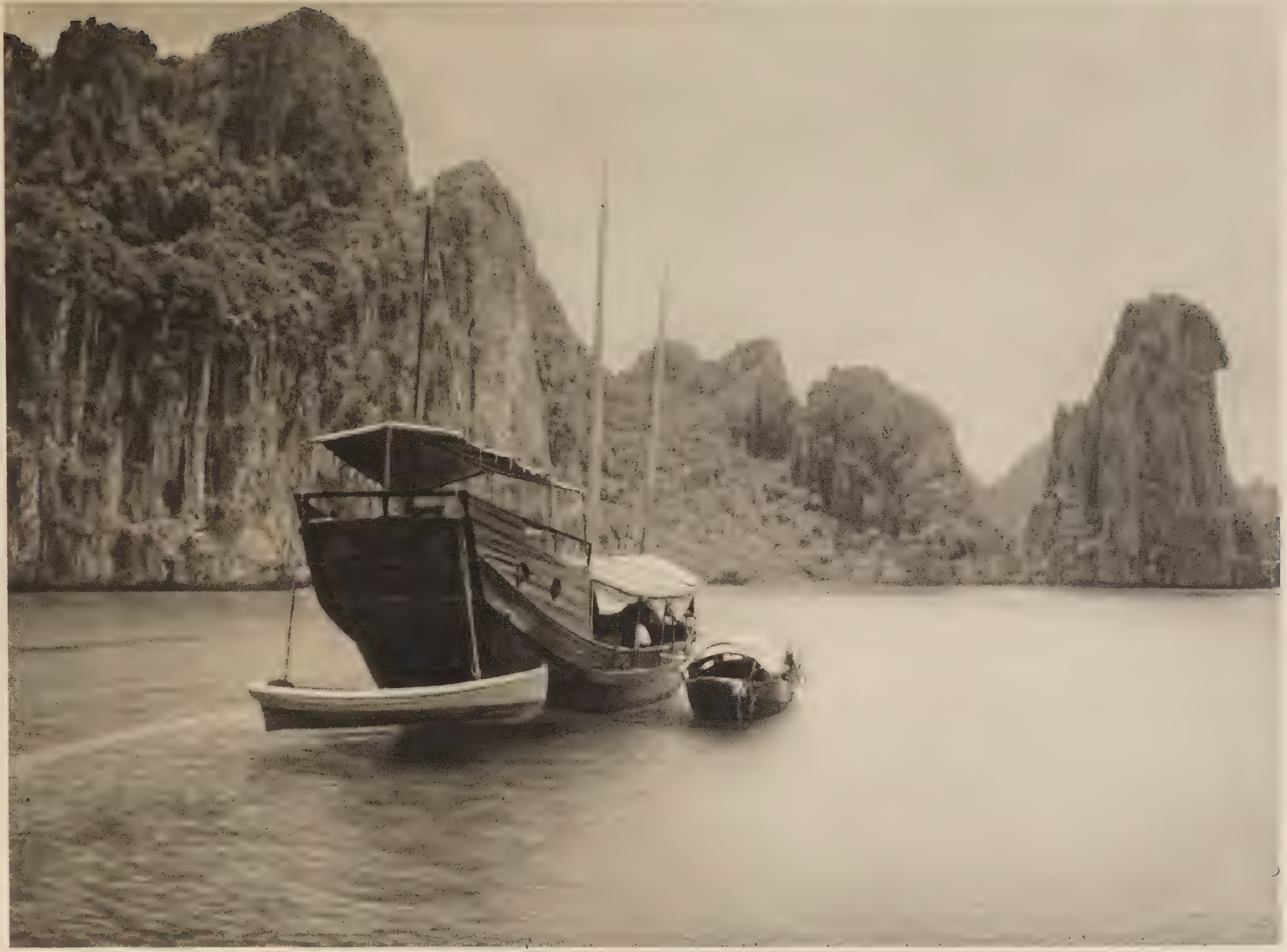
Rocks in the Along Bay
Rupe nella baia di Along

Ausblick von einer Grotte in die Alongbucht

Vue prise sur la baie d'Along, de l'intérieur d'une grotte

View of the Along Bay from a grotto

Vista da una grotta sulla baia di Along

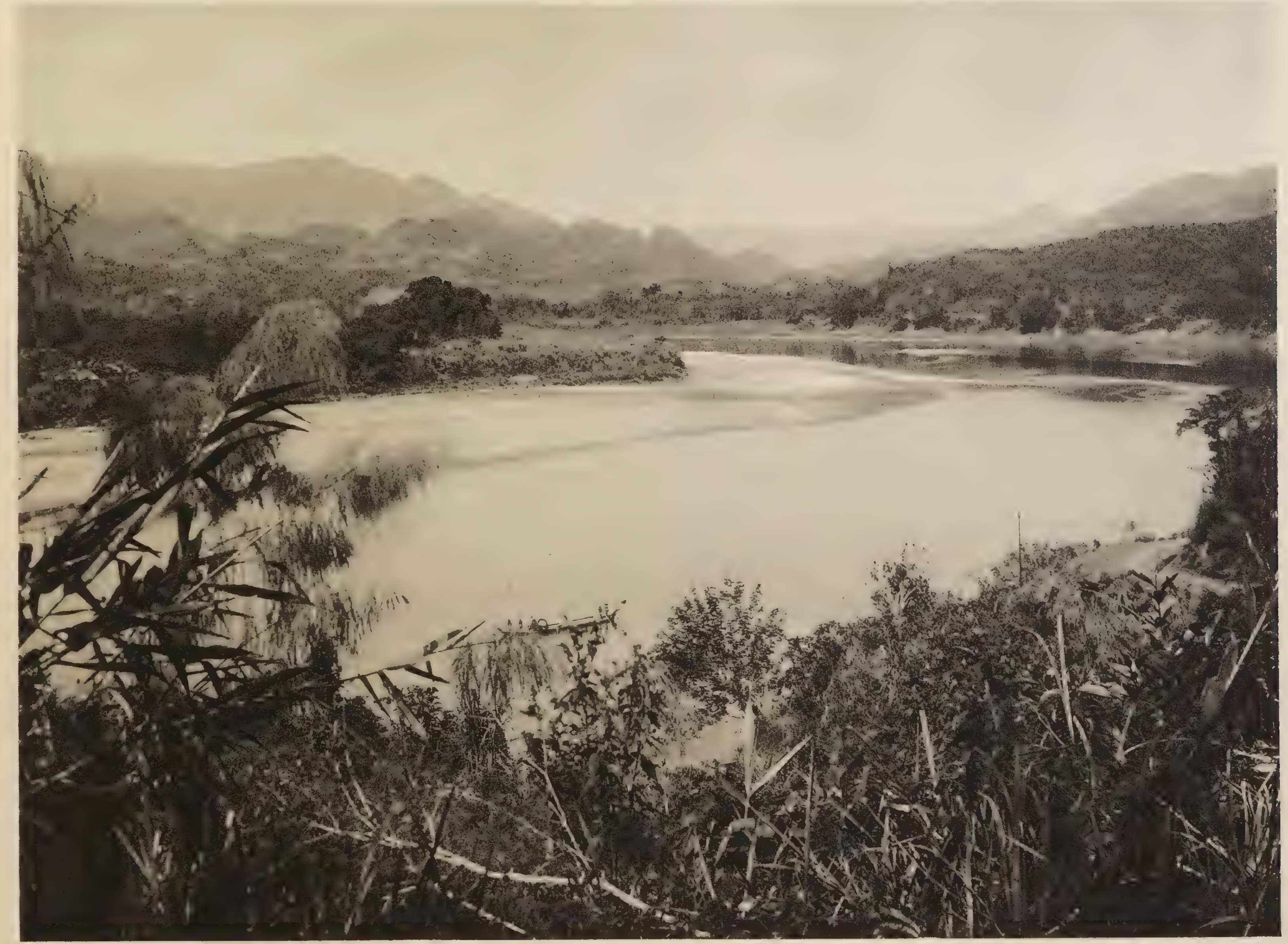


In der Alongbucht

Dans la baie d'Along

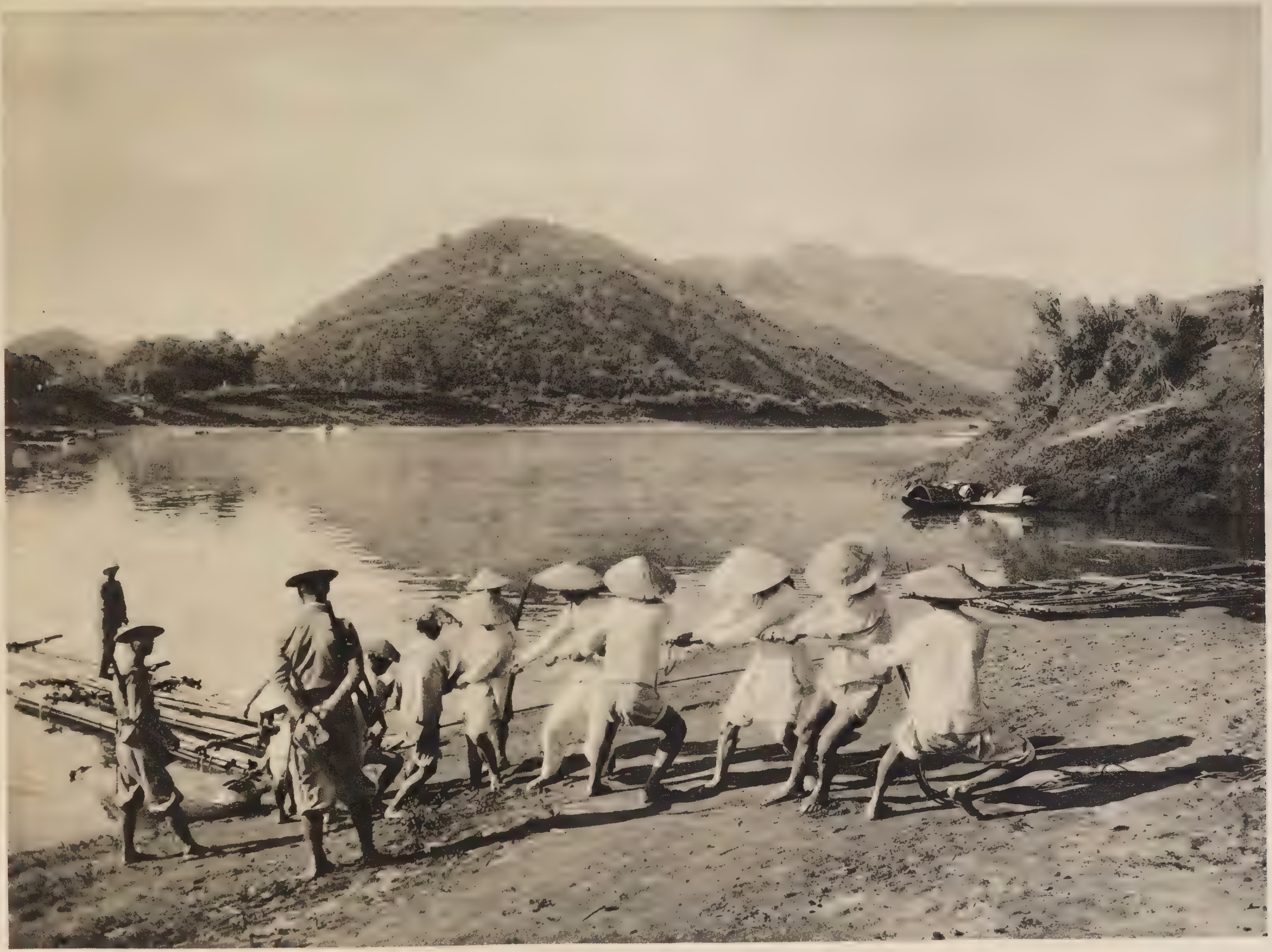
In the Along Bay

Nella baia di Along



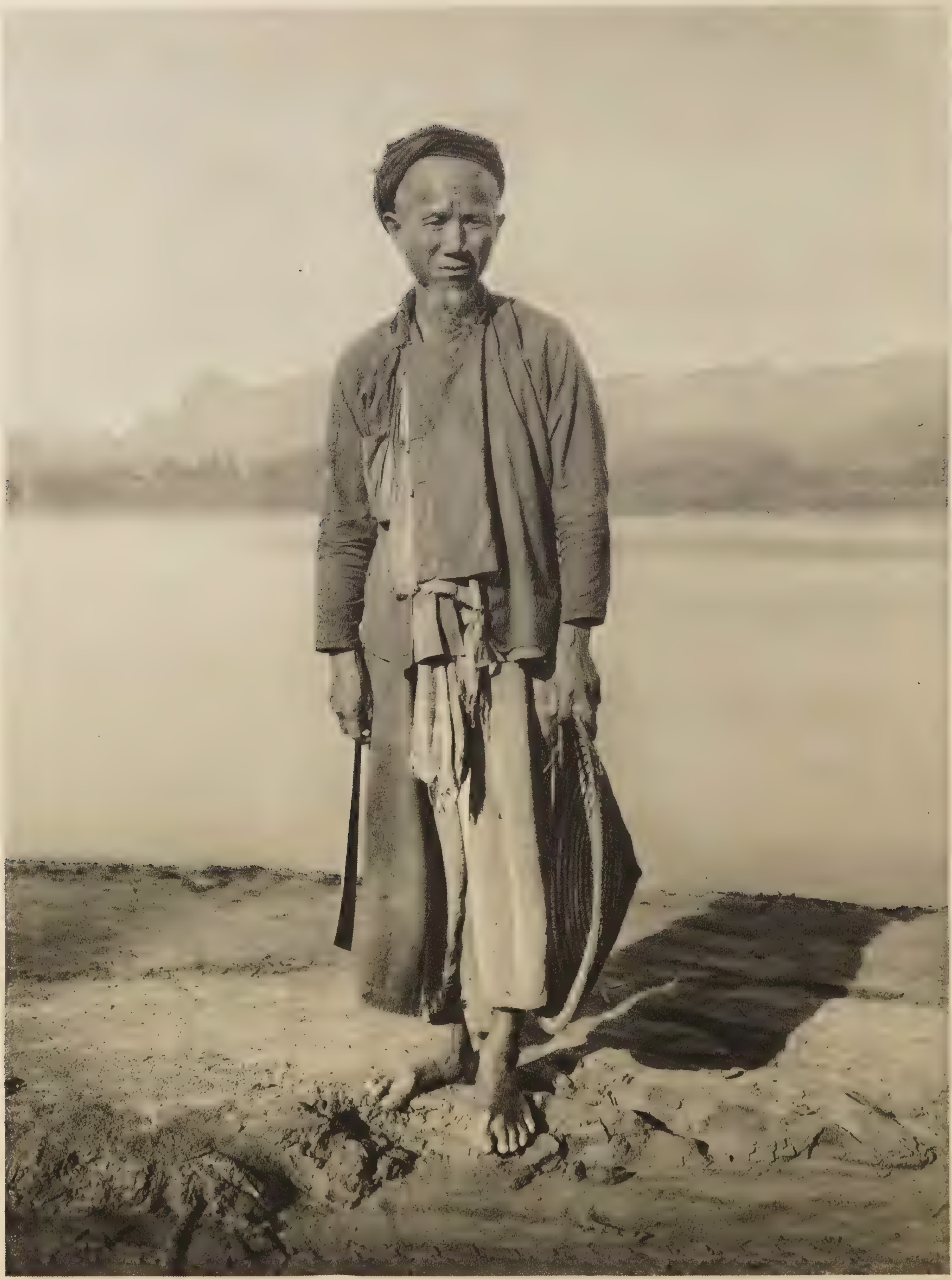
Der Schwarze Fluss im oberen Tongking
La Rivière Noire, dans le haut Tonkin

The Black River in upper Tonquin
Il Fiume Nero nel Tonchino superiore

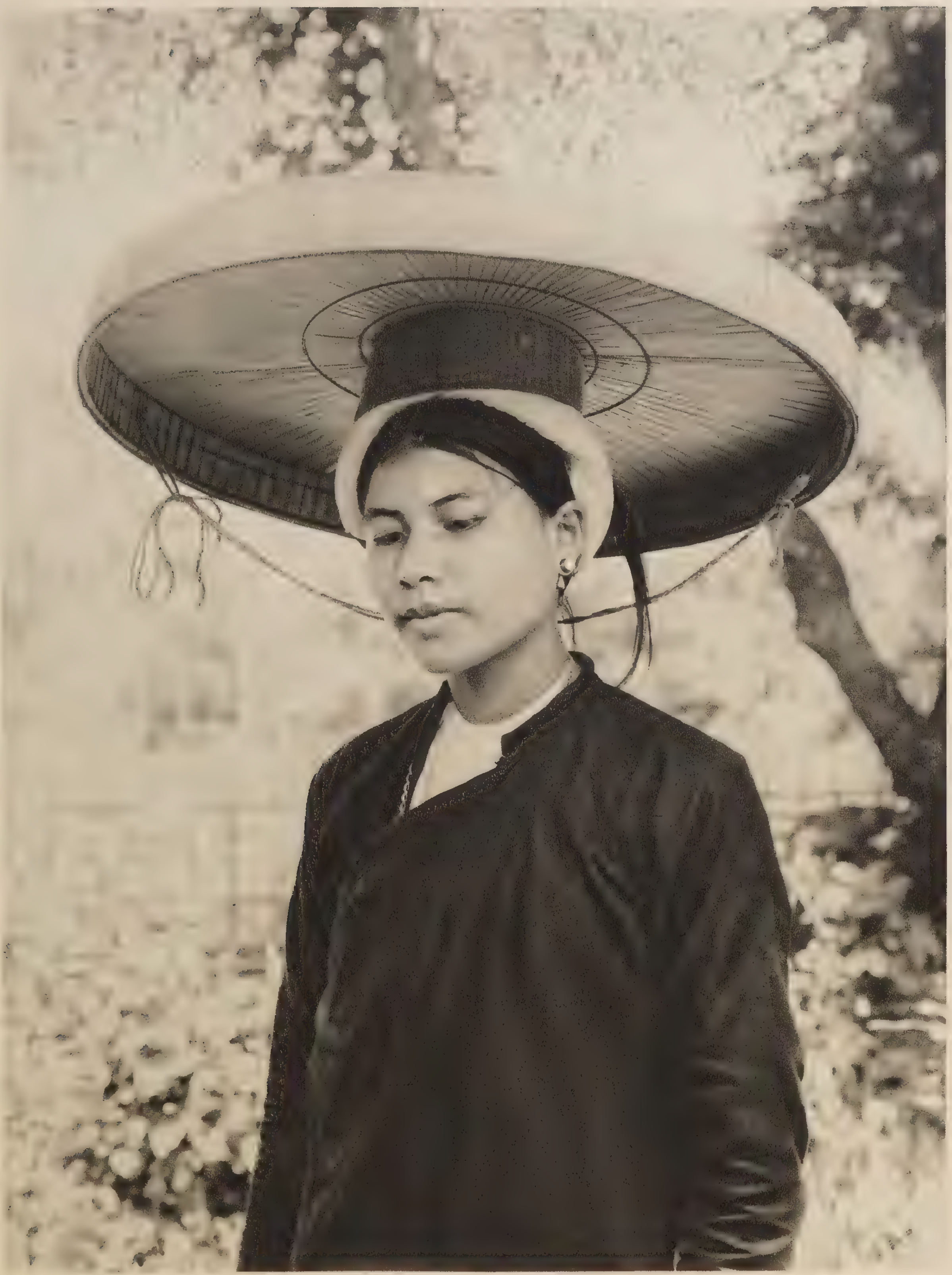


Am Schwarzen Fluss bei Hoa-Binh
Au bord de la Rivière Noire, près de Hoa-Binh

On the black river near Hoa-Binh
Sul Fiume Nero presso Hoa-Binh



Tongkinese | A Tonquinese
Tonkinois | Tonchinese

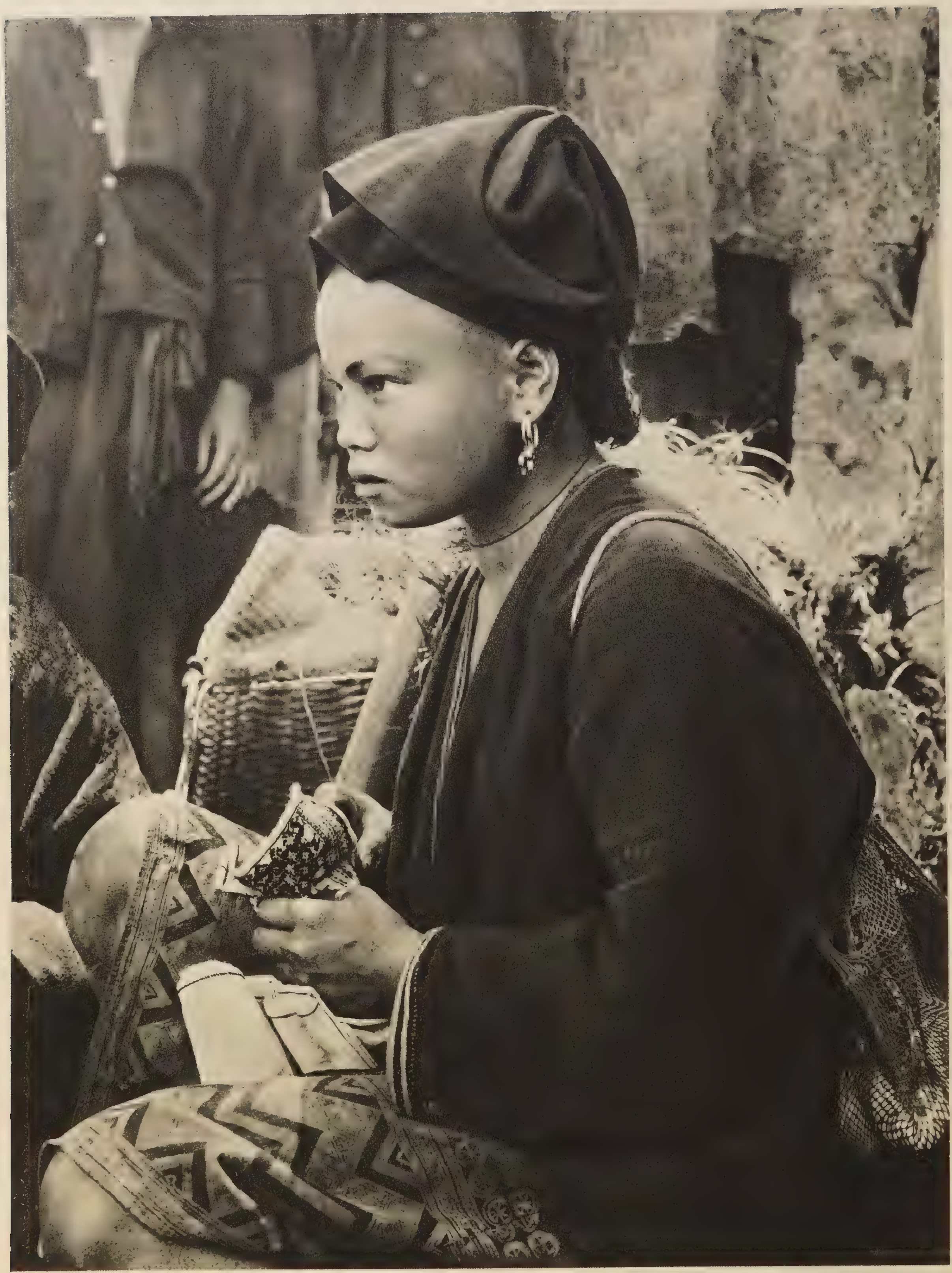


Tongkinesin

Tonkinoise

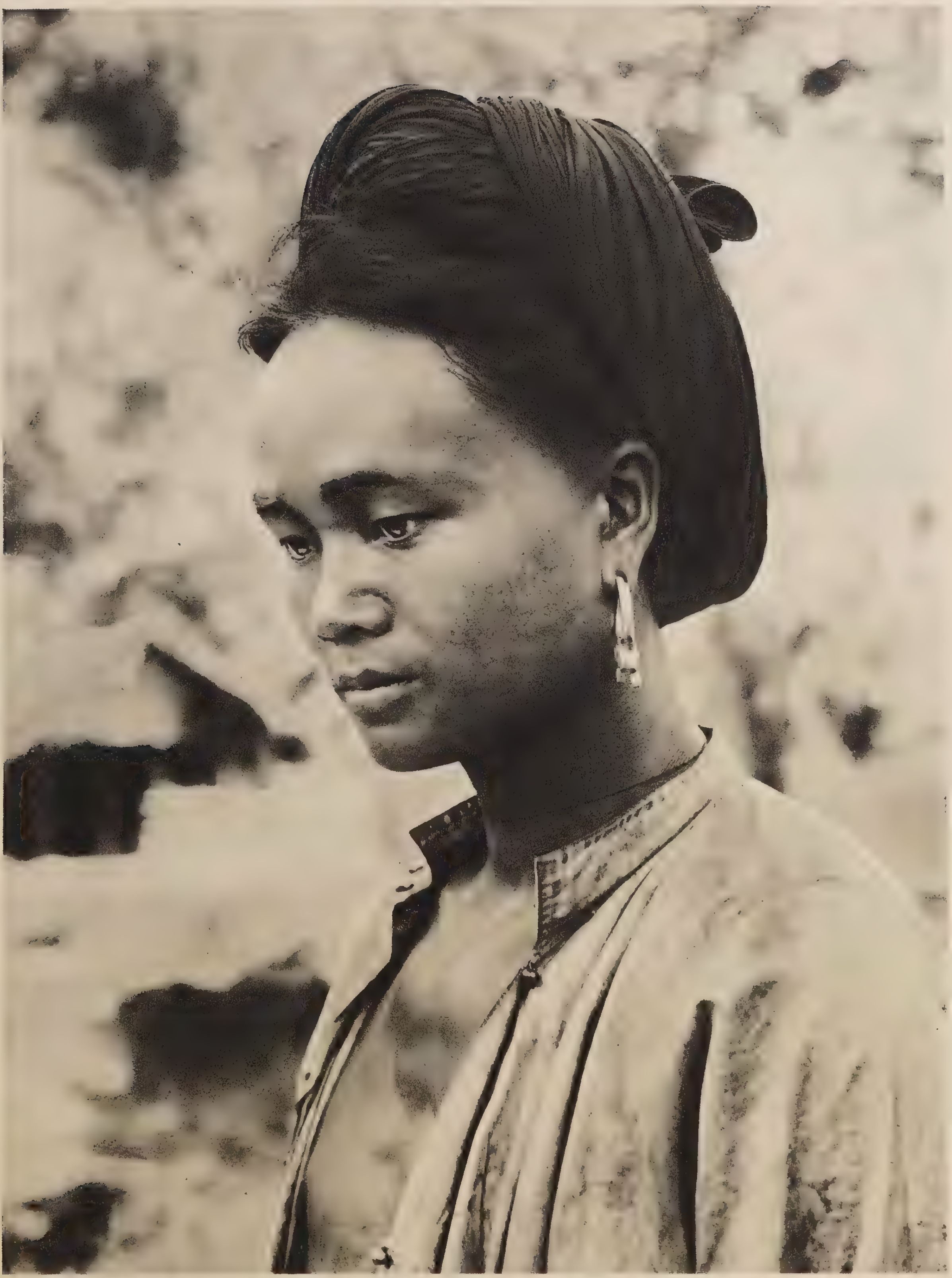
Tonquinese woman

Donna tonchinese



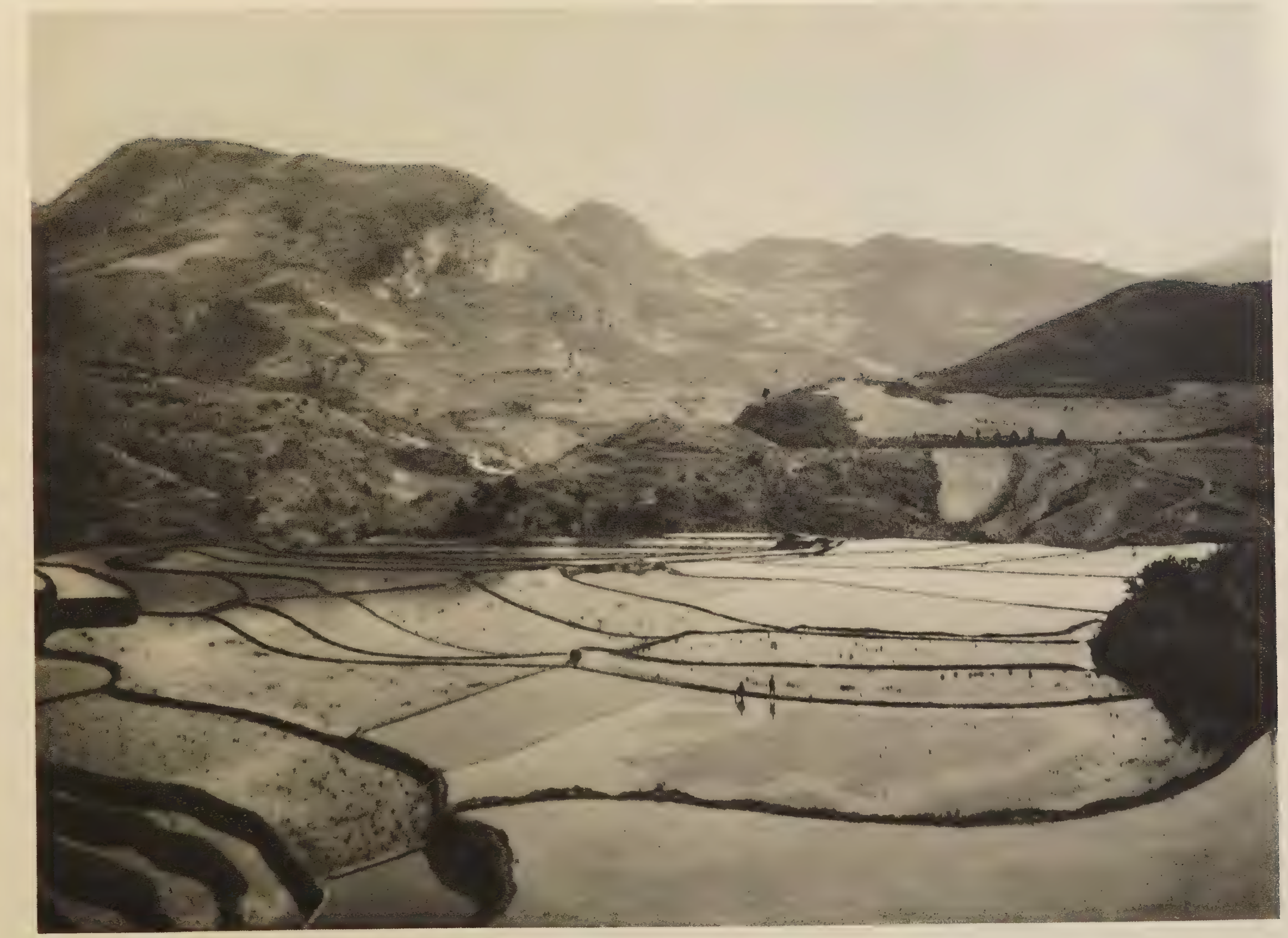
Muöng-Mädchen auf dem Markt in Cho-bo
Jeune fille mu'o'ng au marché de Cho-bo

Muong girl at the market in Cho-bo
Ragazza muöng al mercato di Cho-Bo



Junger Mann im oberen Tongking (Muöng)
Jeune habitant du haut Tonkin (Mu'o'ng)

Young man in Upper Tonquin
Giovine del Tonchino superiore (muöng)

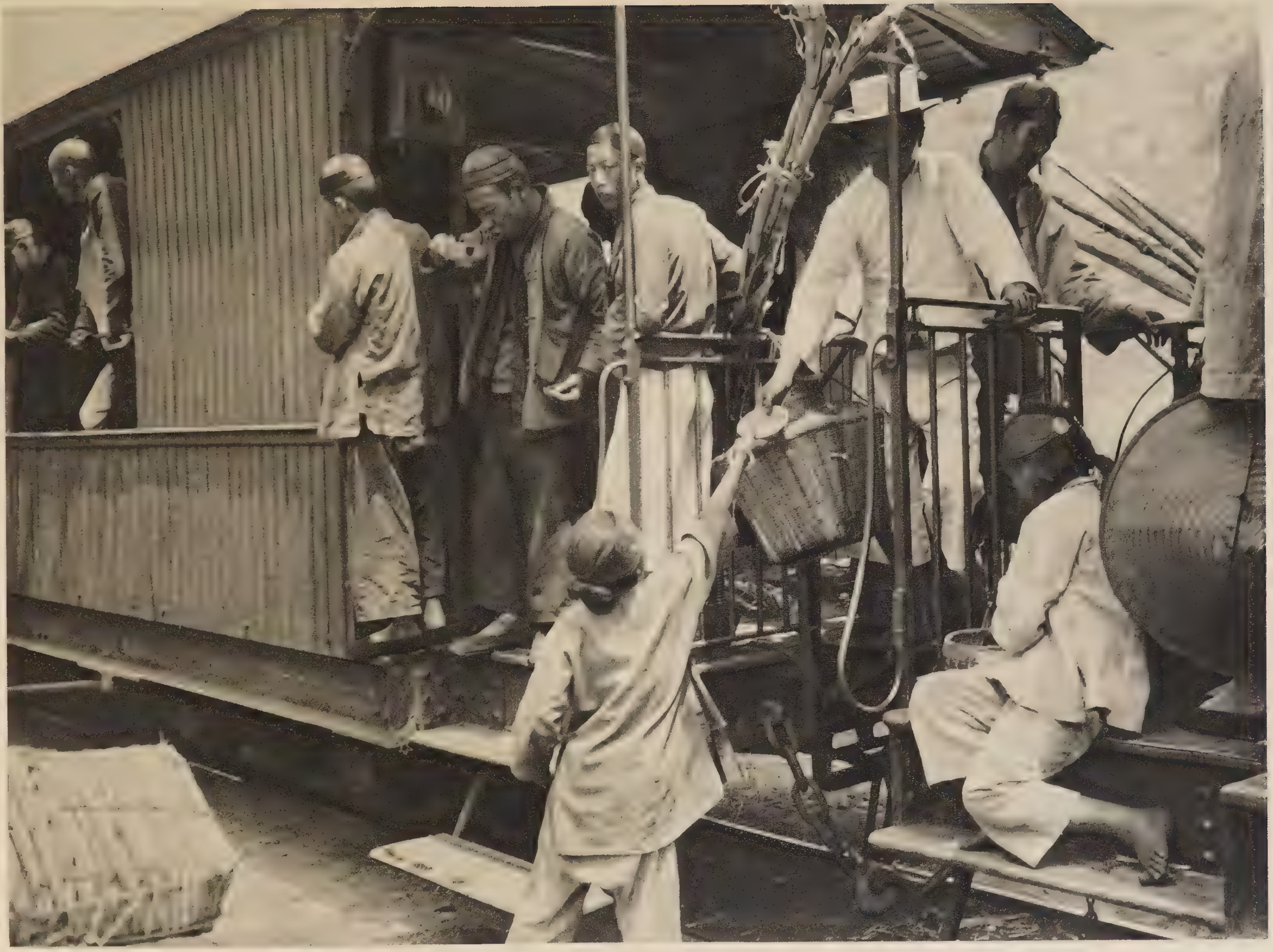


Reisfelder in Yünnan

Rizières dans le Yun-nan

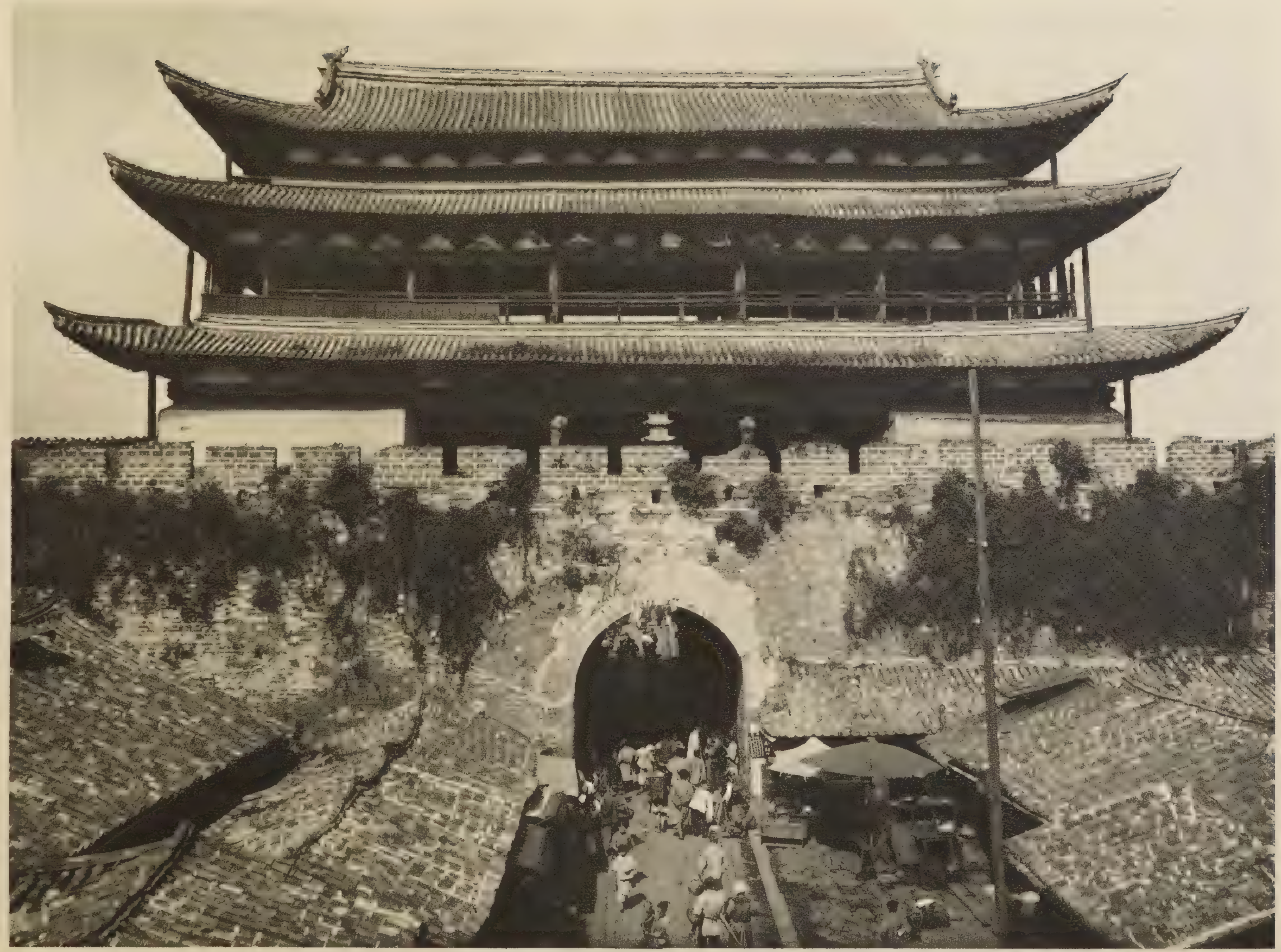
Paddy-fields in Yunnan

Risaie nel Jün-nan



Auf der Yünnan-Eisenbahn
Sur la ligne du Yun-nan

On the Yunnan railway
Sulla ferrovia del Jün-nan

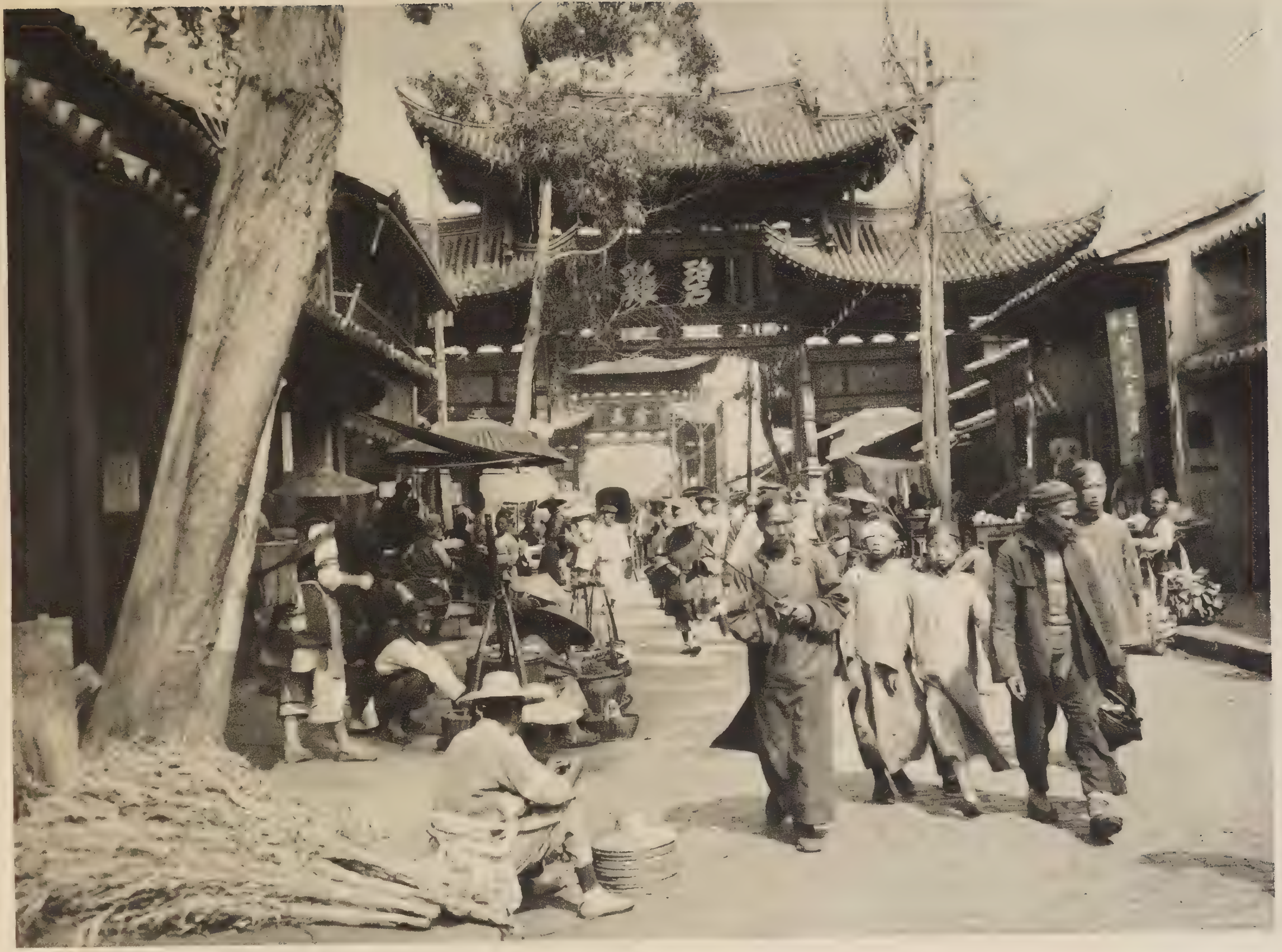


Stadttor von Yünnanfu

Porte de la ville à Yun-nan-fou-

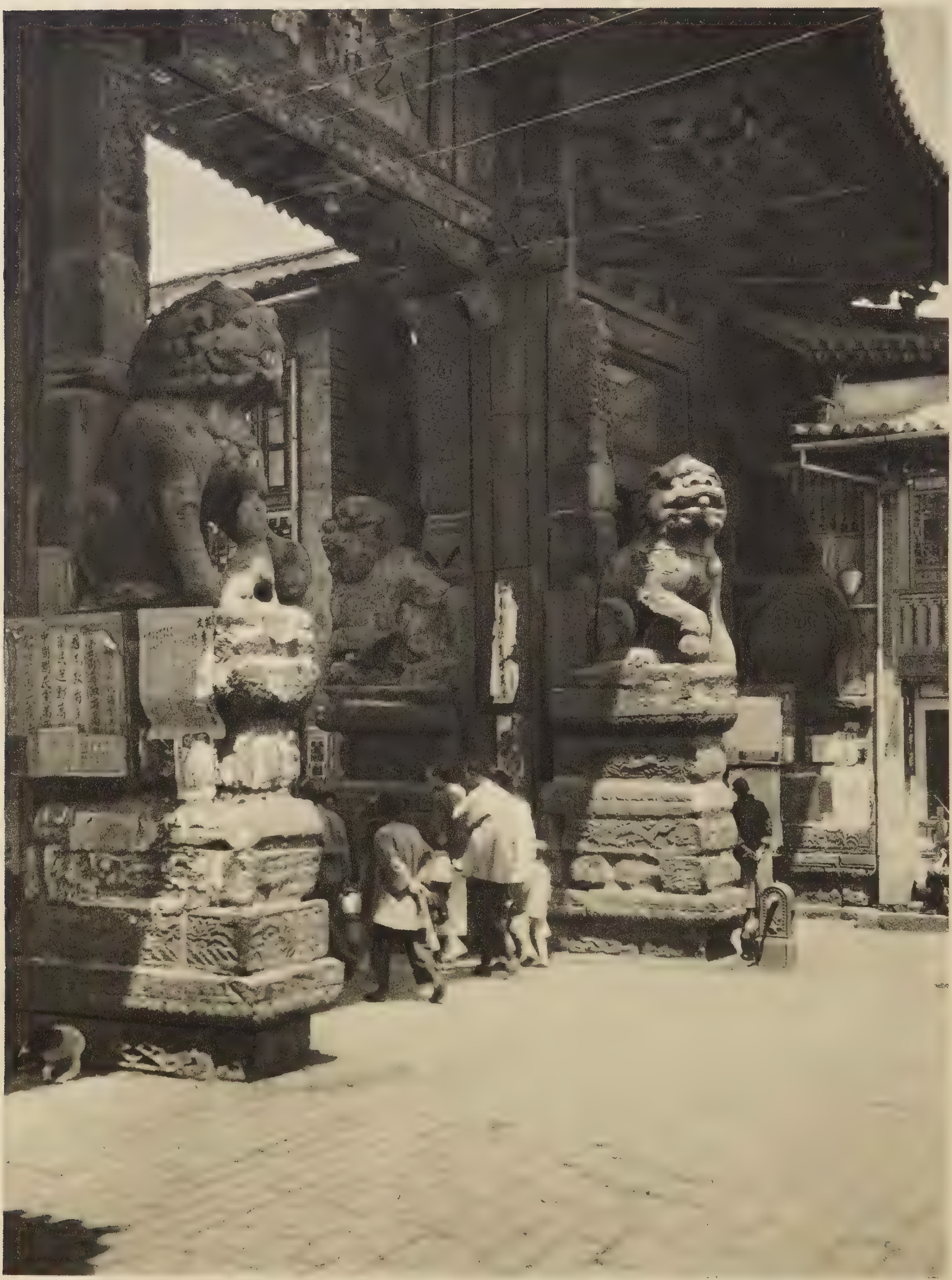
City gate of Yunnan-fu

Porta di Jünnanfu



Strasse von Yünnanfu
Rue à Yun-nan-fou

Street in Yunnan-fu
Strada di Jünnanfu

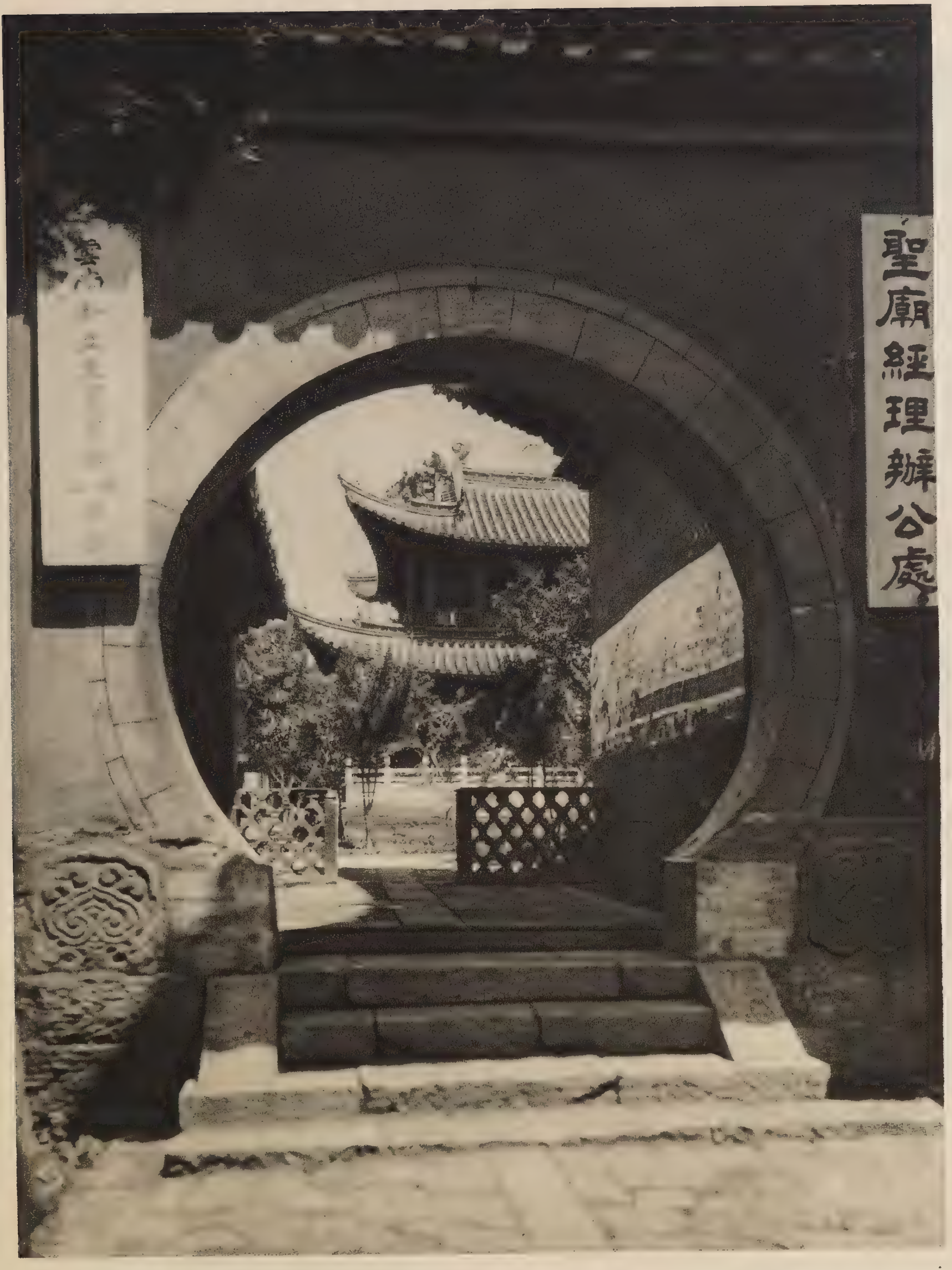


Tor in der Stadt Yünnanfu

Porte à Yun-nan-fou

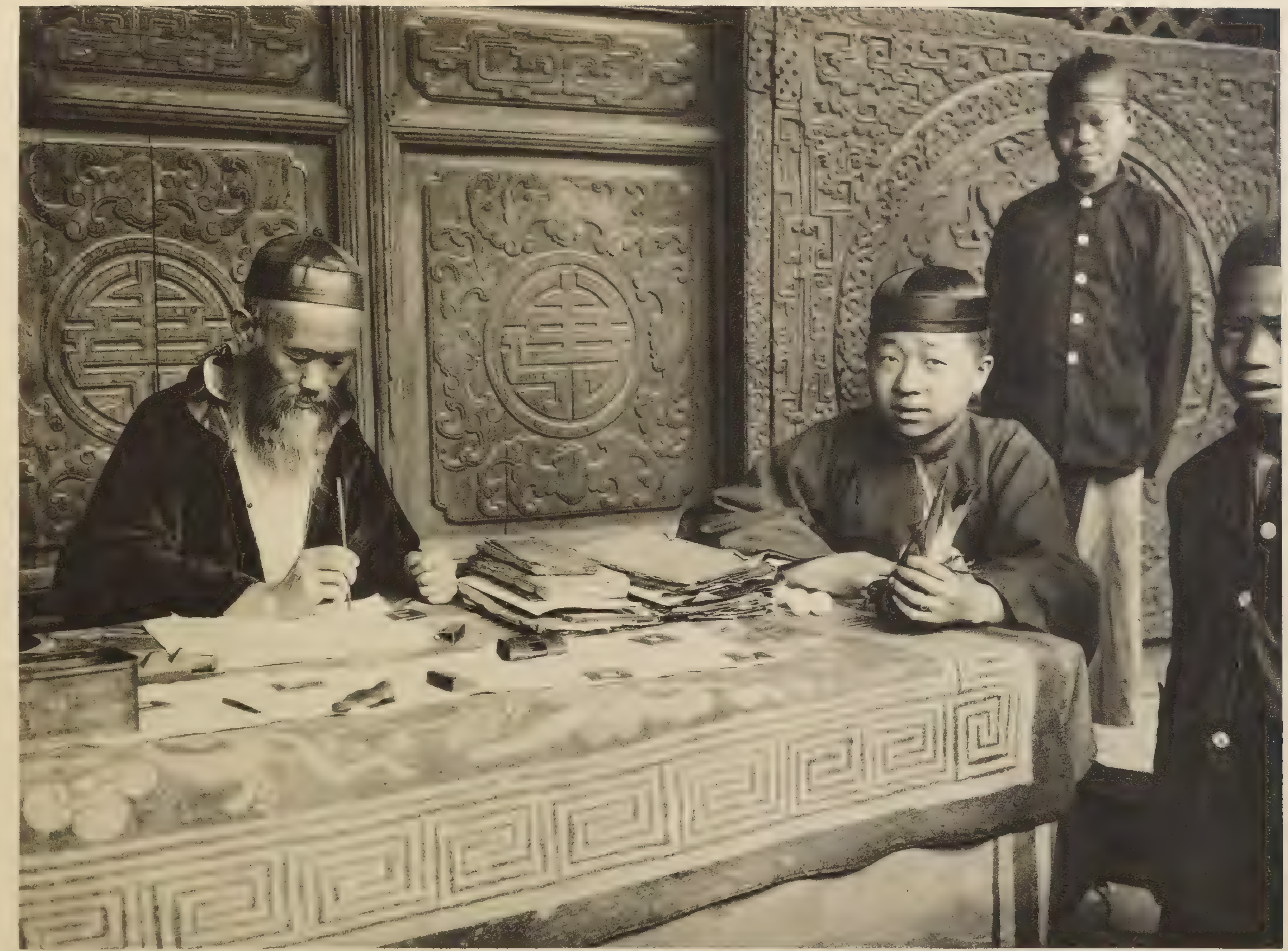
Gate in the town of Yunnan-fu

Porta nella città di Jünnanfu



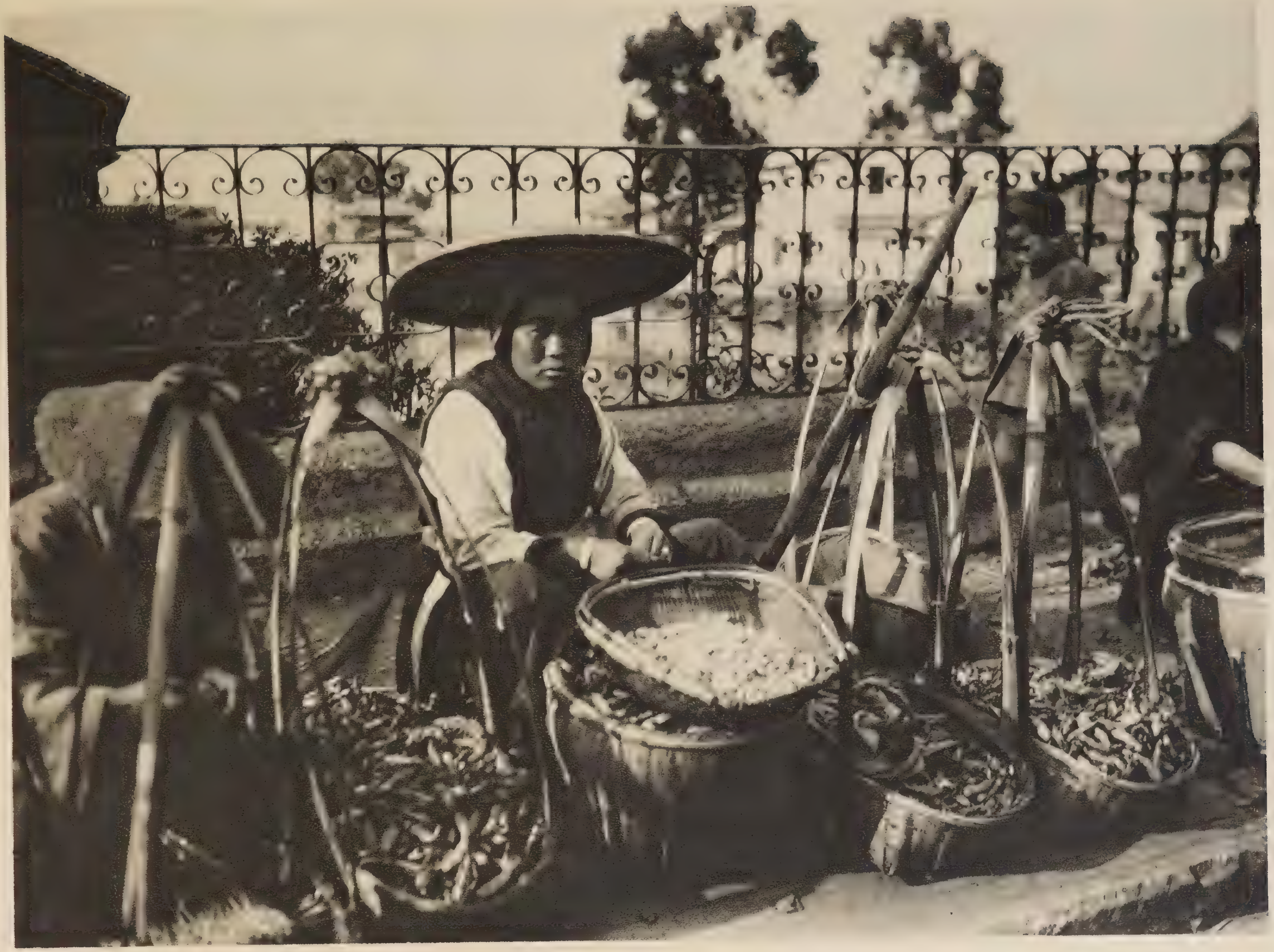
Yünnanfu. Am Konfuzius-Tempel
Yun-nan-fou. Temple de Confucius

Yunnan-fu. At the temple of Confucius
Jünnanfu. Il tempio di Confucio



Yünnanfu. Beim Wahrsager
Yun-nan-fou. Chez le devin

Yunnan-fu. At the soothsayer's
Jünnanfu. Dall'indovino

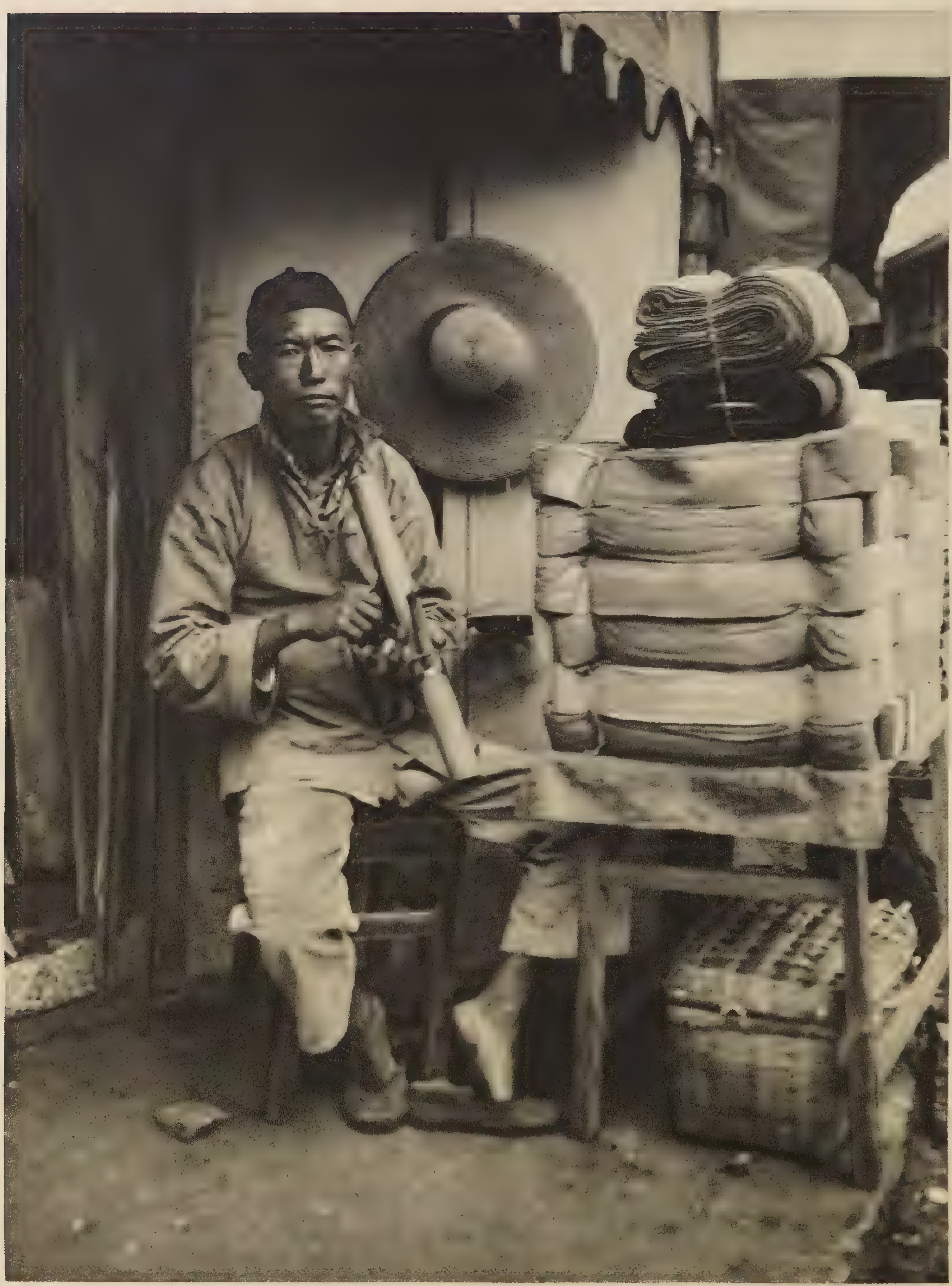


Marktfrau in Yünnanfu

Vendeuse au marché de Yun-nan-fou

Market-women in Yunnan-fu

Mercatina di Jünnanfu

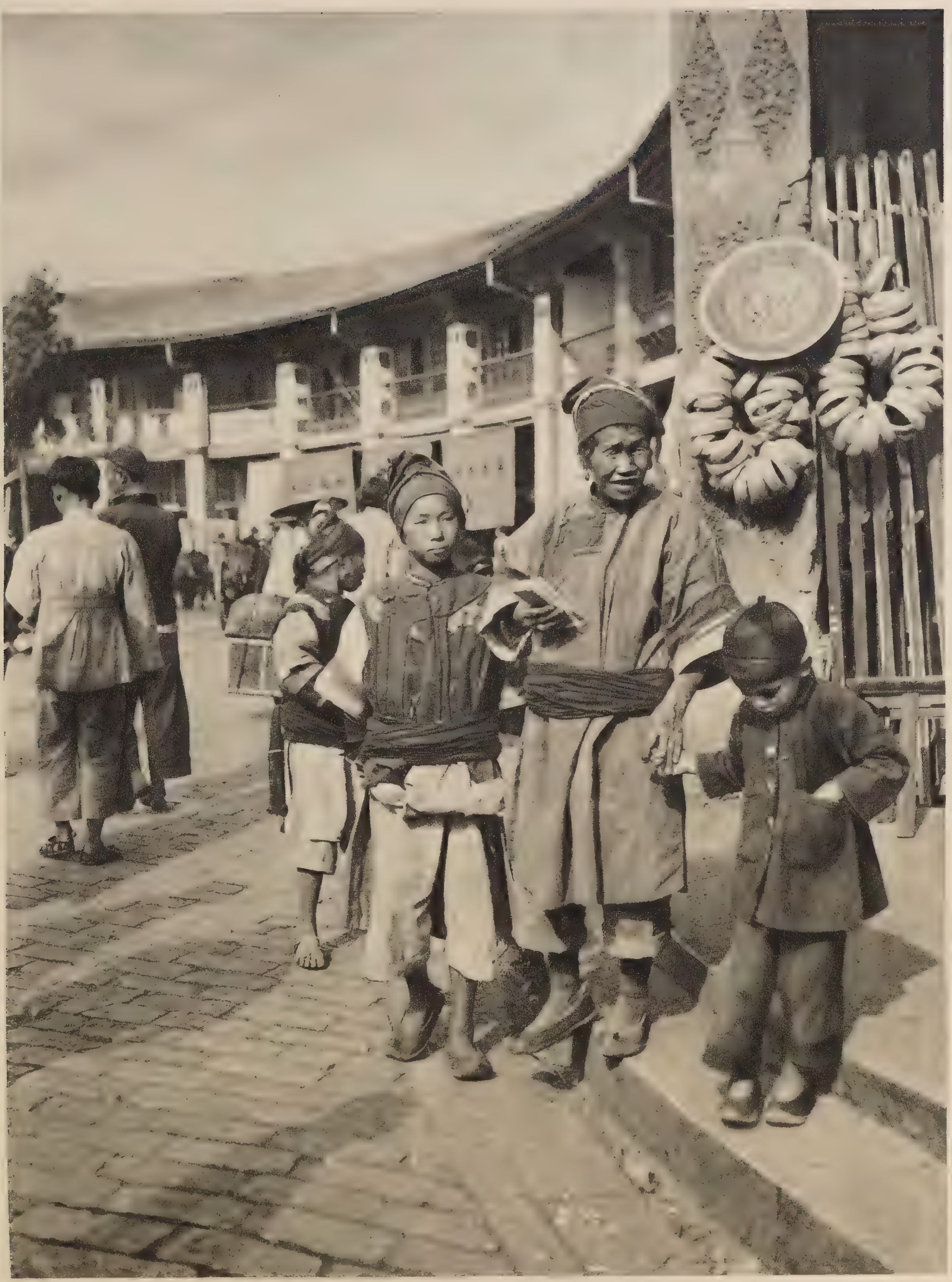


Yünnanfu. Händler mit Pfeife

Yun-nan-fou. Marchand avec sa pipe

Yunnan-fu. Dealer with whistle

Jünnanfu. Mercante con piffero

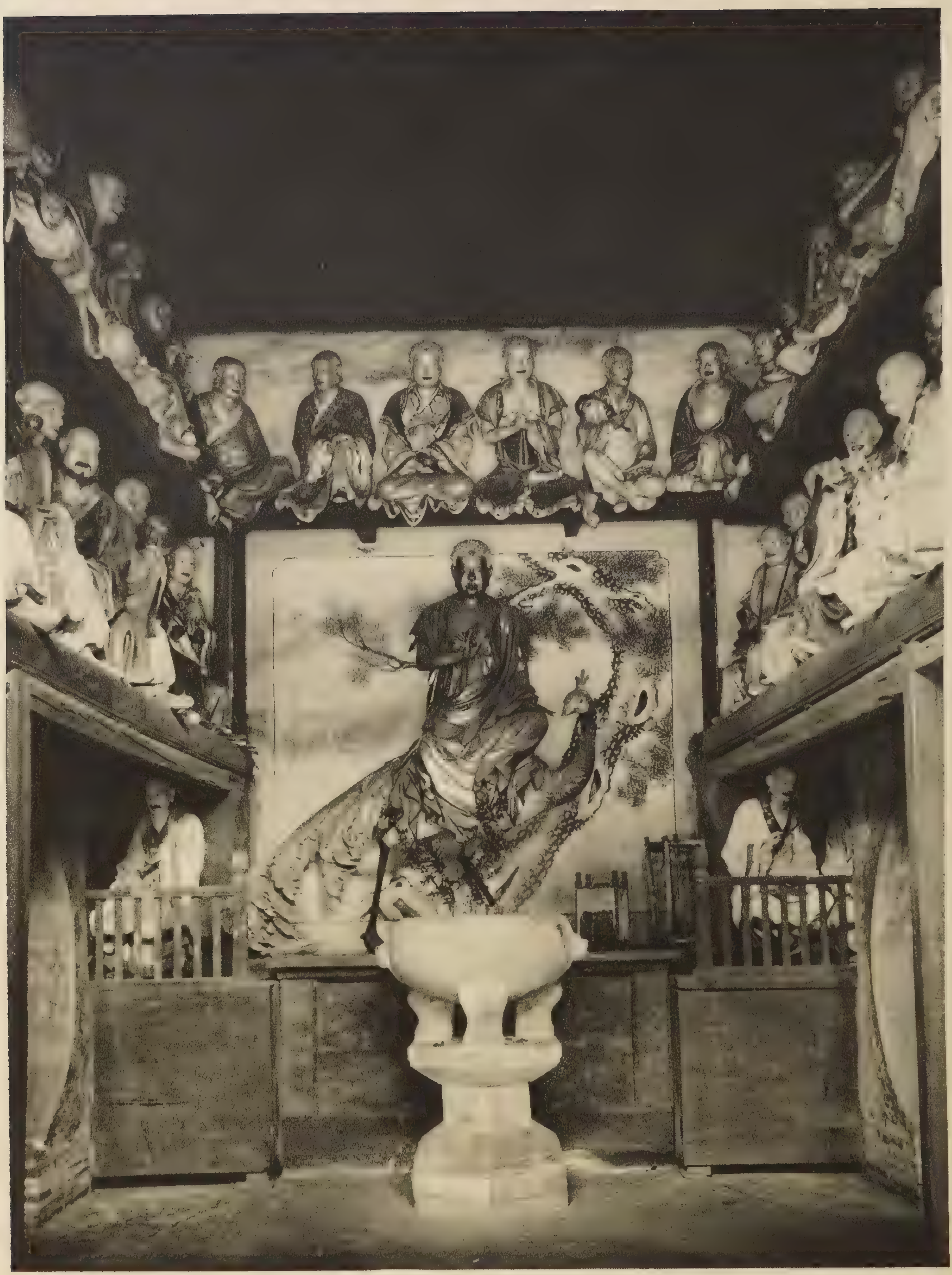


Yünnanfu. Marktbesucher aus dem umliegenden Bergland

Yunnan-fu. Market visitors from the surrounding highlands

Yun-nan-fou. Montagnards des environs au marché

Jünnanfu. Visitatori del mercato dalle vicine regioni montuose circonvicine

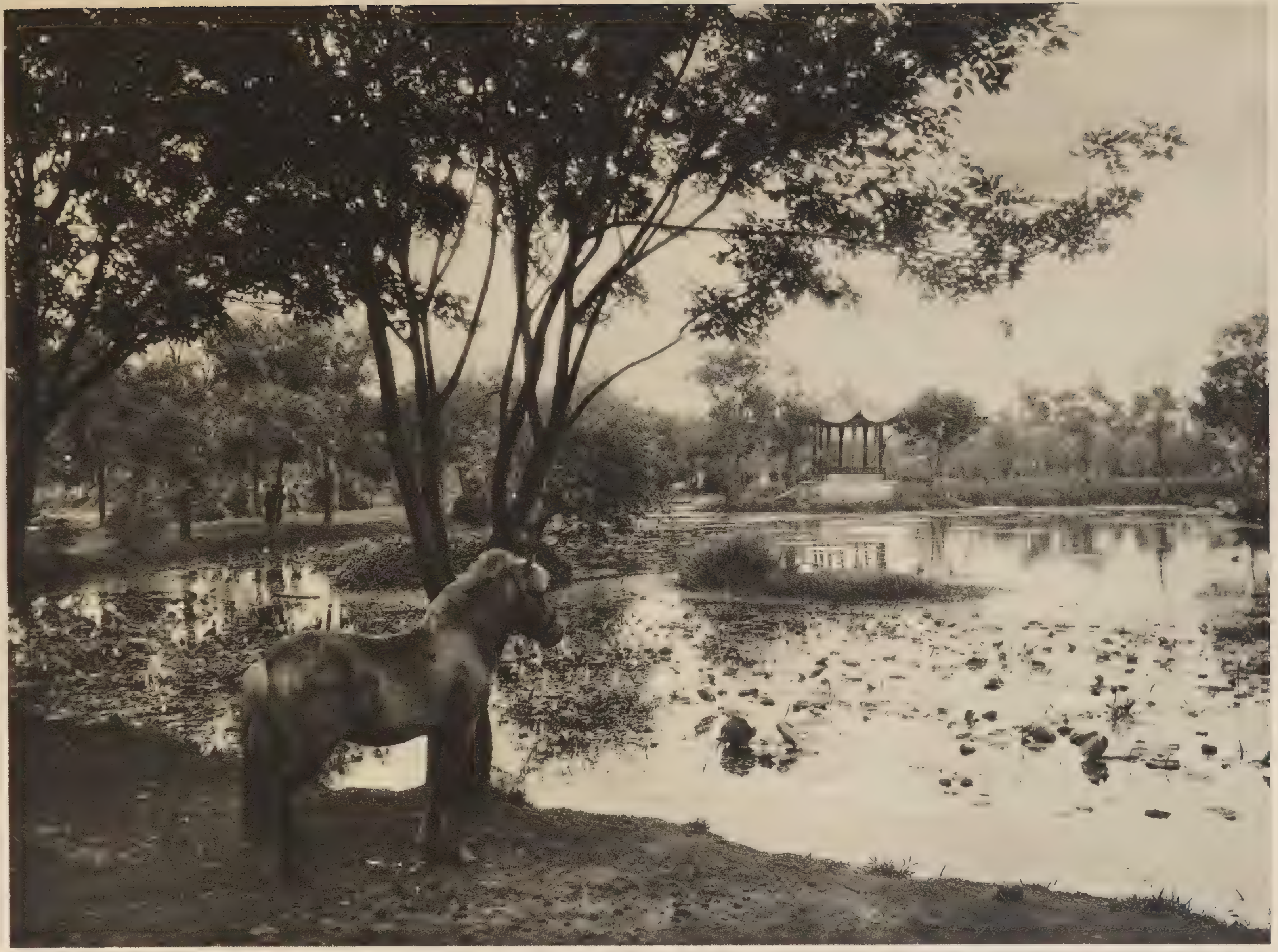


Tempel der 500 Genien bei Yünnanfu

Le temple des Cinq Cents Génies près de Yun-nan-fou

Temple of the 500 genii near Yunnan-fu

Tempio dei cinquecento Geni presso Jünnanfu

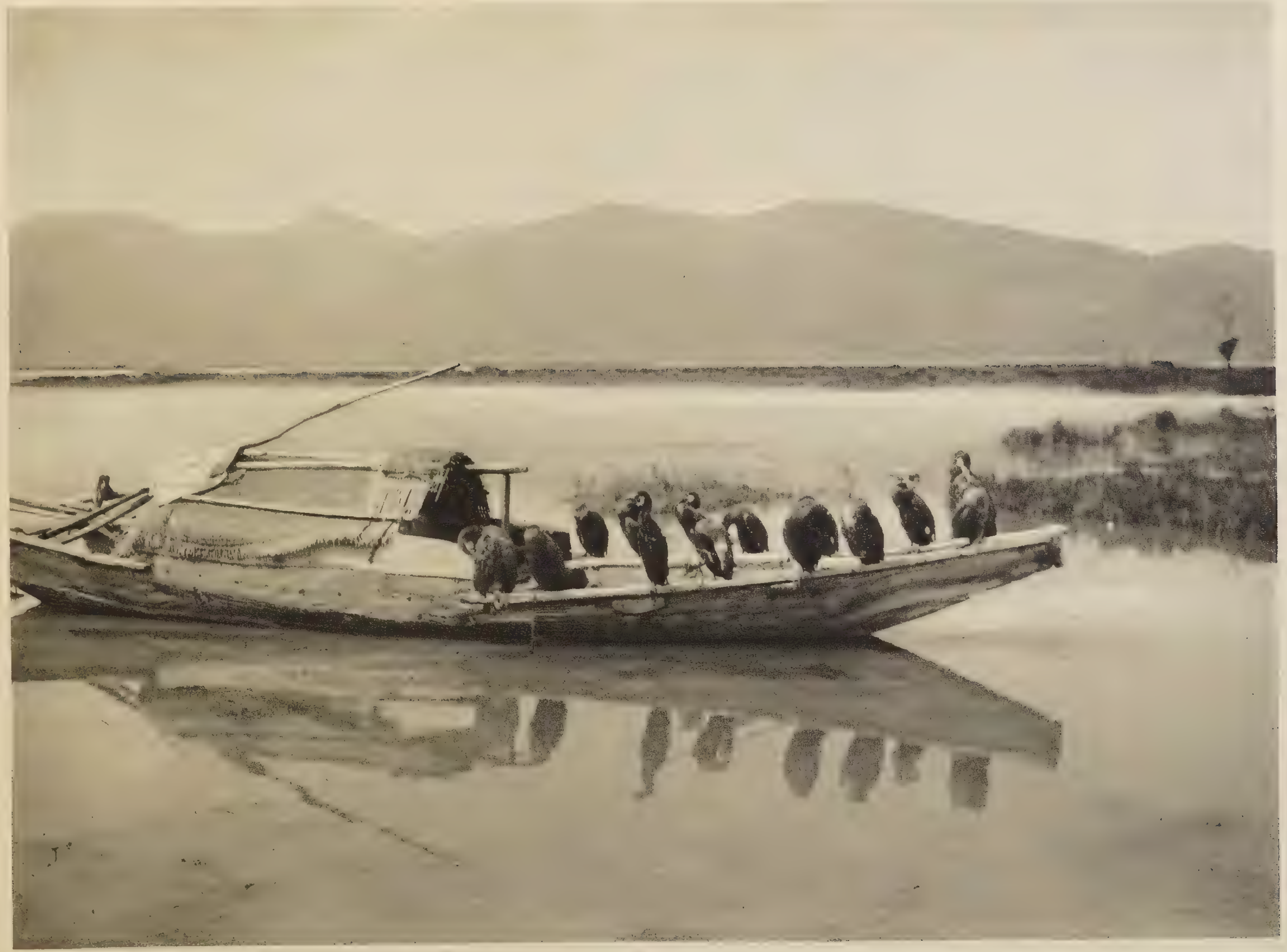


Yünnanfu. See beim Fisch-Tempel

Yun-nan-fou. Lac près du Temple du Poisson

Yunnan-fu. Lake near the fish temple

Jünnanfu. Lago presso il Tempio dei pesci

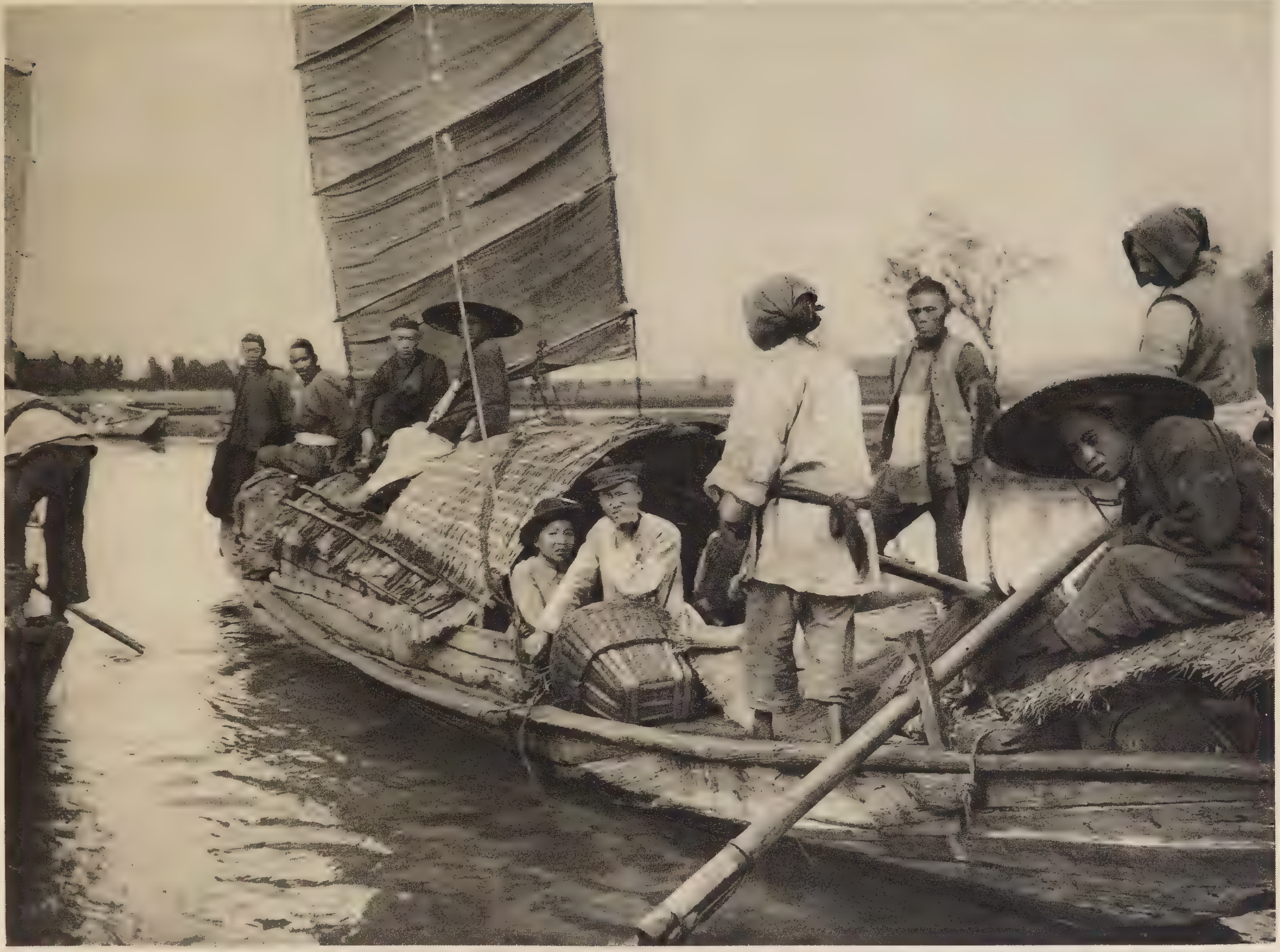


Kormoran-Fischer auf dem See von Yünnanfu

Pêcheurs pratiquant la pêche au cormoran, sur le lac de Yun-nan-fou

Cormorants on the lake of Yunnan-fu

Barca peschereccia con cormorani sul lago di Jünnanfu

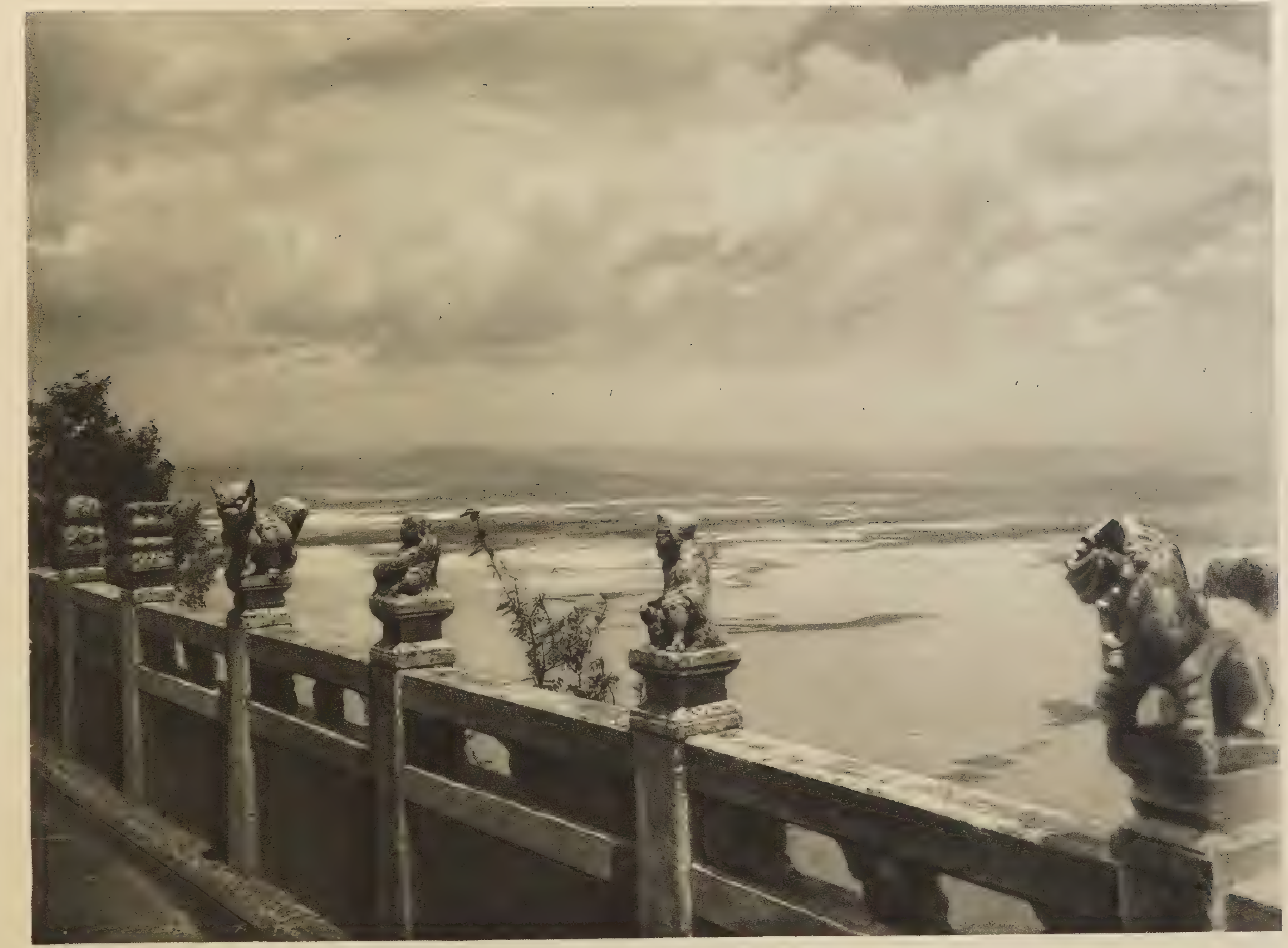


Boot auf dem Kanal bei Yünnanfu

Bateau sur le canal, près de Yun-nan-fou

Boat on the canal near Yunnan-fu

Barca sul canale presso Jünnanfu

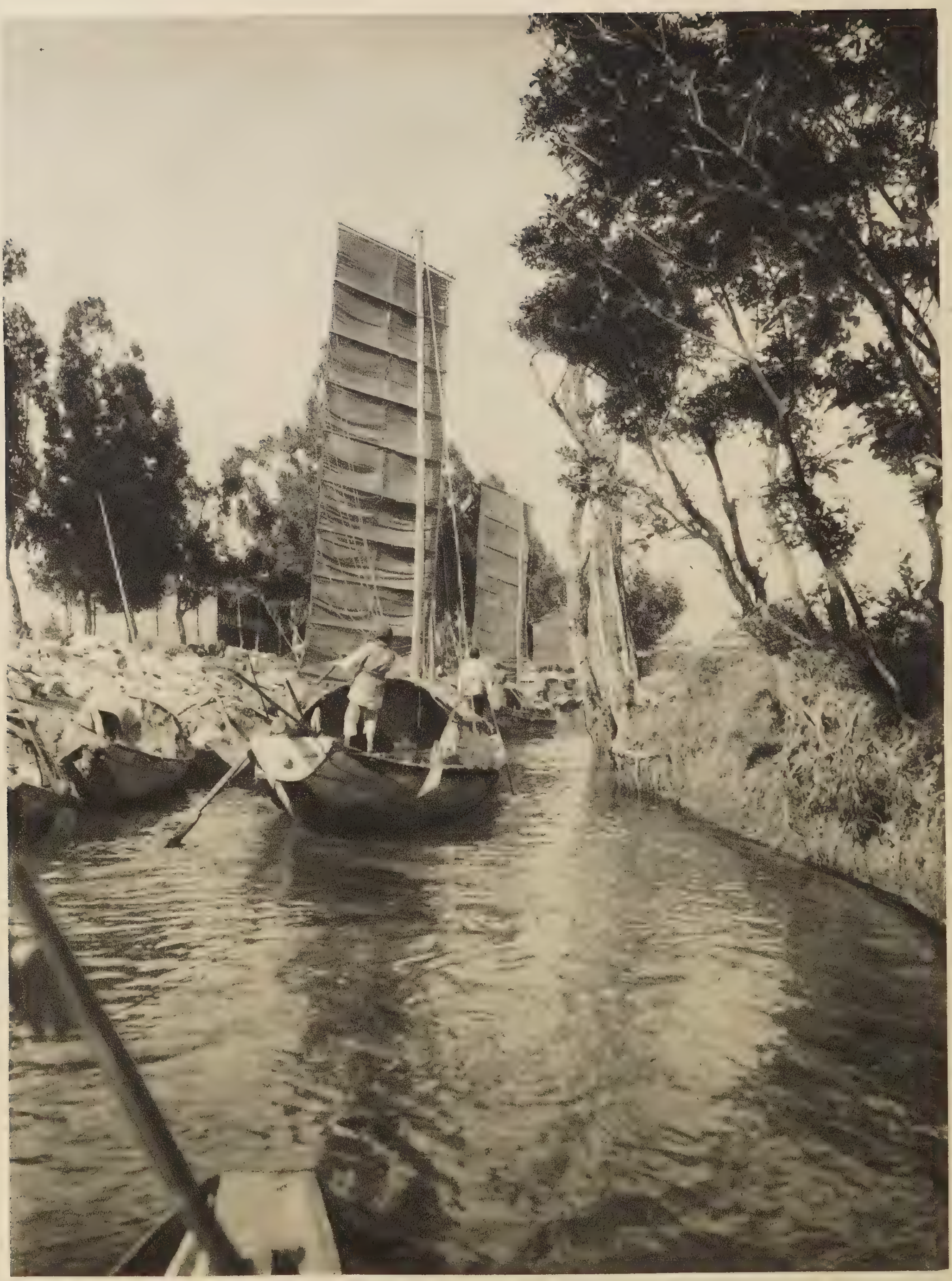


Auf dem heiligen Berg Sischan
Sur la montagne sacrée de Si-chan

On the sacred Sischan mountain
Sul sacro monte Siscian

Auf dem See von Yünnanfu
Sur le lac de Yun-nan-fou

On the lake of Yunnan-fu
Sul lago di Jünnanfu



Boote bei Yünnanfu

Bateaux près de Yun-nan-fou.

Boats near Yunnan-fu

Barche presso Jünnanfu

KQ-103-187